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Contributors and Correspondents.

HOURS WITH A CHURCH COURT.

I. THE DAWN.

The great Church gatherings, in the shape of General Assemblies, Synods, Councils, Conferences, that yearly take place, in many different places, all over the Christian world, have become so familiar things that it seems to be thought enough to give a bare report of their proceedings, something after the manner of a ship's log, bone, and sinew, and muscle sufficient, but little flesh and blood—the fact suited to an historic record in brevity, but a small moiety of the humanities, little of the moving Spirit of the scene. It may be that that is frequently enough. To be true to life, in portraying a mere business meeting, the picture would need to be as free as possible from anything like flesh and blood. If commonplace, brevity is an excellence, whose absence can never be excused. Nevertheless, some few prunings allowed, as in perfect keeping with the fitness of things, in many cases there is a great void left after the reports have told their simple tale. In that silent void, in which many echoes of golden utterances die away, many gems of thought and deed sink into oblivion, there is some substantial loss, to be contemplated not without some feeling of regret. We have on occasions felt the void. Not a little in connexion with the recent Assembly held in Ottawa, which was not a common one, nor dry-as-dust, nor commonplace in its *res gestae* or even in its *modus operandi*. As no one has attempted to fill up the void, a thing for which we have been waiting, we now write to do a little in that direction. And if our contribution do little more than stimulate some graphic and powerful pens in the cause, it will not be in vain.

We arrived in Ottawa, the capital of the Dominion, on the evening of the fourth of June, in company with quite a number of ministers and elders of two Presbyterian Churches in the land, a some what learned company, furnishing the most agreeable fellow-travelers, hailing chiefly from the West, from the shores of Lake Huron from London, Hamilton, Toronto, and neighbourhood, and from other places to the east of there, as far down as the staid little town of Prescott. All seemed in the best of spirits and the happiest of humours, not a bad preparative for the weighty business, in which they were about to embark, an excellent antidote to all mental as well as physical dyspepsia. The journey over, and our strength regaled with a refreshing tea, we hastened to the Church which bears the name of the hero of the Scottish reformation, where we found that the opening service of the Assembly had commenced, the retiring moderator, Rev. Wm. Reid, being busy with the delivery of his discourse to a large and attentive audience. Here another repast awaited us; for scarcely had we joined the audience, and settled down to the service in hand, than we felt that there had been touched in us a sympathetic cord; and our thoughts were carried forward to momentous issues to be grappled with ere the Assembly should close its sittings, while mingled memories came rushing in upon us thick and fast, bearing upon the Church's experiences in the day's that are gone, and her many earnest prayers for divine wisdom and charity. The preacher seemed *en rapport* with the hour. The text itself, which was in the words of Paul, at Philippians first chapter and eighteenth verse, was significant; and the handling of it, if not savouring of any attempt at oratory, indicated considerable fore-thought; dispensed some rich fruits of ministerial experience and observation, and was replete with the elements of adaptation. Not a bad beginning this, thought we, of whatever texture the ending may chance to be. With this we take our leave of the initiatory proceedings, and seek the balmy air of solitude of a few hours.

With a new day dawned upon us, and Church business now the order of the day we find the Assembly in its more common attitude; and ere we are aware, our thoughts begin to circle round itself, as forming a deeply interesting study. Not oblivious to the things done, the doors for a nonce direct the current of reflection, a truth you can never separate the two. What variety in that circle of brotherhood, seldom so much is comprised in the same place. All ages, from manhood's bloom to a venerable autumn of life. Many nationalities, with their blended range of experience and acquisition. Men who have looked on Africa's burning Strand, and listened to the roar of lion and the hiss of very serpents. Men, who have gazed on the regions of eternal snow and ice. Here

the silvery locks of venerable Pioneers, whose story of life is bound up with the laying of the foundations of a great nationality in the land. There the children of the old loyalists, who loved so well the old flag of a thousand years, and followed it northwards across the lakes, when to the South it was hauled down. There again the children of pilgrim fathers and mothers, who left the land of their birth and of their fathers, here to seek for better days, and more comfortable resting places. No ordinary combination this! We almost wonder how they are all got to harmonise to bond their energies for like ends, to go hand in hand, while each thinking for himself. In this we seek the explanation of it, "they are no more strangers and foreigners, but fellow-citizens with the Saints and of the household of God." Diversity in many things, but the same spirit in all. Again, do we think of the calibre of such a body. A highly respectable company surely have we here. There is the new Moderator, a venerable Irishman, who has seen much good service in the Church. There are learned Professors who bear an honoured name, and are doing a noble work. There is a large band of workmen adorned with many gifts and graces. If men like Ounston and Inglis have gone to other scenes, there are others left behind, who have their place in the first rank; and many more, and younger, destined yet to accomplish much, and to furnish no mean chapter in the annals of the Church. God's grace to the workers. God-speed to the work. No fear of the vessel with such pilots at the helm. Forward, the motto be; faith and love the compass, brothers.

MEMORIA.

Presbytery of Ontario and Probationer's Supply.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—But for an unfortunate sentence in the reported proceedings of the last meeting of the Presbytery of Ontario, I should not have troubled you at present. As, however, a remark made by me at that meeting has aggrieved the Convener of the Committee for the Distribution of Probationers, and he has sought to set himself right through your columns, let me set myself right with him in the same way.

Mr. Torrance's circulars have hitherto stated the time of the Committee's meetings for the distribution of supply, but the last one did not. If there was no report from the Presbytery of Ontario at the Committee's last meeting, there could scarcely be much blame attached to me when I was not informed of the time of meeting. If the report was not forward three weeks before its meeting, it was owing to peculiar circumstances with respect to our vacancies over which I had no control, and which made it impossible for me to report earlier than I did.

One of our vacancies was supplied by a student, a call from the other two to the same probationer was pending with the certainty almost, known to the Presbytery, that he would accept one; an arrangement had been made to supply the other with a student, so that although Mr. Torrance says the Committee knew that there were vacancies, when I sent my report I knew that we had none, and I promised the Committee the information as soon as it could be obtained, that we had none.

The Committee's task is no easy one, and the Presbytery of Ontario will most willingly believe that it was only from the Committee's desire to do justice and to serve them that they sent us three probationers. But we know perfectly well that if we want supply we must ask for it, and when we don't ask any, the natural inference would seem to be that we don't wish any. If the Committee presumes to know a Presbyter's wants better than the Presbytery itself, and takes upon itself to send probationers when none are asked, I still do not see why upon that principle of distribution they may not send to any Presbytery as many as they choose.

Mr. Torrance seems to take some comfort from the fact that the Presbytery was able, after all, to give employment to the supply sent. I take comfort from it too, but it is no justification. We were enabled to find employment for the probationers sent only by the congregation for which a student was to be obtained, withdrawing from that arrangement, a circumstance which the Committee could not possibly have foreknown would take place.

I quite agree with Mr. Torrance that, "it is only just that probationers should be afforded the opportunity of preaching to all vacant congregations," and probationers would be delighted, I have no doubt, were justice in this matter more strictly enforced by our Church.

I am, Sir,
Yours truly,
W. D. BALLANTYNE.

The minister should preach as if he felt that although the congregation own the church, and have bought the pews, they have not bought him.

SERMON-HEARING AND WORSHIP.

The subjoined words of Adam, the "Shakespeare of the Puritans," are as applicable in our day as when first uttered. Churches were called in primitive times *dominica*, the Lord's house, and *oratoria*, houses of prayer, devoted to the praise of God. Many in our time come to these holy places, and are so transported with a desire of hearing, that they forget the fervency of praying and praising God. The end is ever held more noble than the means that conduce unto it. Sin brought in ignorance, and ignorance takes away devotion. The word preached brings in knowledge, and knowledge rectifies devotion, so that all our preaching is but to beget your praying, to instruct you to praise and worship God. The most immediate and proper service and worship of God is the end, and hearing but the means to that end. And the rule is true, 'The end ever excels that which leads to the end.'

God reckons not so much of our audience as of our obedience: not the hearers, but the doers, are blessed in their deed. Indeed, Christ saith, 'Blessed are they that hear the Word of God; but with this condition, that they keep it.' The worship of God is the fruit of hearing; show me this fruit. Our hours of prayer are turned into places of hearing, and we are content that God should speak earnestly to us, but we will not speak devoutly to Him. I hope no man will so ignorantly and injuriously understand me, as if I spake against hearing of sermons frequently. God forbid! You must hear, and we must preach. The Apostles gave themselves 'diligently to prayer and to the preaching of the Word' (Acts vi. 4); where yet prayer is put in the first place.

I complain not that you come to sermons (for God's sake, come faster), but that you neglect public prayer, as if it were only God's part to bless you, not yours to bless God. Beloved, mistake not. It is not the only exercise of a Christian to hear a sermon; nor is that Sabbath well spent that despatcheth no other business for heaven. I will be bold to tell you that in heaven there shall be no sermons; and yet in heaven there shall be hallelujahs.

So that all God's service is not to be narrowed up in hearing; it hath greater latitude; there must be prayer, praise, adoration, and worship of God. Neither is it the scope of Christianity to know, but the scope of knowledge is to be a good Christian. You are not heathen to ask, 'What must we believe?' nor catechists to demand, 'What must we do?' You know what to believe, you know what to do. But you have learned more than you have followed. Come, then, hither, both to hear God and to praise God; as David was not only a praiser, but a preacher. 'Come and hear, all ye that fear God, and I will tell you what He hath done for my soul.'

R. D. F.

IMPORTANT.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—For the first time, through chance, I learned what the number printed with the name of the subscriber on the small slip of pink paper meant, and thought that a little note of explanation at the commencement of the fourth page of the paper might be advisable, to let subscribers know that the number before their names on the address was the number of the paper they had paid their subscriptions to, and that the change of that number was sufficient receipt when they had renewed their subscription, and so not leave any room for excuse that they did not know that their subscription was due, which was the case in this instance, something that ought not to be (for so excellent a paper) some time past due.

A very pleasing and interesting feature to many in your very valuable paper is, that when any suggestions for improvement, grievances that call for redress, or anything of special interest to the Church, your columns are open to lay, as well as clerical, correspondents. When some grievance is felt in a locality, it seems we are apt to come to the conclusion that the whole machinery of the Church is at fault. A case in point: In your issue of 17th inst., on the first page, under "Information Wanted" by "A Minister of C. P. Church." After making some statements, &c., he says: "Our Church has given the whole power over to the people, and made ministers rolling-balls which any fractious member may drive about to desperation." On reading that statement, we could not help thinking that if the writer had witnessed the notions of some of our Presbyteries in the West, he would have come to a different conclusion. When, unfortunately, anything should happen in a congregation whereby

the pastor's usefulness is very much impaired, and if, after a Presbyterial visitation, they have failed to heal the breach and restore the pastor's usefulness, according to the laws of our Church, the Presbytery are bound to release him from his charge and proclaim the Church vacant. But, sir, as "law breakers should not be law breakers," preaching seems to be one thing and practice another. We have seen one of our best congregations in Ontario rent in twain, and one-half call a minister of another denomination, rather than submit to a Presbytery who, rather than have the moral courage to carry out the rules of the Church, would rather sacrifice the best interests of a large congregation by yielding to the wishes of a brother minister. We have seen further, that a minister, seemingly in order to get over an unfortunate difficulty, has gone so far in encouraging a call from another congregation, that we could not help saying he was in truth and honour bound to accept it, and while acknowledging that (one of the beauties of Presbyterianism steps in), he leaves himself in the hands of the brethren, and a majority refuse the translation. With them it becomes a very solemn, and a very serious matter to sever the tie that has existed for many years. But when a call comes from a larger Church, and a larger salary is promised, no matter what the people may think or say, the brethren gracefully yield to the translation.

O tempora! O mores!

A LAYMAN OF C. P. CHURCH.

Toronto Ladies' College.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have often wondered why, that in Toronto with its numerous institutions for learning that there is no College for Young Ladies in connexion with our church, it is a want long felt by those who desire to give their daughters a good education and are obliged to send them to other institutions not in connexion, true there is one college already at Ottawa and another I believe about to be opened at Brantford which will be a convenience in their own districts but Toronto is more central and more acceptable to a greater number than either of these places.

Would it not be possible to convert the present College Buildings into a Ladies College, the situation is good, and would be both convenient and healthy, it would be useless for me to urge the many reasons why Toronto or the church should take up the question. The Roman Catholic, English and Methodist Churches seem fully alive to the importance of securing the influence of the feminine mind in their respective churches.

Yours truly,
A MEMBER.

The Indians.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The work of our Church in the North West is principally among its own members, while all other opportunities of doing good are ignored. A weak effort has been made to evangelize the Indians—an evidence that an opinion prevails that something ought to be done. In a large settlement at the Saskatchewan there is a missionary whose time is needed among the colonists, and who sees a few Indians occasionally; and just outside of Manitoba for some months past a catechist was travelling and working. But the amount of work attempted even if it had been successful, is not in proportion to the ability of such a church as ours.

The field rightfully belongs to the Church in Canada, and just as Presbyterians elsewhere, are among the most active and successful in the prosecution of difficult and dangerous enterprises, so they ought to be in this work. If it were entered upon in faith, the means for carrying it forward would soon be forthcoming. If our Church be not courageous enough to set about doing it, there ought to be an appeal made to some other Presbyterian Church for assistance, so that the field might be occupied and the disgrace of doing next to nothing in the past taken away. Certainly this would be the less spiritual, but if matters are to continue as at present, the wiser conclusion. If men were sent out by some other church, no exertion would be spared to make their work successful, both in the selection of missionaries thoroughly fitted for it, and in their equipment with everything essential to success. If the higher motive, "to turn them from darkness to light, and from the power of Satan unto God," be not sufficient, there are others. The interests of this country require that something should be done for their improvement. Sometimes there are indications that seem to make it probable that at some time our neglect of the Indians may bring a terrible punishment upon us. They are being exterminated by white men, who though they occasionally employ firearms in the work, more frequently use the rum bottle, than which no more destructive agency among Indians is at present known.

S. D.

Springfield, Manitoba, July 18, 1874.

THE LAW REPEALED.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The "abominable law" to which a minister of the C. P. Church refers in your previous issue has been repealed at last meeting of Assembly. For this the thanks of the ministers in particular, and of the Church in general, are due to the Presbytery of Cobourg. This Presbytery, I am sure, will rejoice to think that as one of the first fruits of their "overtured Home Mission Regulations," there is every prospect of at least two additional candidates for the ministry.

Yours truly,
W. BENNETT.

Springville, July 20, 1874.

Presbytery of Montreal.

This Presbytery held a quarterly meeting at Montreal, and in Presbyterian College there, on the eighth and ninth days of July, 1874. The Rev. Alexander Young, Moderator. Present, fifteen ministers and three elders; the Sequestrants, five. The Rev. James S. Black, lately minister of Olive Street Congregational Church, Nashua, New Hampshire, United States, and Mr. Gavin Sinclair, licentiate of the Free Church of Scotland, were received into the Canada Presbyterian Church. The resignation of the Rev. John Jones having been received, he was loosed from his pastoral relation to Chalmers' Church, Montreal. The Presbytery at the same time recording their confidence in Mr. Jones, and testifying to the zeal and fidelity with which he has cultivated a difficult, though very hopeful field, and to the signal success that has attended his labours. The Presbytery authorized the Rev. Kenneth Macdonald to moderate in a call at Indian Lands, and appointed a special meeting of Court there on the twelfth day of August next, to prosecute said call. The quarterly Home Mission Report was read and considered *scrutinim*, and the Presbytery resolved, That the Home Mission Committee send a suitable missionary with as little delay as possible, to labour at Arundel, De Salaberry, and Hamilton Farm. A regular gospel call from Erskine Church, Montreal, to the Rev. James S. Black, was signed by two hundred and eighty members in full communion, and fifty-seven adherents, accompanied with a promise of \$8,000 per annum for salary, and sustained, and notice thereof was ordered to be duly communicated to Mr. Black, in view of his accepting said call, and steps being taken for his settlement on Thursday the eighth day of October next. The Presbytery instructed their Home Mission Committee, to prepare a revised list of grants to supplemented congregations and mission stations, and to forward said list to the General Home Mission Committee, in due time; the Presbytery's Home Mission Committee were also instructed to prescribe subjects of discourse to Students of Theology within the bounds. The Rev. John Scrimger reported that the congregation of the Presbyterian Church, Stanley Street, Montreal, had elected Elders who were ready for ordination and induction. He also submitted a constitution for management of temporal affairs of said congregation, and moved that the same be sanctioned, to which the Presbytery agreed. The Rev. Dr. Taylor, however, at the same time, craving and obtaining leave to dissent, on the ground that, in his judgment, the second article of the said Constitution is inconsistent with the late decision of the General Assembly on the employment of instrumental music, and virtually introduces a new term of communion into the congregation. The Presbytery having learned that the Rev. James Wellwood, of Cote des Neiges, had gone for three months to recruit his health at sea and in Great Britain, approved of his doing so, and expressed their sympathy with him in his affliction. Mr. Robert Watt was transferred to the Presbytery of Guolph, and Messrs. James Cameron, Ayr, and Telesphore Brouillette, having delivered their public probationary trials to the satisfaction of the Presbytery, were, in due form, licensed to preach the Gospel. The Presbytery ordered that sessions and congregations be instructed by circulars to send in their returns amount the General Assembly's Remit on Union, on or before the eighth day of October next, which day the Presbytery will meet at Montreal, in Presbyterian College, at ten o'clock forenoon.—JAMES WATSON, Presbytery Clerk.

A Hindoo paper published in Bengal, *Soyona Rajana*, speaks of the excellence of the Bible. In advocating the introduction of the Bible into government schools, from which British timidity, indifference and infidelity had excluded it, these heathen writers describe it as "The best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book more worthy of being read than the Bible."—*Southern Presbyterian*.

The incomes of the five leading foreign missionary societies in England are as follows: Church Missionary Society, \$1,306, 105; Wesleyan, \$839, 626; London Missionary, \$79, 747; Society for the Propagation of the Gospel, \$551, 935; English Baptist, \$291, 275. These incomes, amounting to a total of nearly three and a half millions, show a sustained and growing interest in the work of foreign missions.

Darkness.

BY CHARLES W. STUBBS.

The sun is the eye of day, Yet its light conceals The life of a thousand suns Which night reveals And love is the sun of life, Yet its light conceals The vision of ampler love Which death reveals.

-Sunday Magazine

The Late Rev. Nathaniel Paterson, D.D.

EDITOR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I was glad to see the notice you had in your last issue of the Rev. Nathaniel Paterson, D.D., of Free St. Andrew's, Glasgow. It reminded me of scenes in my history when, fifty-two or three years ago, I began my public career in collecting subscriptions for Christian missions, and engaging in evangelical exercises. In company with others, all the little towns and villages in the vicinity of his native city were visited. On those days so long gone by I still think with unmingled satisfaction.

The first time I saw or heard Dr. Paterson was at a missionary meeting in John street, Glasgow, where I delivered my maiden speech on Christian missions. Dr. William Anderson, of the Relief Church, and Dr. Paterson were the chief speakers. The meeting could not be cold or uninteresting, where such men were found—masters in Israel. Their addresses, which I can never forget, addresses which warmed the hearts, inflamed the zeal, and moved the Christian sympathy of a large congregation as a mighty wind the trees of the forest. The wise, judicious, energetic and eloquent Anderson made a happy reference to that part of the Reformers' history when the troubles of Scotland's Church suggested the propriety of returning to the Continent to "rest a while," where he could think and weep and pray for his native land and her Kirk. He showed the power of one man for good. Knox was the mighty orator, the logical reasoner, whose overwhelming eloquence could entrance a nation, rouse an army, and inspire the populace with an impetuous enthusiasm that would bear down all opposition, and make the enemy tremble. When prayers were heard, and Scotland's horizon began to brighten, when smiling faces and exultant language could be seen and heard in every direction, the fearless man resolved to return and meet the foe. A happy event, hailed with delight, and a return speedily announced by beacon lights and special messengers through the length and breadth of "Auld Scotia." The church bells rang, good men rejoiced, and were happy and hopeful; many a tear was shed, many a thank-offering presented to the God of all grace, when it was announced, "Knox is come, Knox is come!" The words of the speaker fell on the moving audience like a shock of electricity, who seemed to look back some hundreds of years, as if they took a personal interest in the general joy.

Dr. Nathaniel Paterson, then in the vigour of his manhood, seemed to feel as a giant; he was cool and collected in all the equanimity of a well-furnished, well-balanced mind, followed. In those days darkness covered the earth, gross darkness the people! Many were discouraged when they thought of the craft, the cunning, the cruelty and power of the enemy. The minister of St. Andrew's showed his ability and readiness to plead the cause of Christian missions, wherever there were minds to think, hearts to love, or gifts to bestow; he bade them be of good courage, assuring them that the time was at hand when for brass we should have gold, for iron, silver, for wood, brass, and for stones, iron. Though neither prophet nor prophet's son, yet in thoughts that breathed, and words that burned, he gave a lovely picture of the time being at hand when swords should be beat into plow-shares and spears into pruning-hooks, and the Church, emerging from the wilderness, should "go forth with joy, and be led forth with peace, the mountains and hills break forth into singing, and all the trees of the wood clap their hands." The object which his fertile mind used for illustration of the activity and diffusive character of Christian labour was the network of Canals in Holland. As these ran in every direction for the convenience of all, so the operations of Christian churches should spread far and near. He took a large and liberal view of Christian missions—the Moravian brethren first in the field, then the Baptists, the Methodists, the Church of England, the Presbyterians of Britain and the United States, and the Bible and Tract Society in aid of all. These were God's host, in God's hand, doing God's work. Soon after this, the missionary ship sailed on all waters, while the voice of the men of God was heard in nearly every language under Heaven. A person favoured as I was, in listening to such thrilling eloquence, might well be indulged in the wish expressed by Her Majesty: "Let me have another look at the dear old man!" Is not Dr. Paterson the very man that a fastidious and fault-finding public would select as the beau-ideal of a Christian minister? Men are ill to please; one is too free, another too reserved; one is too pompous and proud, another mean and low; one goes too far, another not far enough! From all that I have read in public prints, or heard from the lips of men, I think in the person of such as Dr. Paterson we should have the general favourite! And no wonder it should be so, there is such a rich continuation of all that is honest, lovely and true; such affability, such cordiality, such condescension, as men love and respect. That he seems just the man we are looking for, he was every inch a man—an honest man, the noblest work of God. Another glance at the dear old man would show that there is hardly a peg on which the grumbler can hang a grudge: The man who is not afraid to bend his back, or soil his fingers, or dig his own garden and prune his own trees—the man who is cheerful, contented and happy on a clay floor (which in the circumstances he esteems a paradise), with the dew on the one side and his parlour on the other, with the hens below and greyhounds above—a man who at prayers only regretted one thing, "his aged hearers did not

understand his tongue," a defect which he sagely said would be remedied in the Paradise above—a happy leap from earth to Heaven! Men in whom there is so much to please and little to offend, are seldom met. He was always happy, always cheerful. He was humble and thankful in abundance, contented and resigned in the most trying circumstances! The noble part he noted in the disruption, the humility and submission he showed in that trying hour throws a sacredness on his person, and leaves a halo of glory on his character! Honor him in the dark and cloudy days when noble-minded men threw up their all for conscience sake, and heroically met the trying event and wrought out the problem—till then unknown in the Christian world—that the Church of Christ would live, live and prosper, live without Caesar's smile and dare his frown! All this rather than submit to the grinding oppression of the Civil Courts. Here was a truly great man, who feared nothing but sin and could feel contented and happy in the deepest affliction—his status gone, manse gone, stipend gone, all gone but the affection of his people and the favour of God!

Thinking and speaking of such strangely prompts the desire, "Let me have another look at the dear old man." In conclusion, I have only to say that I highly approve of your suggestion to the booksellers of Canada to import Mr. Anderson's interesting work.

I hope the mantle of Dr. Paterson, with a double portion of his spirit, will fall and rest upon the "Nathaniel Paterson" we have with us in Canada.

One who rejoices in the hope that the breach of 1874 will be healed in 1875, and the Church be one again.

A. M.

Actual Presbyterianism

The Westminster Assembly of Divines represented a great army which had fought for generations for the right of private judgement upon truths which concern the soul. The battle had been waged with sword and musket, pen and voice. That Assembly represented the army not of evangelism only, but of civil and religious liberty. Their motto was "Christ alone the Lord of the conscience," and under that motto they fought, and they won. The Confession of Faith which they built up, truth by truth was intended to be an impregnable rampart against the legions of ecclesiastical tyranny and oppression. It was intended to fence out and repel both armed assault and stealthy invasion. It became the sign and symbol of religious freedom. It stood as a warning to all men that he who had set himself between the free soul and its God, might expect to feel the force of the sturdy British arm of flesh, with a keen sword at the end of it. That was Historic Presbyterianism. It is Actual Presbyterianism.

In erecting the fortress the Westminster Assembly set out with the declaration in its first chapter:

The infallible rule of interpretation of Scripture, is the Scripture itself; when, therefore, there is a question about the true and full sense of any Scripture it may be searched and known by the places that speak more clearly. The Supreme Judge by which all controversies in religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirit, and to be examined and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

And no human claim was more trenchantly fought by the men of that Assembly, than that of infallibility. They did not claim it for themselves, nor would they allow it in others, and they doubtless made mistakes, to which all men are liable, in their emphasis of doctrines. But they gave no uncertain sound. From the time when John Calvin withstood the storm of a whole continent of religious intolerance and John Knox blew his bugle blasts under the shadow of Mary's throne, even unto the time of the late reunion of the Presbyterian Church in America when, with joined hands she flung from the masthead the old colors of the Calvinistic system, the whole world of thought, from Romish tyranny on the one wing to relationalistic infidelity on the other, has known exactly where to find the Presbyterian Church. Nor is her position less pronounced to day. She believes her system, from first to last, expresses truthfully the integrity of the inspired Word. But has the Presbyterian Church, in organizing for the defense of those liberties for which she joyfully poured out the blood of her martyrs, constituted herself into an ecclesiastical despotism over her own children? Let us see.

First, what are her creed relations to the ministry? We have been told that the Church puts her ministers into a straight-jacket of a Confession of Faith! and squeals them there as a mold-cramp and shapes the flowing lend into the inevitable sized and shaped minnie ball. The Presbyterian Church requires nothing of the kind. The only subscription demanded is to a certain system of truth which is necessary as a bond of union, as a measure of candor and which in greater or less length is required by every denomination. Further than that there is no Church where a wider range of ministry may be found than in the Presbyterian Church. You may preach long or short, bright or stupid, doctrinal or practical, prose or poetry, essay or argument or exhortation; cull from any field, of morals, science or philosophy, and you shall not be hindered, provided only you preach the gospel of the blessed God. We have one only jealous point; it is the Cross of Jesus Christ. And whoever preaches that cross and the truths that wind the "glory around it, is welcome to all our pulpits. Let him come with learning or without it; with the hands of the Presbyterian on him or without it so only his heart and mouth are full of the old, old story, and he shall have a welcome from every pulpit. This is the ground on which the Presbyterian Church bases its requirements from its own ministers and its rules of ministerial courtship as regards other denominations.

Could anything be further from narrowness, uncharitableness, bigotry, or intolerance than the polity known of all men, of the Presbyterian Church?

But now what about church members? Do we not put them through the two hundred propositions of the Confession of Faith? The fact is there is no church on earth requires so little creed of its members as the Presbyterian Church. The only test we put is the apostolic test: "Believe on the Lord Jesus Christ." Even our dear Congregational brethren often require as sent to a long covenant. But we would only know whether they believe with the heart. So far from requiring them to be Calvinistic in their theology, beyond that of faith in the Crucified. Or they may hold a theology different from our own on all outlying points. If a man should come before any session saying, "I believe in Jesus Christ as my Divine Saviour and own the guilt and pollution of sin, and trust my wicked heart in His blessed hands;" and should then further say, "But I do not accept your doctrine of predestination, I am not convinced of the divine nature of Presbyterian government, and I hold immersion to have been the apostolic mode of baptism." What would that session say? They would say; whether you are an Arminian in theology, a Congregationalist in church government, a Baptist in the form of ordinance—if you will be at home with us—these doors stand wide. We claim therefore for our church in this respect the widest Christian liberty. Our ministers proclaim from every pulpit, "Ho every one that thirsteth, come!"

The Presbyterian Church is as a broad and blooming land, its hills clothed with flocks, its valleys with corn. It has its strong towers, its tried fortresses, its true and trusty weapons, its trained and sworn soldiery, its watchmen and sentinels. And Jesus only is King. Loyalty to Him is all that is demanded of the citizen. We are charged with narrowness—we demand of our ministers unity in essentials; with bigotry—our catholicity recognizes a brother in every child of Christ, and in every one who seeks His salvation, and in a broader sense in every descendant of Adam. We are charged with exclusiveness—not at our church portals, nor of our communion table, not in cooperation with sister denominations in every good word and work. We honestly stand by our distinctive principles, and respect and honor and, if necessary, defend all who differ from us in standing by theirs. We defend the truth of Jesus Christ as we understand it. If we should do less, we would be unworthy the favor of God or the respect of man.—The Interior.

The Rope of Faith.

"Brethren, I am now going to show you how a poor sinner is saved by grace; and I am sure many of you have been so saved. Let us take the case of a miserable man in the pangs of conviction. He is, we will suppose, down at the bottom of the pit of despair. Now, let us ask him how he got there, and how he means to get up." Then leaning over the pulpit to the right hand, the preacher curved and hollowed his hand, and applying his mouth to it, spoke aloud this imaginary colloquy, as if from the surface down through the pit shaft, after the manner of the "banksman" at the colliery:

"Hallo! hallo! who's down there?"

"O minister, a poor sinner, a miserable sinner."

"How came you there, my poor brother? how came you there?"

"My load of sins weighed me down, and I fell deeper and deeper."

"O wretched man that you are; how do you mean to get up?"

"I shall never get up. I am lost! lost forever! I've been trying ever so long to climb up by the side of the shaft, but I cannot; I fall down again."

"You cannot succeed of yourself. I'll send you down the rope of faith. Lay hold of that, and you will be got out. Cling to it; cling to it, here it is!" imitating the paying out of a rope. "Now, then, it must be down to you. Lay hold of the 'only hope set before you. Have you got hold now?"

"I'm so feeble I can hardly grasp it; but I think I have got a good grip now."

"Then pull ahoy, lads! Let us help this poor sinner up. O, how heavy he is! Why, what have you got beside yourself hanging on to the rope?"

"Only a few good works of my own."

"Good works! good works! Throw them down. Down with them, or they'll break the rope."

"Well, if I must, I must; but sure they will do me some good."

The preacher continued to represent the sinner, but suddenly stopped, as if his arms had received a check, exclaiming to the imaginary ascendant:

"Why, what is the matter now? What are you struggling with?"

"Doubts and fears, sir. I am afraid I cannot hold on."

"Lay firmer hold of the rope. Doubts and fears are nothing to strong faith. But what now? Trembling again? What is it now?"

"A great fight of afflictions, master; and I cannot hold on."

"Hold on, sinner; hold on; you'll come out of the afflictions. But what is this? shaking again! what can be the matter now?"

"Strong temptation, master. O, I shall fall! I'm falling! O, help me! O, help me!"

"So we will. But ah, what dreadful thing has happened now? The weight is three times as great. What a horrible noise! What have you got there?"

"It's the devil himself has gripped me. He is gripping me hard. O, minister, I'm lost! I'm lost!"

Horoupen the excitement in the congregation became intense. Women wept, men rose up, and the minister, seizing his opportunity, continued:

"Now, lads, let us all pray and pull together. This poor sinner is in great danger. But Satan cannot long buffet him. The great Captain is with us, and He is too strong for demon and devil."

Straining at the lifting of the imaginary load, the preacher greatly excited himself as well as his hearers. Finally he appeared

to succeed in bringing the imperilled and hard-gripped sinner to the surface. Then, with great effect, he uttered the words, "Lads, he's safe! he is saved! There he is! The rope of faith never broke yet, and I know it wouldn't break now." Dr Guthrie.

"Jesus is all I Want," said the Dying Soldier.

Man is a creature of vast desires, so vast that the world with all its grandeur and glory will not satisfy him. Though he really wants but little, "nor wants that little long," "yet the more he gets the more he wants." Let a man own all the gold of earth, possess all the wealth of the universe, command all thrones wield all sceptres, scale all heights, fathom all depths, and enjoy all the pleasures this world can afford, yet there remains an empty void within. The insatiable heart still cries "Give! give!" and longs for more.

But is there no adequate portion? Is there no remedy for this insatiable thirst? Must man live and die famishing upon the empty vanities of this fleeting world? No; he need not. There is the infinite God and the all-comprehensive Savior, filled with all the fullness of God, before whom "all nations are as nothing, and counted less than nothing and vanity."

The following incident shows in a very striking manner the all-sufficiency of Christ as a satisfying portion. Walking over the field of battle shortly after a severe fight, a chaplain stepped up to a wounded soldier lying on the ground, apparently in severe pain, and said:

"Can I do anything for you?"

"Oh, no," replied the soldier; "I want nothing. I have Jesus here with me, and he is all I want."

"But," said the chaplain, "You can't live but a few minutes longer."

"I know it; but I am in perfect peace. I have no fear of death. Please put my blanket over me and cover my face, and let me shut out all but Jesus; so let me die."

Oh, what wonderful words! "I want nothing!" How rich the dying soldier! Go and gaze upon the scene. See! There he lies his mangled body bathed in his own blood, and wrapped in a thick blanket, and yet he says: "I want nothing." No earthly friend is near; not a prayer was offered for him; not a tear was shed over him; not an emotion of sympathy to console him, and yet the warm response rises from his gushing heart. "I want nothing—nothing of the world. And why? His soul, his heart was full of Jesus. 'I have Jesus here and he is all I want!' Oh, what a rich possession! What an all-sufficient portion! Where is the worlding that can say as much? Search creation through, explore all heights, fathom all depths, ascend all thrones, muster all millionaires, and where can you find one out of Christ that can say—"I have all I want." No, it is not in the riches, honors or pleasures of this world to satisfy the cravings of the immortal mind. Then let us pray to be crucified to the world and consecrated to God; so that, when we come to die, we may be able to say: "I have Jesus, and he is all I want."—Nash "The Messenger."

How to Promote Peace in a Family.

- 1. Remember that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one to rejoice at it.
6. When inclined to give an angry answer to "overcome evil with good."
7. If from sickness, pain or infirmity we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are suffering, to drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything of the weather, and encourage hope.
11. To speak kindly of the servants—to praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer which turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be very gentle with the young ones, and treat them with respect.
17. Never to judge one another harshly, but to attribute a good motive when we can.

Truth will live.

Philosophy has sometimes forgotten God; a great people never did. The scepticism of the last century could not uproot Christianity, because it lived in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many millions as at this moment. The forms under which it is professed may decay, for they, like all that is the work of man's hands, are subject to the changes and chances of mortal being; but the spirit of truth is incorruptible; it may be developed, illustrated, and applied; it may even die; it never can decline. No truth can perish. No truth can pass away. The flame is undying, though generations disappear. Wherever mortal truth has started into being, humanity claims and guards the bequest. Each generation gathers together the imperishable children of the past, and increases them by new sons of light alik radiant with immortality.—Bancroft.

The Good Shepherd.

I was coming down the coast from Tripoli, and reached the top of this pass, in the narrow part, just as a caravan of camels were coming from the opposite direction. I turned back a little, and stood close under the edge of the cliff to let the camels go by. They were loaded with lugh canvas sacks of tinn, or out straw, which hung down on both sides, making it impossible to pass them without stooping very low. Just then I heard a voice behind me, and looking around saw a shepherd coming up the path with his flock of sheep. He was walking ahead and they all followed on. I called him to go back, as the camels were coming over the pass. He said, "Ma ahl ik" or "Don't trouble yourself, and on he came when he met the camels he was in the narrowest part, where a low stone wall ran along the edge of the precipice. He stooped down and stepped upon the narrow wall, calling at the time to his sheep, who followed close upon his heels walking in single file. He said, "Tahl tahl," "Come come," and then made a shrill, whirling call which could be heard above the roaring of the waves on the rocks below. It was wonderful to see how closely they followed the shepherd. They did not seem to notice the camels on the one side or the abyss on the other side. Had they left the narrow track they would either have been trodden down by the heavy laden camels or have fallen off into the dark waters below, but they were intent on following their shepherd. They heard his voice, and that was enough. The camels were slanting and screaming to their camels to keep them from slipping on these smooth rocks, but the sheep paid no attention to them. They knew the shepherd's voice. They followed him before through rivers and thickets, among rocks and sands, and he had always led them safely. The waves were dashing and roaring on the rocks below, but they did not tear, for the shepherd was going on before. Had one of these sheep turned aside he would have lost his footing and been destroyed, and thrown the whole flock into confusion.

You know why I have told you this story. You know that Jesus is the Good Shepherd, and turns aside to hear what they would say. If they were truly lambs of Jesus they would love him and follow him in calm and storm, and never heed the voice of strangers.—Jessup's Women of the Arabs.

A Word on "Cards and Wine-glasses"

I couple these things together postively. Of course I do not mean to assert that every drinker plays cards, or every card-player "tarries long at the wine." I mean that both are dangerous, and are equally dangerous; for the one leads to game, and the other to drunkenness. If no man handles the cards, there will be no gamblers at the card-table; if no man tampers with alcoholic beverages, there will be no drunkards. When a young man becomes fond of cards, he is on the road towards gambling; when he grows fond of the social glass, he is on the road towards intemperance. I would not assert that every person who sets out on either of these two perilous roads goes on to the two terrible goals of ruin; but I do mean to assert that the one safe course is to keep out of both these roads entirely. An eminent clergyman of New York once said in a public discourse, that on coming into the parlor of a prominent and benevolent Christian gentleman on a certain evening, he found him sitting at a whist-table with his family! He was surprised, but did not feel like censuring so good a man, who was supposed to be acting conscientiously. The clergyman did not tell the whole story. He failed to tell us that the sons of that whist-playing Christian did not turn out well. Many a well-meaning parent has given "an inch" to temptations, and his children have been emboldened to "take the ell." For myself I confess that I tremble for the family whose domestic arrangements include the card-table and the wine-glass. I have never found them very valuable helps to household piety. On the contrary, I generally find that such evil spirits must be "cast out" before true religion gains full sway in heart and home.—Cuyler.

What am I Going to do?

One morning a young lad set out to go with some thoughtless companions to a place of Sunday amusement. "What am I going to do?" he asked. "I am going to break the Sabbath. Suppose God should punish me for my wickedness." This so alarmed him that he turned back and spent the remainder of the day in a becoming manner.

A boy saw a person drop his purse, which he picked up, and was walking off with it and the money it contained. "What am I going to do? came to his mind, and the answer followed, "I am going away with a purse of money that does not belong to me. This is not honest. God has said, 'Thou shalt not steal.'" In another moment he ran after the person and gave up the purse. The man gave him a half-crown; and an honest half-crown is worth more than a great many many dishonest pounds.

"What am I going to do?" asks the Sunday school scholar on his way to Sunday school. "I am going where the young are trained up to fear God and keep His commandments. May I be a studious, attentive scholar, and pray God to make me one of His obedient children!"

Often ask yourself—and never be afraid to ask, "What am I going to do?" A bad act will not bear reflection, as a good one will. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil."

Time never sits heavily upon us but when it is badly employed.

The total income of the Irish Presbyterian Church last year was £186,149, being an increase of £10,729. There has been a decrease, however, in the number of members of 1,000, the total being 100,000.

Sabbath School Teacher.

LESSON XXXII.

August 9, 1874. POWER OVER NATURE. (Mark iv. 35-41.)

COMMIT TO MEMORY vs. 40, 41.

PARALLEL PASSAGES - Matt. viii. 23-27, and Luke viii. 22-25.

With v. 36, read Matt. viii. 23 with v. 37, Ps. cvii. 25; with v. 38, Isa. xl. 27, with v. 39, Ps. lxxviii. 8, 9, with vs. 40, 41, Ex. iv. 11.

CENTRAL TRUTH.—The sea is his and he made it.

LEADING TEXT.—He maketh the storm a calm, so that the waves thereof are still.—Ps. cvii. 29.

The Lord's miracles arose out of the circumstances in which he was placed. There were no preparations behind the scenes, and no stage effects. They displayed his supernatural power (v. 40, 41); attested his divine commission (John iii. 2); impressed his disciples (Luke viii. 25), silenced, for the time, his enemies (John ix. 30-34), and are well fitted to instruct us.

We might examine the sudden storm, the alarmed fishermen, and the great calm, but we cannot do better than regard the Master as the central figure, and watch him throughout.

I. THE UNTRUSTING WORKER. "The same day," v. 25. It had been spent in teaching the people, a "great multitude" (v. 1), from a boat at the water's edge, the people on the land. The parables of the chapter were thus delivered. Mark no doubt condensing lengthened discourses, for "with many such parables spake he the word unto them" (v. 34). John iv. 31, gives the secret of his industry.

He was now on the west side of that sea of Galilee, among the shores of which Capernaum, Chorazin, the two Bethsaiidas, Magdala, and Tibérias stood, and through which flows the Jordan. Four—perhaps more—of His disciples belonged to this region. Here much of his teaching was enjoyed. He did not seek rest as night came (Matt. viii. 26). He thought of others: he "sent the multitude away," and "even as he was," apparently without a meal, or rest, or any arrangement for his comfort, he proceeded to pass over to the other side. Gadara, as we see by ch. v. 1, was "the other side," or the country of the Gadarenes (Luke viii. 26), or Gergesenes (Matt. viii. 28). Ten cities were then grouped together, and called Decapolis. Phny gives their names, and Gadara among them.

The evening, we infer, was fair, from the other little ships—fishermen's boats—venturing out, the people being eager to accompany him, some perhaps having come from the other side. But it is of the "ship" containing Jesus, the Evangelist writes.

II. THE PROMPT DELIVERER. Like all lakes partially surrounded by high and irregular lands, that of Galilee is subject to sudden and violent gusts. Residents by lonely spots in Switzerland, Scotland, England, visited in Summer by delighted tourists, will tell of "the squalls" and the boats that went down, and the lives lost. Such a storm came (v. 37); the bark was frail, the waves beat over it and into it; filled it; water-logged, it became unmanageable, and threatened to sink. "They were in jeopardy" (Luke viii. 23).

Jonah slept in a storm, weary, but with a guilty conscience. Jesus slept (v. 38), weary also, but with a conscience undefiled. The ship of Jonah came nigh foundering for his sake. This was saved from its carrying the great prophet. Jonah was running away from duty; Jesus was hastening to do it.

Jesus had a true human body, affected as ours are by fatigue. "As they sailed," says Luke, "he fell asleep." Some one of them, let us hope, placed the pillow or cushion—the bed of the East—under that holy head. When the danger is imminent, they, remembering what he had done, almost reproachfully appealed to him: "Carest thou not that we perish?" It looked like it. He could not but know their case, they inferred from what they had seen, but he seemed so indifferent as to sleep. Ah! they slept in the hour of his agony. Matt. xxvi. 40.

A child would have the lakes and seas without storms. Then we should have less manly courage; less coolness in danger; less vigilance and observation; less science, and far less sympathy; less prayer for those who go down to the sea in ships (Ps. cvii. 28); and less prayer from them to Him who rideth upon the heavens (Ps. lxxviii. 4).

The disciples awoke him with their appeal. They were at their wit's end (Ps. cvii. 27); "then they cry unto the Lord in their trouble" (v. 28), and he bringeth them out of their distresses.

The heathen poet makes the god force the winds with his trident into their caves. There is greater and simpler grandeur in Mark's narrative (v. 39). "He rose and rebuked the wind, and said unto the sea, 'Peace,' &c. There was a great calm. This is God; and he is God-like." "He stilleth the noise of the seas" (Ps. lxxv. 7). See Prov. xxx. 4.

III. THE LESSONS HE TEACHES, in two ways, practically and verbally.

(a) Practically, his great power, so that they may well fear him (v. 41). This was the main end. No "manner of man could do this." He speaks to great natural forces, "as one having authority." "The wind and the sea obey him." This is a divine work (Isa. xlvii. 8). God "createth the wind (Amos iv. 18). He speaks as its creator, with conscious power. What David described in bold figure, as done for him by God, Jesus did literally for the twelve.

He teaches also his willingness to hear. He is the hearer of prayer, to be called upon "in the day of trouble" (Ps. l. 15). The prayer is imperfect, but is not vitiated by its defects.

(b) He teaches verbally. He has a word for the disciples, as well as for the sea. "Why are ye so fearful," &c. (v. 40). They had faith, hence they cried to him. They had not enough, or they would have been

at rest. So disciples often err. Fear and faithlessness go together. They were not deficient in fisherman's skill, or in manly courage, but confidence in Him. Faith is the master grace in the human soul, for which God looks. But faith must have a warrant. Was there warrant for it here? Certainly, in the work he had spoken, and the deeds he had done. Even when he said, "Let us go over unto the other side of the sea"—words that would have been common in other lips, spoken by him, should have raised the belief that the other side would be reached.

It is thus that God's word and God's works throw light on each other, and each is best understood, when read in the light of the other. Let us see what God does, let us hear what God says.

(a) Are we disciples of Jesus? Do we come and go at his bidding? This is the proof of our being his true followers.

(b) We give ourselves to him, and he accepts us, for all life—"to the other side." He is with us.

(c) This does not prevent our having storms and dangers, such as poverty, sickness, temptation by the way.

(d) But when they come, though Jesus may seem indifferent to us, he only seems, and we are to cry to him. He would have us lean on him.

(e) He will either put an end to the trial, or carry us through it safely. He gives patience; he gives strength, he turns the trial into blessing. See 2 Cor. iv. 16, 18.

ILLUSTRATIONS.

MIGHT OF GOD.—King Canute, a Danish conqueror of Britain, was one day flattered by his courtiers on account of his power. Then he ordered his throne to be placed by the seaside. The tide was rolling in and threatened to drown him. He commanded the waves to stop. Of course they did not. Then he said to his flatterers, "Behold, how small is the might of kings!"

POWER OF GOD.—You have marked the spring as it unfolded its mantle, and hung it gracefully on the shoulders of the hills, and spread its gifts of flowers on the lap of the grateful earth; that is a manifestation of God's all-transforming power. You have marked the blustering water, as it has torn off that verdant robe, and blown out the floral sights; that, too, is a display of God's all-changing power.—Dr. J. Parker.

SUGGESTIVE TOPICS.

The lake in question—man,—peculiarities—the other side—what distinct—how otherwise described—how Jesus had been engaged—how he embarked—form of his command—his condition—the accompanying ships—weather at setting out—change—alarm—disciple's doubt—appeal—response—effect on the wind—the sea—evidence of power—impression made—rebuke to the disciples—the deficient grace—importance of faith—parallel between disciples and us and lessons to us.

Health Better than Wealth.

Little Martin was a poor boy who had no father nor mother. He earned his bread by going on errands. One day, on his way home, he sat down to rest, and to eat his piece of dry bread, near the door of an inn. As he sat there a fine carriage drove up, and the master of the inn came out to serve two gentlemen who were in it. One of them was very young—not much older than Martin—and Martin thought to himself that he should like to be in his place. When he looked at his own crust of bread and his worn clothes, and then at their fine things, he could not help saying aloud:

"O dear, I wish I had that young gentleman's grand coach. I wish I could change places with him."

The other gentleman, who was the boy's tutor, heard this and told it to his pupil, who made signs to Martin to come to him.

"So, little boy," said he, "you would like to change places with me, would you?"

"I beg pardon, sir," said Martin, "I did not mean any harm by what I said."

"I am not angry," said the young gentleman; "I only wish to know if you are willing to change places with me?"

"O, now you are joking," said Martin, "no one would wish to change places with me, and walk so many miles each day, and have nothing to eat but a dry crust."

"Well," said the young man, "I will give you all I have, if you will give me all that you have, and that I have not."

Martin did not know what to say; but the tutor told him to speak freely.

"O yes," said Martin then; "I will change places with you."

But when the young gentleman stepped out, Martin saw that he was very lame. His legs were bent so that he had to walk with crutches. His face was pale and thin too, like that of one who is often ill. Martin then began to think that health was better than a fine carriage.

"Will you change places with me now?" asked the youth. "I will give you all that I have to be strong like you."

But Martin said, "O no; not for the world."

"I would gladly be poor," said the young man, "if I could run like you; but as it is God's will that I should be lame, I try to be happy and thankful as I am."—Church and State.

If you know the principles of prayer, and have a lively sense of your necessities, and hearty desire of God's grace and mercy, you will be able to pray without forms, and your affections will bring forth words out of the fulness of your heart; and you will not be ever solicitous and timorous about words; for, doubtless, the Spirit, who is the help to us in speaking to men, will also much more help us to speak to God, if we desire it; and God regards not eloquent words, nor artificial composure; neither need we regard it in private prayer. If you limit yourselves to forms, you will thereby grow formal, and limit the spirit.—Marshall.

He who laughs at cruelty sets his heel on the neck of religion.

Our Young Folks.

Hymn for a Little Child.

God make my life a little light,
Within the world to glow.
A little flame that becometh bright
Where'er I may go.
God make my life a little flower,
That giveth joy to all.
Content to bloom in native lowly,
Although its place be small.
God make my life a little song,
That helpeth others to be strong.
And maketh the singer glad.
God make my life a little star,
Which when the weak may see,
That so what health and strength they may,
May save my neighbors' day.
God make my life a little beam
Of tenderness and peace,
Of faith that never wavers from
In all his wondrous ways.

Helping the Minister.

"One thing helped me very much when I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

Think of that, my little ones; and when you go to church, or chapel, fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as to the grown-up people. He is telling about the Lord Jesus, who loves the little ones.

Don't Do It.

Don't attempt to punish all your enemies at once. You can't do a large business with small capital.

Don't say "I told you so." Two to one you never said a word about it.

Don't worry about another man's business. A little selfishness is sometimes commendable.

Don't imagine that you can correct all the evils in the world. A grain of sand is not prominent in a desert.

Don't mourn over fancied grievances. Bids your time, and real sorrow will come.

Don't borrow a coach to please your wife. Better make her a little sulky.

Don't publish your acts of charity. The Lord will keep the account straight.

Conscience.

When a very little boy, I remember reading of a child who was in the habit of going to an upper room, or loft, where there was a store of apples; but as she went from time to time to steal these apples, she met with something that greatly troubled her, for there happened to have been placed in that store room an old oil-painting.

It was a large face, the eyes of which, go to what part of the room the little girl might, seemed to follow her; and they appeared to be saying to her, as she scooped down to take up the apples, "Ah! I see you. It is very naughty. I'll tell upon you. You are sure to be found out."

Well, this so annoyed the little girl, from time to time, that she was determined to put a stop to this speechifying of these two great staring eyes; so she got a small knife, or a pair of scissors, and struck them out.

Ah! but there were still the two large holes in place of the eyes, and what they used to say to her. She had put out the eyes, but she had not, nor could she, get rid of her conscience. Moreover, the very means she had adopted for silencing without rebuke, only served to discover her guilt; for when what had befallen the painting came to be found out, it led to such inquiries as at last to reveal the whole truth.—Episcopalian.

Courage in Every-day Life

"Moral Courage" was printed in large letters, and put as the caption of the following items, and placed in a conspicuous place on the door of a systematic merchant in New York for constant reference:

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

Have the courage to speak to a friend in a "seedy" coat, even a though you are in company with a rich one and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to tell a man why you refuse to credit him.

Have the courage to tell a man why you will not lend him your money.

Have the courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

Have the courage to wear your own clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion, in all things.

Have the courage to acknowledge your ignorance, rather than to seek for knowledge under false pretences.

Have the courage, in providing an entertainment for your friends, not to exceed your means.

Have the courage to insure the property in your possession, and thereby pay your debts in full.

Have the courage to obey your Maker at the risk of being ridiculed by man.

Robbie's Chance.

BY MRS. A. W. CURTIS.

"Robbie dear, mother is very sick this morning, can you get your own breakfast for once?"

"Of course I can do something for you, too," and Robbie bustled about briskly, for it was a cold morning. But he soon had a fire burning, and the kettle on for his mother's tea. But when he went to the cupboard and found only a very small loaf of bread and a bit of butter the size of a walnut on a little plate, and barely enough rice to make one cup for his mother, the boy swallowed a lump of that cold, willing, up from his heart. Not another thing in the house to eat, and his mother sick, something must be done, but what? Robbie was only ten years old, small and slender of his age. His father had died two years before, leaving them only the little home that sheltered them, for the savings of years had been suddenly swept away. His mother had struggled bravely in the attempt to support herself and child, until her health failed, and she was threatened with serious illness. Robbie's face was very grave when he earned the tea and a slice of bread and butter to his mother. She drank the tea but could not eat a mouthful, and lay back on her pillow so white and faint a great fear crept into Robbie's heart that she too might die and leave him alone in the world.

"Mother, I can't go to school to-day; I'm a great strong boy, and I know I can earn something if I try. You'll let me now, mother, for I must, or we'll starve."

"I know, dear, I shall have to let you try; but I am sorry, very. I did so want to keep you in school."

Robbie tried to eat, but couldn't, and very soon everything was put back, and he tucked up the little room as well as he could, putting the coal where his mother could replenish the fire without much effort, then he prepared to go out and see what he could find to do.

"Come here, my boy, and kneel down by my bed." Robbie bowed his head reverently, while his mother laid her thin white hand upon it, and said: "O God of the widow and fatherless! pity and help us now. Bless this dear child, and give him something to do. Give us this day our daily bread. Keep us in thy love, and care for us in our trouble and sore distress, for Jesus sake. Amen."

As Robbie kissed his mother "good-by" a tear fell on her face. She smiled and said: "Never mind, dear, it will all come right; God will take care of us if we put our trust in Him."

Robbie went hurrying down the street saying this little prayer over and over again in his heart. "O Lord! give me a chance! give me a chance to do something for mother now!"

"It was not strange that Robbie had learned to love and trust his Heavenly Father, for the sweet lessons had been taught by his dearest earthly friend. Their hearts were bound together by the tenderest affection and sympathy. Mother and child were all the world to each other, and Robbie's heart was almost breaking with grief at the bare possibility of losing her. So, as he went, he kept saying his little prayer over and over again, "O Lord! please give me a chance to help mother now!"

A little child suddenly let go her mother's hand, and ran laughing with glee out into the middle of the street. The next instant a frightened horse came dashing along with the fragments of a broken carriage striking his heels at every step. The mother sprang for her child with a scream of terror, but fell prostrate before she could reach her. Robbie saw it all, and with a swift bound caught the child and pushed her towards her mother, but the next instant the brave boy's foot was crushed by the frightened horse, and a cruel blow upon his head threw him senseless upon the pavement.

"Bring the boy into my house," the mother exclaimed, for all this had happened before her own door.

Tenderly they carried him in, and laid him upon a sofa in her elegant drawing-room while a surgeon was summoned at once, who looked very grave as he examined the poor crushed foot and the terrible blow upon the head of the unconscious boy.

"Who is he?" was the anxious inquiry, but no one knew, until at last a boy, who had heard of the accident, slipped in with the crowd, and told them that he was the Widow Worthington's boy.

The parents of the little girl whose life Robbie had saved at the peril of his own at once sent a message to tell the sad news as gently as possible to his mother, assuring her that the boy should have every possible attention until able to be moved to his own home.

Poor little Robbie! for many days he remained unconscious of all this, but at last, after a long refreshing sleep, he opened his eyes and found himself in a fairy land of beauty and comfort, with a kind pleasant face bending over him. He didn't know what to make of it and looked so bewildered the lady told him at once. In a few quiet words, how he had been sadly hurt in saving the life of her own dear little girl, and they were taking care of him until he should be able to go back to his own home.

"Was the little girl hurt?"

"No, dear, not at all."

"Oh! I'm so glad of that."

Just then Robbie tried to move his foot, and cried out with pain and surprise.

"Yes, dear, your foot is badly hurt; we are afraid it will trouble you a long time."

It flashed over him all at once, the poor sick mother at home—he was going to do such brave things for her, and now perhaps he would be a poor helpless cripple for life. He hid his face under the white counterpane, and sobbed as if his heart would break.

"Don't cry so, dear! you were a brave, noble boy to risk your life to save another. Surely, you won't mind a little pain and inconvenience."

"O mamma," interrupted Robbie, "don't mind that, but my poor sick mother, I thought I was going to help her—that was

as far as Robbie could get, for the sobs and tears that would come.

The lady's eyes were full of tears. She kissed the poor bruised forehead tenderly, and stroked the thin little hand she held in her own. During his absence the story had been revealed of his mother's illness, the want starting them in the face, his determination to do something to help her, and, oh! so often the unconscious boy had folded his poor weak hands, and said: "O Lord! please give me a chance."

"Dear Robbie, it seems hard now, but someone, perhaps, you will think it the best way's work you ever did. And now I've something pleasant to tell you. Your mother has had every attention since you were hurt. The doctor has been to see her every day, and has given her such cheering news of her boy, besides the medicine and most skilful she so much needed, that she is much better now, and is coming to see you this very day. The doctor will bring her in his carriage, and we are going to persuade her to stay here with you awhile if we can."

How Robbie's eyes brightened at that! He took the lady's hand and pressed it to his lips, and said: "I thank you so much, then I'll sleep."

The meeting between mother and child was touching indeed. The doctor made her lie down by his side, then left them alone. Oh Robbie, dear child! mother is so sorry for her boy."

"Yes, mother, but I saved the little girl, and I guess it'll all be right somehow."

"All things work together for our good," we love God, and we do love him, Robbie."

"Yes, mother."

Sweet and precious was that quiet hour, and when the doctor and Mrs. Clare came in Mrs. Worthington kissed her boy tenderly, and rose up to go back to her lonely home.

"Lie still, mamma; Mrs. Clare says you are not going home until this young hero is able to go with you."

"If you will consent to remain here a few days it will please Mr. Clare and myself greatly, and I am sure this dear boy will get strong and better much sooner if he can have his mother with him all the time."

"Oh, mamma, do say!" said Robbie. "I shall miss you so much, and you will be lonely without me."

Mrs. Worthington gratefully accepted the kind invitation, and for two weeks was a most welcomed and honored guest in that hospitable home, rapidly gaining the health and strength she had lost.

Robbie was glad to get about again, even if it must be on crutches, and one fine afternoon Mr. and Mrs. Clare lifted the boy tenderly in his arms and carried him into the house. What a surprise awaited them! A fire was burning brightly in the little stove, the table was set for tea, covered with a profusion of everything that could tempt the boy's returning appetite; new comforts had been furnished until the little home was pretty and cozy as heart could wish. Cellar and pantry were literally filled with provisions, while an abundant supply of coal gave promise of good cheer during the long winter before them. Mr. and Mrs. Clare would not listen to thanks or protests, assuring them that their obligation was all on their side. As they bade their good-by Mr. Clare said: "Now, Robbie, get well as fast as you can, and then come to me and I will give you another chance."—The Christian Union.

I too acknowledge the all but omnipotence of early culture and nurture; hereby we have either a doddered dwarf bush or a high towering, wide-shadowing tree! Either a sick yellow cabbage or an edible luxuriant green one. Of a truth it is the duty of all men, especially of all philosophers, to note down with accuracy the characteristic circumstances of their education—what further, what hindered, what in any way modified it.—Carlyle.

"John," said a clergyman to his man, "you should become a teetotaler; you have been drinking again to-day." "Do you every take a drop yourself, meester?" "Yes, John, but you must look at your circumstances and mine." "Very true, sir," says John; but can you tell me how the streets of Jerusalem were kept so clean?" "No, John, I cannot tell you that." "Well, sir, it was just because every one kept his own door clean."

We shall soon be in eternity, and then we shall see how trifling all the things of this world are, and how little it mattered what became of them! Yet now we are as eager over them as if they were all-important! When we were children we used to be eager in collecting bits of wood, and tile, and mud to build our play-houses; and if they were knocked down, we were sorely grieved, even to tears; now we know that this was all child's play. Ever so when we reach heaven we shall see that all these earthly interests were but child's play too.—De Sales.

"The actions of men are governed more by their character than by their interests; their conduct takes its color more from their acquired tastes, than from a deliberate regard to their greatest good. It is only on great occasions the mind awakes to take an extended survey of her whole course, and that she suffers the dictates of reason to impress a new basis upon her convictions. The actions of each day are, for the most part, links which follow each other in the chain of custom. Hence the great effort of practical wisdom is to imbue the mind with right tastes, affections and habits, the elements of charity and masters of action."—Robert Hall.

If you stand upon a mountain, you may see the sun shining long after it is dark in the valley. Try to live up high! Escape, if you can, the malarious damps of the lowlands. Make an upward path for your feet. Though your spirit may be destined to live isolated, you cannot be alone, for God is there. Your best strivings of soul are there! Your standing-ground should be there! Live upward! The world is always developing its branches toward the top, while the lower ones are dropping away. Let your soul-life be set upward! Upward!

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FRIDAY, JULY 31, 1874.

TOPICS OF THE WEEK.

We regret to say after all that has been written in opposition to the Candidature of Dr. Saugster, as a member of the Council of Public Instruction, the indications are ominously favourable to his election. We fear when the vote is taken it will show a majority for him, of which the recent Convention here was no criterion. While we regret, we are not surprised at the signs of the election.

It would be discourteous on our part did we not chronicle the fact that the Rev. Mr. Gemley the esteemed Secretary, of the Upper Canada Bible Society, has severed his connection with the Methodist Church in which he has been so long an honoured minister, and has joined and been ordained as a clergyman of the English Church. It appears he has been already appointed curate of St. Paul's, London, Ont. We wish him much success in his new sphere.

From all parts of our land, come the glad tidings of most favourable prospects of an abundant harvest. Not so long since anticipations were gloomy, but He who can order the seasons has shown how completely our fears can be dispelled and our hopes exalted. In commercial circles hard times were dreaded and would have been realized to a grievous extent, had not God in His great kindness sent us a plenteous yield of the fruits of the earth. Let our's be the pleasant duty of heartfelt gratitude to the giver of all good.

THE FAVOURED AND THE FAMISHED ONES IN OUR CHURCHES.

By "favoured" in the above heading we mean those who are specially cared for and *gospelled* in this age of active Christian work; and by the "famished" we mean those who somehow have no special efforts directed towards them, who have few, if any, positive applications of the Gospel to their cases. In the former class may be mentioned without contradiction, the Children. The uprising and new-born zeal of the Church in behalf of her children and youth are marvellous and delightful. It is not for us to say whether there is increased and more conscientious training of the young by the parents themselves than in a former generation, but certainly in this particular the Church as such is doing a praiseworthy work towards "those who shall come after us." No congregation dare dispense with its Sabbath-school. It is pleasantly styled "the nursery of the Church." Here the children of the rich and polished, side by side with those ruder and less favoured, have the most patient, devoted and prayerful efforts applied to their young minds, if haply they may learn of Jesus and come to Him. No neglected ones willfully or carelessly among the children of the century! Bands of enthusiastic Christians readily go out beyond the Church's pale, and by the most laudable ingenuity seek to bring in from every quarter the children to hear the Gospel and become imbued early by its spirit. In fact, this feature of Christian work has become more of a science than any other element of practical Christianity. All who have seen the proceedings of these S. S. Conventions must have been convinced of this one thing, that as to the religious training of the young the Church is rising above and stepping over the division lines of sect and denomination. And surely if it is true that in old age the mind reverts most easily and distinctly to the remote past, then those of this age who shall live on to that stage of life have an assurance of pleasant memories for their latter days!

Another favoured class are the young men of our day. Our readers must often have observed the spirit with which our clergymen address young men, and what a popular theme a lecture to young men is among our religious orators. And besides these special pulpit ministrations in the forests of young men, we must notice that mighty confederacy within the Church, and working in its line—Young Men's Christian Associations. Their influence for good is vast. Could we separate their labours from those of the Church itself, we should almost hold enough to say that this younger priesthood of Christ's cause gives no mean lesson to the divine institution. What expedient to attract young people is unheard

of? To gain to good and draw away from incipient or fuller-grown vice, every possible plan is tried. Magnificent buildings for accommodation and literary and religious culture; help to the helpless; homes for the homeless; work for the idle, counsel and welcome for the stranger—every Christlike means are tried to gain to the Master's service the young men of our day. And the young women are scarcely less cared for as to their religious training. They also come in for a liberal share of pulpit ministrations as our advertised discourses abundantly prove.

A third class well favoured by special appliances are the mothers of our day. What eloquence is devoted to the duties of the mothers! They are well schooled in what is hinted at as a law of life, viz: that from them must come good character, high principle and religion to the children of their care. Very grave and heavy responsibility is put on our beloved mothers by our reverend teachers. They must not only teach the infantine lips to pray. Around their knees we must not only hear first of the solemn mysteries of heaven and hell, God and Christ, but they are supposed to be the chief moulders of our enduring characters. All the moralities, the disposition to love the good and true, and to hate the evil and the false, the mothers must specially see to. Our dear mothers can have no excuse in our days if they do not their duties. By a slight change Pollock's words come pressing home to them, "Ye know your duty if ye did it not."

The first of the poor favoured class we may mention are the Fathers. It is to be feared the fathers of our children have not the honourable position of the old times. Of Abraham it was said, "I know him that he will command his children and his household after him." Now-a-days the Sarahs are getting bequeathed to them all that glory. And it is further to be feared, that what little responsibility might be left on the fathers beyond merely providing for the wants of the family, the Sabbath Schools have relieved them of. By an easy inference they—the fathers—take home to themselves the idea that the guides of youth are of course the mothers; paternal duty is to provide for the wants of the household, and in this fast, struggling life, if that part is done, the stiller, solemn sphere of spiritual nurture belongs to her whose life is in the home. Theoretically, who is pronounced the fountain source of religious life? The mothers. As a matter of fact, on whom do we look back with the strong, revered sentiments

early religious impressions? The mothers. Why so? Business and its claims may subtract not a little from paternal responsibility, the cares of every day life may demand the pushing aside of much that should be done in the home circle; still were the fathers more urgently shouldered with the chief onus of the Master's work in the household; were they fearlessly addressed and as often as mothers are, and were there given to them equal work and equal honours they would learn over again, that they are more than of commercial account in their home; to them the growing youth would look in a religious point of view with more concession and implicitness. No maxim in life is more practical than this: relieve a man of a sense of duty by all means and you may be sure he will get to be listless in doing it. Hence this perpetual lecturing of our dear mothers is apt to lift from off the stronger shoulders duties which chiefly, we think, belong to our fathers. We fathers, as in St. John's day, demand more preaching to us as fathers. We want our children and our wives and our servants and ourselves to hear our duties as appealingly urged as in the other case.

Another most pitiable class who are famishing for good honest Christian effort upon them are the rich and fashionable of our day. In our towns and cities the poor and the careless (if poor) are anxiously attended to. The members of our Young Men's Christian Associations visiting committees, faithful pastors vie with each other in looking after the households of the poor. But why pass by the destitute rich, and those who live in godly palaces! What unaccountable centrifugal force is there between Christian effort and wealth. The rich often feel a lonely desolation of heart that even their pastors who dine and sup with them do not address them on the "one thing needful." We observe that some good but timid people are feeling the cruelty of this ostracism of the wealthy from the common Christian privileges enjoyed by their poorer brethren, and they have contrived this elegant plan, viz: to have tracts, suitable to the palates of the polished and rich, printed on tinted paper and enclosed in sealed envelopes sent to the stately mansion where it would be inexpedient and out of place to go personally on Christ's errands. This certainly is better than nothing, but ye devoted Christians! take pity on the rich, give to them the same high advantages as you so munificently scatter broadcast before the indigent and humble. At our hands the rich deserve better things and more generous dealings. Do they not

handsomely give us of their wealth? are they not every day asked to sustain our charities, to build our churches, to support the laudable institutions of our day? Yes, then why withhold from them direct appeals and solemn suggestions concerning that part of them for which wealth is neither a promoter nor help. However, even the tracts on tinted paper may draw not a few out from the famished into the favoured classes of our Church.

THE BEECHER SCANDAL.

The piece of news this week which is overshadowing in feverish excitement every thing else is the painful crisis in which H. W. Beecher now finds himself. Threatenings of the coming storm have not been wanting lately, but it has broken on him with a fury few anticipated. And all who have admired his genius and been delighted with his eloquence and admirable contributions to religious literature, will be deeply grieved at his present painful position. Theodore Tilton, for a good many years the editor of the *Independent*, a man of high standing, and of great literary merit, the bosom friend of Mr. Beecher, his pastor, has been constrained to prefer charges against the latter, which most people imagined to be wild and improbable. Complications and revelations of the saddest character have taken place during the last few days. A strong and devoted congregation seem to stand by their pastor, to protect, if possible, his reputation; but the sworn and particularizing testimony of Tilton, added to the firm attitude he continues to assume, may well cause alarm and consternation. Pending the investigation by an organized Committee, it is not for us to express positive opinion. It is a sad and solemn work they have in hand; for while thousands throughout Christendom would grieve over the gross charge being sustained, still it would be even worse to suppress the truth, or "whitewash" the eminent defendant, if the evidence points to his guilt. However it may issue, the luckless scandal will throw a darksome shadow over the future of the great orator of Plymouth Church. Enough is already manifest to warrant the *New York Times* in styling the parties concerned "a peculiar circle."

OPENING OF THE NEW PRESBYTERIAN CHURCH, WATFORD.

The handsome new edifice, erected by the congregation of Watford, of which the Rev. Mr. Abraham is pastor, was formally dedicated on Sabbath, the 19th inst., when sermons appropriate to the occasion were preached by the Rev. Mr. Cochrane, of Brantford. The morning service was so densely crowded, that in addition to the evening sermon advertised, Mr. Cochrane kindly agreed to preach again in the afternoon. The sermon in the morning was from the Text, Psalm 48 v. 3, "Beautiful for situation—the joy of the whole land is Mount Zion"—that in the afternoon from Isaiah 61: v. 10, and in the evening from 2 Chronicles 13: v. 12. At all the diets of worship, there were large audiences and a deep interest manifested, not only by the Presbyterians in and around Watford, but also by the other denominations, most of whom closed their places of worship, to allow their congregations to attend the services in the Presbyterian Church.

The new building occupies an elevated and commanding site at the north end of the village, and is built of white brick, with a neat and symmetrical spire. It has stained glass windows, and a wheel window of stained glass—exquisitely beautiful—above the pulpit. Altogether the workmanship throughout is of superior quality, and second to few of our city churches. The entire cost is somewhat about five thousand dollars, of which amount a goodly sum has already been subscribed.

It was only eighteen months since the present pastor was inducted, during which period the congregation has largely increased, and gives promise of much strength and influence in the future. The erection of such a handsome and commodious structure, will afford ample room for the Presbyterians of the district.

Ontario Presbytery.

This Presbytery held a special meeting at Woodville, on Tuesday 21st inst. A unanimous call from Cannington and Manilla in favour of Rev. John Campbell, was before the Presbytery. Salary promised, \$800. The call was received and sustained as a regular gospel call. Mr. Murray stated that Mr. Campbell had authorized him to say that in the event of the call being unanimous he would accept it. It was appointed that the ordination and induction of Mr. Campbell take place at Cannington on Wednesday, the second day of September next, at 2 p.m. Mr. McClung to preach, Mr. Murray to preside and address the people, and Mr. McNabb to address the minister. The Presbytery will meet at Cannington at 11 o'clock on the same day to hear Mr. Campbell's ordination trials.—*J. MacNabb.*

Flavel calls repentance the tear that drops from the eye of faith, while looking to Jesus.

Ministers and Churches.

The Presbyterian congregation of Knox Church, Embra, has subscribed \$1107 towards the new building in course of erection for Knox College, Toronto; and this sum is likely to be considerably increased.

The Remit on Union was unanimously approved of by the C. P. Church, Beaverton, at a congregational meeting held there on Thursday, the 23rd inst. The only article eliciting any amount, being that on "mode of worship."

There was held lately in connection with the Presbyterian Church, Farnham Centre, a Soiree and Bazaar to clear off the remaining debt on the manse. The day was fine, the attendance large and the amount realized, sufficient to meet all demands. Since the settlement of the present pastor (Rev. J. McFarlane) in the beginning of 1872, this congregation has built a neat, substantial edifice for the residence of their minister, costing a little more than twelve hundred dollars, which, we are happy to say, is now free of debt.

A most successful tea meeting was held at Watford on July 20th, in connection with the opening of the new church. The audience, composed of all denominations, was large and enthusiastic. Interesting and effective addresses were delivered by Rev. Messrs. Cochrane, of Brantford, Duncan, of Forest, McCarding and Cousins, of Watford. The proceeds derived from the sale of tickets amounted to \$177. The debt remaining on the Church was \$2,300, which it was attempted to wipe off before the close of the proceedings. Eleven persons present subscribed each \$100, and on announcing the sum total, it was found to the astonishment and delight of all present that \$2,750, considerably over the amount required had been subscribed. The Church and Congregation here deserve the greatest credit for their energy and liberality, in erecting such a handsome building, and in being able to enter upon the possession of it without a single dollar of debt. Altogether there is abundant reason in the circumstances of the Church here, why they should "thank God and take courage." There are few country congregations where such a noble effort could have been made.

On the last Sabbath of June Professor Gregg preached at the opening of the brick church in Teeswater. The building is commodious, but it was filled on that day. It is supposed there were between eight and nine hundred present. Mr. Currie, minister of the First Presbyterian Church in the village, very kindly attended, with as many of his congregation as could find room. Mr. Gregg delivered a very able sermon from Hebrews i. 1. He preached again in the evening. The Professor has, by his affectionate manner, endeared himself to many in the neighbourhood. If we mistake not, our people will contribute more heartily to the College in future, for it will not now be in their minds a dry abstraction, but a living school of the prophets in which Mr. Gregg is teaching with his clear head and warm heart. Generally, our College is loved where our Professors are known (where they have been seen and heard and felt); but where they are not known it may be respected but not loved very much. The managers of the congregations kept an open house on Dominion day; and with the help of the ladies, there was a good deal of happiness diffused, and a good deal of silver gathered together. Rev. F. Wardrop, of Guelph, delivered a lecture in the evening to a large and attentive audience. The congregation is deserving of great praise for the spirited manner in which they have gone about and finished the building of Westminster Church. In this connection the names of Messrs. Kirkland and Fraser occupy a prominent position.

Presbytery of Kingston.

This Presbytery met on the 23rd day of June last, and inducted the Rev. David Beattie into the pastoral charge of the congregation of St. Columba and St. Paul, Madoc.

The quarterly meeting of this Presbytery was held at Picton on the 14th and 15th days of July. The list of weak congregations and missions stations was revised. A deputation was appointed to visit the Trenton congregation to secure, if possible, the raising by them the entire minimum amount of stipend. It was decided to ask for St. Columba a supplement of \$150 and to recommend the continuance of the former grants to Demorestville and Melrose, and the reduction of the grant to Glenvale to its original amount. The continuance of the former grants to the missions stations was recommended. Missionaries are to be hereafter required to furnish the Presbytery through the clerk with quarterly reports in reference to their respective fields of labour. Arrangements were made for the dispensation of the sacrament of the Lord's Supper in vacancies and mission stations as soon as convenient, namely, at Lansdown by Mr. Coulthard, at Consecob by Mr. McMeekin, at Wilton by Mr. Chambers, and at North Hastings by Messrs. Wishart, Beattie and Burton, the latter being Moderator p. t. of that session. The Presbytery expressed unanimous approval of union on the new basis submitted, and also of the overture sent to the new constitution of the supreme court for the purpose of effecting the consummation of the union. Mr. R. W. Leitch was taken

on trial for license, and after an examination on the several subjects provided he was licensed to preach the gospel. Messrs. Wilson and Gilmore appeared as commissioners from the congregation of Camden and Sheffield, and requested a moderation in a call to a minister Mr. Gallaher was appointed to attend this duty in the 5th concession church, Camden, on Wednesday the 20th day of July at 2 o'clock p.m. The Presbytery adjourned to meet at Amherst Island on Wednesday the 13th day of August next at 7 o'clock, p.m., for the purpose of holding a Presbyterial visitation.—*THOMAS S. CHAMBERS, Presbytery Clerk.*

Presbytery of Owen Sound.

This Presbytery met at Owen Sound, and within Division Street Church, on the 14th day of July. Mr. McDiarmid was chosen Moderator for the next twelve months, and took the chair accordingly. Messrs. W. Amos and A. Nicol, students in theology and labouring within the bounds, appeared and delivered discourses, which were sustained. The session records of Meaford, St. Vincent, &c., and North Keppel congregations were examined, and ordered to be attested as carefully and correctly kept. Mr. D. B. Whimster gave in a very full and interesting report of his visit to Parry Sound District, containing among other particulars the following: He found Mr. D. Beattie, the student sent out by the Knox College Missionary Society, actively engaged in the field; and from whom he received valuable aid in gaining information concerning the state and prospects of our mission there. The Society has occupied the District as a field for missionary operations for the past four years; and the work they have done cannot be too highly appreciated by our Church. They have organized seven stations. He preached four times and administered the ordinance of baptism to twelve. He recommended the Presbytery to lay the state of this field, and its prospects, before the General Assembly's Home Mission Committee with the earnest prayer that the Committee send out immediately an ordained missionary to work the field, making Parry Sound village the basis of his missionary operations. The report was received, its recommendation adopted and the Home Mission Committee of the Presbytery instructed to see it carried out, and the thanks of the court tendered to Mr. Whimster for his diligence. It was resolved on motion of Mr. Dewar, to raise the Presbytery's share of the Assembly Fund and Synod together with the clerk's fees by a *pro rata* contribution per member. It was agreed that the Remit on Union as sent down to Presbyteries, sessions and congregations, be considered at next meeting which will be held on the 3rd Tuesday of September at 10 a. m. at Owen Sound.

A noon meeting in connection with the labours of Messrs. Moody and Sankey was held in Belmont Congregational chapel, Aberdeen, on Monday, and was largely attended. A number of requests for prayer were read. On the meeting being thrown open, Major Ross mentioned one of the fruits of the movement in Glasgow, testifying beyond doubt to the practical results of the work. At the awakening in Glasgow, Dr. Marshall Lang made exertions to get some money collected in order to support young men who were desirous of devoting themselves to the foreign work of the Church, and a meeting was held for those who were prepared to devote themselves to the Lord in foreign fields. Dr. McEwen met with about 100 young men; but Dr. Lang, thinking there was some mistake on the part of the young men, laid before them what they had to give up in going to foreign mission work. After a dull explanation 90 of those present were prepared to go. Still it was feared some had not fully realized the sacrifices that had to be made, and Dr. McEwen pointed out the dangers from climate, sickness, and various difficulties that there were to pass through; but yet, after all, 70 of those 100 adhered to their determination to devote themselves to foreign mission work. Since Mr. Moody arrived at Aberdeen, he had got a letter stating that 100 young men had now come forward. Rev. H. W. Bell referred to the successful work that had been carried on in the town for the past four months by Messrs. Daniels, Smith, Stewart, and Riddell. A gentleman from Otago, New Zealand, made a few remarks. He was struck and exceedingly pleased with these noon meetings, which were altogether new to him. There was a poor woman in the present meeting who had travelled thirty miles by rail to be present, and another person who was hearing Mr. Moody the previous evening had travelled fifty miles for that purpose. After a few remarks from Rev. Mr. Lowe on the work in the east end of the town, the meeting was closed with prayer. A meeting was held in the Music Hall in the evening, where there was a large audience. A men's meeting was held in the Trinity Free Church. Mr. Moody preached three times at Peterhead on Monday at the Parish Church. There was a very large attendance considering the time at which the service was held. At night, on the Links, there were 4000 or 5000 assembled to hear Mr. Moody, who preached a sermon on the last chapter of Matthew, after which an adjournment was made to the Parish Church at about half-past nine, where vast numbers were unable to gain admittance. Throughout the week Messrs. Moody and Sankey have conducted crowded meetings in Aberdeen and its vicinity, most of the ministers co-operating with them.—*Edinburgh Weekly Review.*

Where are the illustrious of our race, illustrious for genius and science, for bravery and beauty, for deeds of wisdom, heroism and grace? Or, forgetting admiration in the greater intensity of our love, where are the dear ones of our hearts and homes? Our parents, our partners, our children—the sweet ones of our utmost and purest affections—where are they? The death answer. And must not we, too, decline into the silent valley, and disappear into the shadowy darkness? What, then? Thanks for the hope, the assurance, the certainty of final and complete victory!

INDUCTION OF THE REV. D. MCKERACHER.

Address of the claims of the Presbyterian Church on the liberal support of her missions, at the ordination of the Rev. Donald McKeracher as Missionary to Prince Arthur's Landing 29th July, 1874, by Rev. R. Wallace

My friends, I have been appointed by the Presbytery of Toronto to address those assembled on this interesting occasion of the ordination of a missionary to Prince Arthur's Landing.

It was my privilege to visit Thudade Bay early in July 1853. I preached at Port William and at Current River, seven miles east on the Bay. I was the first Presbyterian, if not the first minister of any Church that preached in those places.

I thus saw that it was the special duty of the Presbyterians to look after that region, and reported so to Mr. Reid and the students of Knox College. Soon after Dr. Topp visited the same region and preached, and on our united report Mr. Vincent, Student, was sent up to labour to the close of navigation.

In order to obviate this difficulty our Church has wisely resolved to station our ordained missionary at Prince Arthur's Landing all the year, besides appointing other students in the neighbourhood, one at Silver Islet, and the other Mr. Donald Tait to visit several mines in a circuit of about 30 miles.

Prince Arthur's Landing to which our excellent brother Mr. McKeracher has been appointed, is a most important point to occupy by an able and faithful representative of our Church, for it is the key to the whole extensive region of the North West, which before many years will team with a vast population.

What are seven or eight ministers for Manitoba? They should have a score even now to occupy the chief points of settlement, to prevent our people from being drawn away by other Churches, as has been largely the case, in the older districts of Canada during the last fifty years.

And in order to show why we as Presbyterians should take a deep interest in the extension of our Church, into the regions beyond, permit me briefly to invite your attention to the special claims of the Presbyterian Church on the sympathy and liberal support of her people in her efforts to extend her influence and usefulness throughout our vast Dominion.

The system of doctrine which we teach we believe to be substantially that taught by our Lord and His Apostles, and the early Christian Church, as fully set forth in the doctrinal epistles of Paul, and afterwards embodied in the system of Augustine, which gave form and substance to the teaching of the Reformers in the 16th century.

the several Churches; the Helvetic Confession; the Confession of the Churches of Switzerland, the Gallic Confession; the Belgic Confession; the Confession of the Churches of England, Scotland, the Confession of the Church of Bohemia; and the Confession of the Lutheran Church were all in harmony on every question of doctrine; and they all taught the system of doctrine held by the Presbyterian Church, called Calvinistic.

The Reformed Churches of England, Scotland, Holland, Belgium, Prussia, and several other German States, and Switzerland were represented in the Synod of Dort, which was called by the States General of Holland, carefully to consider and set forth anew the Scriptural system of doctrine, owing to the dissensions occasioned by the opinion of Arminius.

This system was again adopted by that large body of learned men, the Westminster Assembly, composed chiefly of leading men who held office in the Church of England and of the ablest congregationalists of the age, besides delegates from the Church of Scotland. After several years, (1643-5) given to the most thorough and prayerful examination of every point of doctrine, they came deliberately to the same conclusions as the Reformers and the Synod of Dort.

2. As to Church polity our Presbyterian system is the same in its leading principles the polity of the Synagogue. It is admitted by many of the leading and learned writers of different Churches, that the Apostles under divine direction, followed the order which they already found in the Synagogue, in the appointment of the ordinary officers of the Christian Church; that they had a Board of Elders who presided over the affairs of each Synagogue, and this Board though not precisely the same as the modern Presbyterian Session, was very similar in its leading features.

Early the term Bishop was used, but merely to designate the office of pastor, and to denote that he shepherds or feeds the flock, as distinguished from ruling merely. The Elders were rulers in the Church, but one of their number also preached or laboured in word or doctrine as the pastor of the congregation. He was also moderator of the Board of Elders as in the Presbyterian Church Session at present; and to him was given the title Bishop or Pastor that is shepherd of the flock.

foed the flock of God taking the Episcopal oversight thereof, not of constraint but willingly; that is the elders are directed to discharge the office of Bishops, and not as being "Lord's over God's heritage." This rule Diocesan Bishops violate for the claims to be called my Lord Bishop and thus rank as "Lord's over God's heritage."

With reference to Apostolic succession their most learned and candid writers such as Chillingworth, Bishops Stillingfleet and Hoadley, and Archbishop Whately declare that it cannot be traced; and if it could it would be of as little value as circumcision to the Gentile Converts in the estimation of the Apostles at the first Synod at Jerusalem (Acts, 15-21).

How, then, was Prebacy introduced? As wealth and pride increased, the pastors of the large city churches claimed precedence over the poorer brethren, and the people came gradually to confine the term Bishop to the pastors of the leading churches. They claimed the right to preside over the Church Courts, and to ordain and rule over the pastors of the smaller churches; and thus gradually, during the first three or four centuries, Episcopacy arose in the Christian Church.

One method taken by the ambitious city pastors, or Bishops, to strengthen their influence and increase their power, was to appoint some of the most pious and ambitious Deacons to a higher office in the Diocese; hence arose the office of Archdeacon. The Deacons, having control of the monies, could greatly help on the ambitious Bishops, who wished to ride into power over the shoulders of their brethren, and thus the process went on for centuries, until the modern system of Prebacy, or Diocesan Episcopacy, was established by the Church of Rome, from which the Church of England has derived it.

In England the Christian ministers and people were not permitted to reform the Church as they wished, and establish a polity similar to all the other Churches, according to their convictions of what was not Scriptural, but a system taken from Rome, was forced upon them by that English Pope Henry VIII., and his equally arbitrary daughter, Queen Elizabeth. The English Reformers held that the Presbyterian polity established all over the Continent, and in Scotland, was the Scriptural system, and if left to themselves, would have established it in England also. But they were not men of such decision of character as the Scottish and Continental Reformers, and thought it was expedient for the sake of peace, and in order to get the Reformation established, to accept what the monarch was willing to grant.

delivered to the Churches the decrees of the first Synod at Jerusalem. The necessity and importance of this bond of Union (Acts 16, 4) was seen by the leading Congregational ministers of New England, and by Owen and John Angell James in England, and the various Churches are coming more and more to adopt the Presbyterian system by which the people are represented in the Church Courts or governing bodies, and by which they are also bound together by common ties and common interests as one family.

8. We should do all we can to support and extend Presbyterianism throughout our Dominion, because its representative system is promotive of good order and liberty wherever it is established and flourishes. In proof, we need only advert to the fact that the nations most distinguished for these—Holland, Switzerland and Scotland—are Presbyterian. Wherever Presbyterianism prevails, there tyranny cannot succeed.

Presbyterians have given more martyrs to the cause of Christ, and of civil and religious liberty, than all others. Millions of the early Christian martyrs were Presbyterians. For many centuries the Waldenses contended for the rights of conscience, for liberty to worship God according to His Word, and thousands of their noblest men, women and children shed their blood in defence of these rights.

The Session, composed of pastor and elders or representatives of the Christian people, familiar with the affairs of all, and associated with them in the business of life. (2.) Then above the Session is the Presbytery, composed of the ministers of a certain district, and a representative elder for each congregation in that district. They meet to deliberate about the interests of the churches within that district, upon the principle that they are not isolated or independent of each other, but all bound together by common ties as the several members of one family, and by mutual interests and affections.

(4.) If this system be wisely and faithfully worked, it is fitted to promote the divine glory, as well as the progress of vital Christianity and the best interests of society. Owing to its free and representative system of government, it has the means of purifying itself when corruption creeps in, as seen in the purging of the Irish Presbyterian Church of Arrianism. The system of doctrines taught, when faithfully and earnestly preached, has been accompanied with great revivals, so that thousands have been converted within a few months in different countries of Europe and America during many centuries; the Divine blessing has most manifestly rested on the preaching of the doctrines of grace, or salvation by Christ only, in various ages and in many lands.

And during the last two centuries God has signally sealed this preaching with His blessing in the ingathering of multitudes to the Saviour's fold. Faithful Presbyterian preaching is fitted to instruct the intellect, enlighten the understanding, form the judgment, arouse the conscience, and convert the soul, as well as bring up strong, manly, robust Christians, not easily driven about with every wind of doctrine; in short, to establish a sound, enlightened, earnest Christianity in the midst of the land.

all seek to promote the Divine glory and the Saviour's kingdom, by doing all they can to advance His Scriptural form of Christianity throughout the Dominion of Canada, by their liberal contributions and prayers.

[As the hour was late, there was only time to deliver a portion of the address, and it is now published in the hope that it may stir up some to take a deeper interest in our missions in the North-west.]

Book Notices.

ST. NICHOLAS FOR AUGUST

Is an excellent "hot weather" number. It contains: "The Affair of the Sandpiper" a story of adventures on the water, by Elizabeth Stuart Phelps. "A Whaleman's Ghost," a story of the ocean, by J. H. Woodbury; and even a poem, telling in a very quaint and amusing way, "How a Little Bird went to Sea." There are large installments of the two serials, "Fast Friends," by J. T. Trowbridge, and "What Might Have Been Expected," by Frank H. Stetson. As the first of these is a story of the North and the other of the South, the adventures of the boy-heroes are not at all similar.

SCRIBNER'S MONTHLY FOR AUGUST.

The paper in Scribner's for August which will probably be most widely read is entitled "Recollections of Charles Sumner," and is the first of a series by Mr. A. B. Johnston, who was long and intimately connected with Mr. Sumner as his private secretary. Another timely article is Kate Field's sketch of the manuscript of "Our Mutual Friend," recently sold in this country. William Henry Goodyear advances some original theories in regard to Pisan architecture in a fully illustrated article entitled "A Lost Art." Mr. Saxe gives us "Some Epigrams of Martial," Mr. Stoddard prints his second paper on the ancestry of "Some British Authors," and there is a sketch of Whitelaw Reid, with a portrait.

Mr. King's "Great South" installment deals with "The Cotton States," chiefly Georgia, and the illustrations reflect the life of that region. Mr. B. F. Taylor has another of his "Old Time Music" series, entitled "The Old State Road," and illustrated by Sheppard.

The Mysterious Island and "Katherine Earle" are continued, and there are poems by H. H., Mary E. Bradley, and Nelly M. Hutchinson. "Cinnabar City," by James T. McKay, is a thoughtful story of Western life. Dr. Holland writes of "Charles Sumner," "Prof Swing," and "The Old Cabinet" is entitled "With Malice toward none, with Charity for all." The other departments have the usual interests and variety.

MARRIED.

At Muscaton, Kansas, U. S., on the 13th instant, at the residence of Geo. M. Richardson, brother of the bride, by the Rev. Mr. Joid, Presbyterian minister of that place, Mr. Peter McTavish, of Wellesley, Ontario, to Miss Jemima Richardson, formerly of Saugeon, Ontario.

Official Announcements.

DURHAM.—At Durham, on last Tuesday of July at 11 a.m.

OTTAWA.—The next quarterly meeting of the Presbytery of Ottawa will be held at Admeston, on the 1st Tuesday of August, at 6 p.m.

PARIS.—This Presbytery will meet in River Street Church, Paris, on Tuesday the 11th August, at 11 a.m.

HAMILTON.—This Presbytery is appointed to meet in Maenab Street Church, Hamilton, on the 2nd Tuesday of next October, at 11 a.m.

KINGSTON.—Presbytery of Kingston, will meet at Chalmers Church, on the second Tuesday of October at three o'clock p.m.

The Presbytery of Montreal, will meet at Montreal, in Presbyterian College, on the eight day of October next.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalties Board and Sustentation Fund—James Croil, Montreal. Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal. French Mission—James Croil, Montreal. Foyville Mission—Miss Machar, Kingston, Ont. Manitoba Mission—George H. Wilson, Toronto. Scholarship and Bursary Fund—Prof. Forster, Kingston.

Scientific and Useful.

NICE FRENCH CAKE. Two cups of sugar, one-half cup of butter, four eggs, one cup of milk, three cups of flour, one teaspoonful of soda, and two teaspoonfuls of cream tartar. This makes two loaves.

NICE MOLASSES COOKIES. One cup molasses; one-half cup cold water; one-half cup of lard or butter; one heaping teaspoonful of vinegar; one teaspoonful of ginger.

GOOD DOUGHNUTS. Two cups of sugar; two cups of sweet milk; two eggs; one teaspoonful of saleratus; two teaspoonfuls of cream tartar; one teaspoonful of ginger; little nutmeg.

CURE FOR POISON FROM IVY. Steep pokeweed in hot water, and bathe the parts affected with the resulting liquor.

TO PICKLE GREEN TOMATOES. Cut in thin slices a peck of green tomatoes sprinkle with salt, allowing a pint to a peck; let them stand twenty-four hours, and then drain them. Slice twelve onions, a quarter of a pound ground mustard seed, one ounce whole allspice, one of whole cloves, one ounce ground black pepper. Put in the kettle a layer of each—one of tomatoes and one of mixed spice and onions—until all are in alternately, then cover with vinegar and let them boil until clear. Sprinkle a cup of sugar with the tomatoes and spice just before they are done. It makes a very savory pickle, and will keep over a year.

WATERMELON-RIND PICKLE. Peel the outer rind from ten pounds of the melon. Put the pieces, cut in such fashion as you may fancy, into your preserving-kettle well covered with water. Let them boil a few minutes. Then lay on dishes to drain and cool. Pour out of the kettle in which you par-boiled the fruit, and return to it the rind as soon as cooled. Cover with vinegar and three pounds of sugar seasoned to your taste with mace, cloves, and allspice. For three or four mornings successively pour off the vinegar, bring it to boiling heat and pour over the pickles, when it will be ready for use.

SPICED FRUIT. Among the delicacies of the table are spiced currants, eaten instead of currant jelly, with meats. Any other acid fruit, as pears, apples, and peaches, are very nice put up in this manner. To seven pounds of fruit add three pounds of sugar, one pint of vinegar, and a tablespoonful of every kind of spice—cloves, cinnamon, allspice, and nutmeg.

KEEPING HAMS. Farmers' families are often troubled about how to keep hams in the summer. We have tried a good many ways, and have always failed in keeping them nicely. The smoke house, though hidden away in among the apple trees that lay their limbs lovingly over, above, and around it, is still too warm; the wide, roomy cellar too damp; and the shop, though cool and airy, being the large third story of the "old house," is too light.

A good neighbor, who knows all about it, tells me that he always packs away hams in the early spring time, before the flies come, in a box, with all the interstices between the ham, filled up with some coarse, dry salt, that he has used for many years for the same purpose—salt that came out of fish barrels. He washed and dried it thoroughly first. He keeps the box in his barn, in a cool, airy place.

AS TO BOTTS. Bots are the larvæ of the horse gad-fly (Estrus equus), and are in a condition exactly equivalent to that of the caterpillar of a moth or butterfly. They, therefore, cannot breed or reproduce themselves in the stomach of a horse, being imperfect insects and incapable of breeding. It is easier to prevent their presence in the horse's stomach than to get rid of them. If the yellow nits or eggs which may be seen upon horses' knees or shoulders in July or August are washed off with warm water, or scraped off with the edge of a knife, the horse cannot lick them off and carry them to their temporary resting-place. Every farmer should learn the natural history of the insects and animals with which he comes in contact; then he would know how to treat them with propriety.

SALT FOR STOCK. While a certain amount of salt is absolutely necessary for the health of stock, it by no means follows that its indiscriminate use is either needful or safe. On the contrary, salt used in excessive quantities is highly dangerous. It then acts upon the stomach and intestines as an irritant poison, and cases of death have occurred through permitting cattle and hogs to consume too much of it. When stock are allowed free access to it they will take a small quantity very often, but if denied a frequent supply they become ravenous for it, and are in danger of eating it to excess. The safest way is to use a small quantity regularly in the food; a quarter of an ounce daily being amply sufficient for a cow or a horse, and a fourth of that quantity for a hog or a sheep. If stock are salted once a week, no more than one ounce at a time should be given to a cow, and a quarter of an ounce to a sheep or hog. It should also be given in such a manner that no one animal should eat more than its share. It may be given scattered thinly in the feeding trough with more safety than in any other way, excepting when it is mixed with the food. Regularity in its use is the most conducive to the health of the cattle. We find it necessary to give this caution, because some of our readers have been led to suppose, very erroneously, that as it is a good thing, stock cannot have too much of it.

No man ever sank under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

Miscellaneous.

HAMILTON COLLEGIATE INSTITUTE. CLASSES RE-ASSEMBLE AUG. 14. Candidates prepared for Matriculation in University in ARTS, MEDICINE, LAW, AND ENGINEERING. For the Preliminary Examination in the Law Society, for Provincial Candidates, and for the Civilist Scholarship GEO. DICKSON, B.A., Head Master. For Circular containing all information regarding the Institute, apply to the Head Master.

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Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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Statement for the year ending Dec. 31, 1873. RECEIPTS. Premiums \$1,670,285 13 Interest 601,731 51 Total Receipts \$2,272,016 64 DISBURSEMENTS. Death Losses \$416,800 00 Paid for Surrendered Policies 180,368 24 Paid Return Premiums 345,401 17 Paid Matured Endowments 7,900 00 Total amount returned Policy-holders \$959,469 41 Assets, \$8,000,000; Surplus at 41 per Cent., \$1,353,871.

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IN THE SURROGATE COURT OF THE COUNTY OF YORK. In the matter of the guardianship of the infant children of Samuel Higgins late of the City of Toronto, in the county of York, Hotel keeper, deceased.

TAKE NOTICE That after the expiration of twenty days from the first insertion hereof, application will be made to the Judge of the Surrogate Court of the County of York by Ann Castle, the mother of said infant children, to be appointed guardian over such infants. This notice is given under the provisions of section 3 of Chapter 74 of the consolidated statutes of Upper Canada.

CAMBRON, McMICHAEL, & HOSKINS, Solicitors for said applicant, Ann Castle. Dated this 20th day of June, A.D., 1874.

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