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#### Contributors and Correspondents

LETTER FROM DR. FRASER.

Editor BRITISH AMERICAN PRESBYTERIAN.

Notwithstanding my wish in all my letters to your paper to avoid making falso statements or producing false impressions, I find in the BRITISH AMERICAN PRESBY-TERIAN of January 14, and February 11, as well as in my letter to the Knox College Students' Missionary Society, published in your issue of February 25, which demand some explanation and correction.

In my letter of November 4, 1875, which appears in your issue of January 14 this year, and in which I give some account of the roads here, and what may be seen and heard on and beside them, I notice the sentence, "Here are not carriages-not even ox-carts." Now the truth of this statement altogether depends on what is meant by the "here." I wrote it in perfeet good faith, and as far as it applies to the part of North Formosa that I have seen it is correct, but inasmuch as the letter is headed Formosa, it is incorrect, as I have been credibly informed that a day's journey south of this there are plenty of ox-carts. This but illustrates how necessary it is to be careful in what one writes, so as not to mislead those who read and believe. I fear that in these days the demand for news is excessive, and the supply is consequently less reliable in quality. It is much more easy to make mistakes than be correct. I do not, however, wish to insinuate that other newspaper correspondents make mistakes—only to correct my own.

In the BRITISH AMERICAN PRESBYTERIAN of February 11, appear some extracts from a private letter, which I may say were fur-nished, not only without my knowledge, but contrary to an often expressed wish, that none of my friends would even under-take to publish extracts from my letters to them. While I am just as responsible for those statements as if they appeared in a letter written expressly for publication, I must be allowed to make some explanations which would perhaps not have been necessary had the whole letter been published, and certainly would not, were your readers all as intimately acquainted with me, and with the condition of the work here as my correspondent who furnished the extracts.

If it should be thought from the sentence "When the news of the union of the churches reached us there was a praise and thanksgiving service in North Formosa," that the Christians here have been told about the divisions and denominations in the Christian Church in other lands, and were rejoicing with us that the breaches were being healed, nothing could be farther from the truth. The people here have not been told about denominationalism, except to be clearly informed of and warned against the errors of Rome, because there is a Roman Catholic mission in the south of the island, and because an attempt was mude some time ago, which however failed, to establish one in the North. Differences of opinion spring up readily enough of own accord without missionaries being so foolish as to sow the seed of denominational strife and bitterness. In the extract, North Formosa means simply my own house, and those who engaged in the service were simply my wife and self. If I had been writing for the public eye I should have allowed myself less freedom of expression, and taken more care to avoid possible misunderstanding. I wish now particularly to call attention to this point as I see it is noticed in the March number of The Presbyterian Record. I hope this explanation will catch the eye of the Editor, and note be made of it if he has the

In the end of the same extract I am astenished to find the sentence, "Since Mr.
Mackay went away I had begun to preach
in the Chinese language." I think this
statement one sure to mislead, and perhaps fitted to do much harm, one most certainly not fair to myself, as not being the whole truth, not fair to anyone who might think of coming out here, as he would be almost certain to conclude that the language could not be at all difficult to acquire, seeing that I could preach in it in ten months after my anival, and still be engaged in house building and in the hosand more than all. unfair to other missionaries who may have spent a very much longer time before feeling that they ould say they had begun to preach. The statement, "I have begun to preach in the Chinese language," when separated from the context in which it stood and made without any of the qualifications which accompanied it, and preceded it in former letters, needs explanation. If by preaching is meant setting forth the truths of Scripture and the gospel of Jesus Christ in broken sentences, and with many mistakes, with little freedom to myself, and I fear less profit to the hearers who are considerate enough to listen, then I did preach last November, because Mr. Mackay and all the helpers were away at a Mission Con-ference, and I felt that I must say what I could by way of exhorting the people to stand fast in the truth in which they had been instructed; but to call such feeble at-tempts as I was then able to make in Chinese, preaching—could only be allowed in the confidence and privacy of a letter to one whom I knew would be delighted to hear that I was able to do anything, and whom I thought would understand perfectly what I meant by the word. It now remains for me to add that the way in which I was able at that time even thus

to vonture to speak to the people, was by devoting my attention exclusively to the study of the spoken language. If I had taken up the study of the WRITTEN language, or "character" as it is called, and insisted on being able to READ and WRITE every word I was able to speak, I would not, I do not think, be able to speak so as to be listened to yet. This is why I think the partial statement so unfair and danger-ons. Other missionaries have learned to read and write at the same time as they learned to speak; some in a shorter, some in a longer time, and it is only just to these men that with the public statement that I was preaching in Chinese in ten months after my arrival they should know from my own hand what sort of preaching it was, and that at that time I knew nothing about the character. The same qualifications are also due from me to any who may think of coming out here as missionaries, that they may not labour under false impressions created by me. To speak with reference to the "char-acter I dare not. It is so different from the European languages, and any knowledge of it is so elementary, that it is much

safer and wiser for me to say nothing about it. If any one wishes to know whether the study of the Chinese—spoken or written—is casy or difficult, the only way I imagine in which he can know is to come and study it. There is such a diversity of its intermediate of studying languages. gift in the matter of studying languages that what one finds difficult may by twenty

be pronounced easy, and vice versa.

Now, although this letter is already too Now, although this letter is already too long, I crave a little further indulgence while I note a point or two in my letter to the Knox College Students' Missionary So-ciety, published in your issue of Feb. 25. The students will excuse my referring to the letter, as they have allowed it to become public property. And first, in writing of the work here I notice that all through my letter I have used the pronoun our, which is fitted to lead people to suppose that at these different places I had helped and was still helping to do the work, which is not true. The whole work at all the stations has as yet been done by Mr. Mackay and those of his converts whom he has trained to help him. From this standpoint it was wrong of me to use the word our, as identifying myself with work which have done nothing to promote save inso-I have done nothing to promote save inso-much as the seeing of a few patients from day to day in the hospital has helped to impress the people favourably, or incline them to receive the gospel which they hear from Mr. Mackay and the helpers. Then the letter, while looking like a full account of the work was not really so. In setting out it was my intention to give many more interesting particulars, but I saw my letter growing long, and was afraid lest it should tempt the students to dispense with the reading of it.

To give any sort of a fair account of the history and condition of the work at each of the stations would need a separate letter for each place, and this account could only for each place, and this account could only be written by Mr. Mackay himself, who of course knows all about the work from the beginning. I hope sometime he may take the time and write the account, as it will form a chapter in the great history of the Christian Church which no one else can contribute. And it will be a chapter full of interest touthe friends of the heathen can contribute. And it will be a chalen full of interest for the friends of the heathen and all who love to hear of the prosperity of Zion. The Lord has greatly prospered his work in North Formosa, and is con-

tinuing to do so.

I hope you will find room for this very long letter. My sense of justice and fear lest I should mislead instead of really informing, and thus hinder instead of advance the cause I have at heart, must be my apology for making such a claim on your such. We ware all clad to hear he my apology for making such a claim on your space. We were all glad to hear by our last mail from home that there is prospect of another labourer for this field. Thanks to the Lord of the Harvest! May He yet send many more!

Yours very sincerely, J. B. Fraser.

Tamsui, May 24, 1876.

Home Mission Debt and Assessment

Editor British American Presbyterian.

SIR,—As it was agreed at the meeting of Assembly to distribute the debt resting on the Home Mission Fund, over the Presbyteries according to their membership, would it not be well for the Committee to correspond with those pastoral charges and vacant congregations that have not returned their membership? It is plain that those Presbyteries which are faithful in the matter of returns will have a larger share than really belongs to them if this is not done. Such a plan of raising money, in its very nature, works unjustly, Lei the injustice be kept within as narrow bounds as possible, and if loyalty to Pres byterianism requires the filling up of statistical tables, let disloyal ministers and managers be reminded of their duty.—H.

July 8, 1876.

#### Gems.

1. Keep a list of your friends, and let God be first on the list, however long it

may be.

2. Keep a list of all the gifts you get; and let Christ, who is the unspeakable of all, be first.

all, be first.

8. Keep a list of your mercies, and let pardon and life stand at the head.

4. Keep a list of your joys, and let joy unspeakable and full of glory be first.

5. Keep a list of your hopes, and let sorrow for sin be first.

6. Keep a list of your enemies; and, however many they be, not down the "old

however many they be, put down the "old man" and the "old serpent" first.

7. Keep a list of your sins; and let the sin of unbelief be set as first and worst of all.

MRS. MURRAY MITCHELL ON ZENANA LIFE AND WORK.

Among numbers of visitors whom the royal visit to India has attracted thither is a Mr. Morier Williams, Professor of Sanskrit at Oxford. In giving an account of his observations, he makes the following curiously inconsistent remacks, which we give in their original contexts.

"With regard to female education, although its bearings on the moral and inthough its bearings on the moral and in-tellectual and even physical progress of India can scarcely be overrated, very little, I fear, has yet been effected. The truth simply is, that before we can raise the women of Iudia, we must first raise the men. When we have thus elevated the men, we may safely leave the women to their keeping. The women will then be raised to the level of the men by the act of the men themselves without our interfor. the men themselves without our interfer. once. At present Hindu women are generally faithful wives and devoted mothers, and have great influence with their families; but they are grossly ignorant, and to their ignorance bigotry and subjection to the Brahmans, the maintenance of superstition and idolatry, which would other-wise lose ground amor the men, is, I sus-pect, mainly due."

With all respect to the said Oxford professor, if the elevation of the women muet wait for that of the men, and the men are to be retained in superstition by the influence of the women, the Christianization of India would seem to be as insoluble a problem as the case of the man who would not enter the water until he had learned to swim! Mrs. Murray Mitchell, in the very interesting volume which we have already noticed, points out the "more excellent way" towards which, though it is true that comparatively little has yet been effected, so many earnest workers are devoting their best energies.

"The more one knows of zenana work the more important it will appear. The arguments for it are drawn usually from the state of the poor neglected women, and too much cannot be said from this point of view. Their condition is as sad as can view. Their condition is as sad as can possibly be pictured. A Hindu lady once said of the life they lead, 'It is like that of a frog in a well. Everywhere there is beauty, but we cannot see it; all is hid from us.' There could not be a more aptillustration. But there is also another side, where the arguments are equally cogent, namely, the influence on the men which the elevation of the women would exercise. At present their are a hindrance to progress among the men. There is no obstacle the missionary has to dread so much as the influence of mothers over their sons. It is a great mistake to supmuch as the influence of mothers over their sons. It is a great mistake to suppose because the women are shut up within their zenanas, that they have no influ-A wife has not much power with ence. her husband, but a mother has unbounded influence over her son. She says to him Take all the geography and history, all Take all the geography and history, all the learning the padre can give you, but when he speaks to you on religion, do not believe a word he says. His teacher hopes he has made an impression on the heart of a young man, who had left him seemingly thoughtful and solemn. He goes home; his mother's known eye detects his state of mind, and she speedily counteracts the whole. It is the older women chiefly who uphold superstition. In many cases where the man of a family, being educated and enlightened, do not care for the observances of their faith, the women do; and all the more that the men are indo; and all the more that the men are indifferent, thereby grievously offending the deities, as they suppose, they zealously perform all that the Shastras enjoins. Their religion is all they have; and they cling to their superstitions, and their goddesses, and their Brahman priests. They are jealous of innovation, and are the props of orthodoxy and custom. Indeed, the zenana may be said to be the stronghold of citadel if we would fully vanquish the foe. Let us teach the women equally with the men. Our great missionary societies equip their colleges, and send forth their mission aries, and set up the most perfect organizations—but chiefly for the men. Until in equal measure the great undertaking is facel of giving Christian education to the women generally, we cannot entertain any reasonable expectation of evangelizing

After such a testimony from one who has had such abundant opportunities of observation, there are few who will not observation, there are few who will not feel the importance and the privilege of aiding, through the Zenana Mission, so grand an object as that of the evangelization of India. Here is a little further account, in detail, of zenana life, as seen by Mrs. Mtchell in person.

"I cught first to say that the word 'kenans' (zenan-khana) simply means the huse of the women; or in other words, the harem of Bengal. As soon as a woman marries, etiquette, or rather hard custom, requires that she must then retire within the zenana, never more to con. into the suter world; and you knew that her marriage—or bethrothal, which there is held as marriage—takes place when she is kill quite a child. From the age of eight or nine, then the women of the higher aid middle classes are doomed to a life of selusion and ignorance, and as in the case d widows, very often also to degradation and misery. The more endegratation and mississis in more now auxious to change this state of matters. They are not only willing to let their wives and daughters besducated, but they earnestly desire that they may be trained so as to become intelligent companious for themselves. The younger ladies, too, are eager for knowledge, and wish to be taught to

read and work, and employ themselves as we do. They have longings and desires after change, and seem to be seeking for semething, they hardly knew what. But they cannot come out to schools and colleges to receive the testice they will be a seed to be a leges to receive the training they wish for. We must carry it to them, and by the visits of qualified teachers to their secluded homes, give them the blessing of a good Christian education."

Mrs. Mitchell then describes the interior of a native "Babee's" mansion, and after the apartments of the men have been spoken of, goes on to the portion occupied by the

"We ascend a short stair; and lo! we are in 'the house of the woman.' At the top we are met by a gentle, timid-looking, rather pretty, and wonderfully fair young creature, dressed in an airy wavy costume of purple gauze, spangled over with gold. Her beautiful glossy black hair is platted into a large knot behind her head, in which pretty silver ornaments dangle. She has a arge nose-jewel, with pearls and emeralds, earrings and necklaces, bangles, and heavy silver anklets; and round her waist she wears a beautiful zone of massive silver. She receives us rather shyly, but with evident pleasure, and takes hold of your hand to lead you to her room. Doubtless you would expect that this room should resemble somewhat those we have seen in the babeo's quarters. On the contrary, this is bare and comfortless in the extreme. The walls have once been whitewashed, but now are dirty and spotted, and literally garnished with cobwobs; for it is considered a sin to kill a spider. A tiny window, high up, and grated with iron stanchions, looks on to the tiled roofs of other houses. There is some matting on the floor, and a cot at the upper end covered with a white sheet and some round holsters; there is also a boy of some sort. And this is the furniture of the apartment; there is really nothing else. This, and many other rooms like it, open off a verandah, which looks into a court or garden, rather, for there are three or four sickly-looking trees, and a well or tank, which seems stagnant, for it is covered over with green slime. This melancholy garden and the tiled housetops make up the whole view which the poor women who dwell here from year's and to year's end have of the outer world. And this is only a type of other zenanas, where the surroundings are very much the

same. same."
"Chairs will be brought out for us, as we do not take kindly to the floor; but the ladyin the spangled gauze, and her teacher, Miss F., will deposit themselves in the matting. And now the lesson proceeds. Not, however, before an old, hard-looking woman has taken up her position on the deposit one are also up her years assigningly. door-steps, eyeing us very suspiciously, and keeping zealous watch over every word the lesson contains. This is a very orthodox and most bigoted widowed aunt whom no courtesy or kindness on our part can tempt quite into the room while we pollute it with our presence. The pupils, however, does not seem to mind hermuch. The reading, which is from the Bengali version of the "Peep of Day," proceeds in the most steady manner in spite of the duenna. The young creature asks questions which show much intelligence and deep interest in what she is taught. She is naturally very quiet and shy; but it is pleasing to see how her eagerness for knowledge overcomes the timid shrinking which she showed at first, and is natural

to her." "The scene in the next house we go to is quite a contrast to this. We are received with a storm of delight by six or seven bright young girls, who throng around Miss F. as if they would eat her up, so demonstrative is their joy at seeing their teacher. She chatters Bengali as fast as they do, and makes me envious who can do nothing but smile and shake hands, and reciprocate in expressive pantomine their kind greeting. I avail myself, however, of my companion's Bengali tongue, and have nice lit-tle chats with each as she is presented by name. These are the daughters and daughter-in-law of the house. The mother soon makes her appearance,—a pleas-ant, clever-looking woman, wonderfully young and fresh, but evidently a widow from the plain garments she wears and her shaven head. She has no clothing on the upper part of her person, and is simply enveloped in a course white chudder, or sheet, edged with a black border. She wears no ornaments of any sort. This is the 'bow-ma," as the head of the house is called; and Miss F. says she is a person of great influence in her family. She has a number of sons, and three young creatures whom we see are their wives, and are called 'sows.' The eldest son is in England, which is a great concern to the old lady, as she fears he may be too ' high for them, as she expresses it, when he returns, and will not fall in with the old ways. She does not seem to fear his becoming a Christian, and does not mind his losing caste; she only dreads his affections becoming estranged from her or the fami

The following picture, however, shows the darker side of Zenana life:—

"The position of the young Hindoo and the position of the young Lindoo lady is sometimes hard enough. After marriage, while still quite a child, she must live in a strange house, among strange women, and must not even visit her own mother but by the will of her mother-in-law. She must yield the most unquestioning submission, not only to her husband but to this mother-in-law, and indeed also to her elder sisters-in-law. It she is a woman of character and some strength of mind, this changes as she grows older, especially if she becomes the mother of sons. Rut while she is young she must not speak in the presence of the older women unless spoken to; she must not unveil her-self; she must not eat with them, nor even sit down except expressly permitted to do

"The simple truth is this-the life of millions of women in India is one lasting ornel wrong from their birth to their death. One of their own nation has thus described it:— The daughters of India are unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, and unlamented when they die. I am afraid this is too true a picture. They are the slaves of tyrannical and absurd superstitions, which take away their free-dom both of mind and body." "In the outer life of the nation, then, the Hindoo lady has no part, no recognized position at all. And what has she to fill her own everyday life? Alas! little indeed. She has no knowledge nor cultivation; she has nothing to do; so the dreary hours are spent in sleeping, or cooking, or making garlands for the gods, or looking at her garlands for the gods, or looking at her jowels, or braiding her hair. This is her condition at the best; but if she be a widow, then weet to her! She may be betrothed as a mere child to a looy who siekens and dies. Or she may have been married to an old Koolin Brahum with one foot in the grave, who may have fifty wives besides; but he is of the highest priestly caste, therefore an alliance with him is highly honorable. But he dies. She may not have known him, hardly seen him; nevertheless she is now a widow for him; nevertheless she is now a widow for life. She is theneeforward held as one forsaken of God and man, and fit only to die. British law has done this for her. that she cannot be burned on the funeral
pile with her husband's dead body; but I
am not sure that this is not the more meroiful fate—to cudure the real rather than the life-long dying. She is stripped of her good clothes and jewels; her hair is cut off; she must sleep, not now in a bed, but on a mat on the floor; she must eat only one meal in the day, and that of the only one meal in the day, and that of the coarsest food, and by herself, not with the family; she must fast often besides; and while the fast continues, she must not drink a drop of water, even though she should be dying. She must do the meanest work of the house, and be the servant or dridge of everyone. And were these or drudge of everyone. And worse than this,-henceforth no love nor sympathy a kind word to her, nor even give her a pitying look; for their superstition tells these women, that if they are kind to the despised widow, they will probably be visited by a like calamity themselves." "Now what we want to do is to change all this;

what we want to do is to change all this; and by God's blessing on zenana work, all this is being changed."

"One thing which is very pleasing is the manuer in which the zenana teacher is received, and the position she holds in the families to which she goes—she is invariably welcomed with the most demonstrative in The right some the him life. strative joy. Her visits seem to bring life and brightness to these dull homes, and her pupils long for the hour when she is to arrive. When there is sickness or trouble, her sympathy and help are counted on ble, her sympathy and herp are counted on and prized, and she is the adviser in every difficulty. One old widow fold her teacher it was 'sunshiny' the day she came, and 'cloudy' when she was absent."

The zenanas, of course, are a feature of the higher caste life of India. Here are a few words about the condition of the women of the lower castes.

"It would be impossible to tell how ignorant the lower people are; and the worse is, that so little seems to be done for them. When you ask any of these poor women the very simplest question about God, or the very simplest question about God, or their souls, or sin, or a hereafter, they stare; and say, 'How should we know? we are qurub lok (poor people); we know nothing; or, as I have heard them say more than once, 'We are only women—how could we know?' as if the simple fact oi being a woman was enough to account in this wretched land for any amount of ignorance. What we want is a thoroughly organized wo-man's w rk, to reach the women of every class. No. only those of the higher classes, who live in the zenanas, but the poor, who have to live in hute, and cook, and work, and have no one to care for them or to and have no one to ears for them or to teach them anything—and there are in all India more than a hundred millions of them! The very thought oppresses the heart with a sort of despair. But

with God all things are possible."

The following extract gives some idea of the evils and suffering which the system of early marriages entails on poor children,

"There was an exceedingly pretty, bright child of eight or nine, who looked shyly and smilingly at MissH., whom she had not seen since her marriage; for this poor child, who ought to have been playing with ther dolls in the nursery, was a married lady. The red mark which is made with powder across the forehead, and the slender circlet of steel round her waist, showed her betrothal had taken place. I spoke to the bonnie little thing, and would have taken her on my lap, but she slipped away, and sat down besido a woman who had just come in, circling her arms round her, and putting her head lovingly on her breast. No wonder! This was the child's mother. The chief 'bow' explained that she was only on a visit to them, though this was her father's house; that she had only come for "the pooja" (or worship), this being the time for the members of a family to reunite—but that very soon she must return to the house of her husband's family, to be under the control of her mother-in-law. When the poor child heard this, she burst into a bitter cry and sobbed as if her heart would break; the tears streamed down her face, while she clung to her mother, and would not be comforted. I could hardly keep from crying along with her. This is no exceptional case; the same tale could be told of every Hindu girl from the age of seven or eight, though, of course, some are happier with their new relations than others. From the day a girl is married she belongs far more to her mother in law than to her own mother.

(Lo es continued.)

#### Easter and Leople.

#### The Free Church of Scotland

When the Free Church of Scotland sprang into vigorous existence in one day, under the guidance of certain great leaders, there were not wanting prophets who con fidently foretold her speedy decline and fall when her fit of enthusiasm shoul be over, and her chief champions removed by doath. Yet when Chalmers, Welsh, Gordon, Hugh Miller, and a host of other worthics, lay and clerical, disappeared from the scene the Church which they had so mightily helped to recommend to the country and the world continued not the less to prosper. Indeed, though nearly all the mighty mer of the Dicaption have in swift succession been stricken down on their field of labour, that remarkable religious community to which they gave their strength has never been checked in her career, but at this moment enjoys the highest degree of prosperity. If she has lost more of her distin-guished ornaments than any of her neigh-If she has lost more of her distinbours, the Free Church still possesses admirable men on whom have fallen the mantles of her departed Disruption chiefs. Such men guide her councils and conduct her debates in the spirit of Chalmers, Cunningham, and Candlish, while a body of still younger ministers and elders, less eminent, but full of promise, are growing up to be the leaders and ornaments of the Church in the years about to come.

But it is not human leadership, however able or skilful, that has given such promi-nonce and power to the Free Church of Scotland. The Divine blessing has be-stowed on her a strength and vitality which can spring from no earthly source. The extraordinary energy and liberality of her members have been nursed and stimu lated by the preaching of the Word and the power of prayer. Surely the Great Head of the Church has had a special purpose to accomplish in so calling forth the energies of this body of His followers. We do not go beyond the simple truth when we say that the Free Church of Scotland has already set an instructive ex ample and taught various important lessons to other Churches. Her ministers and people probably have not sufficiently reflected on, or fully understood, many of the ends that have been served by their pecu-liar testimony and manifold labours. It is not for them, however, to cherish any spiritual elation, or sense of Christian superiority, as they look at their honograble position and unexampled success. Their duty, rather, is to realise the responsibility thrown upon their Church by the blessing she has received, and to carry on, in a spirit of real humility, that great spiritual ork for which a true Church of Christ exists.

The late General Assembly of the Free Church marks an era in her history. Her finances were found to be highly flourishing. In spite of the decline of trade that afflicts the Scottish as well as the English and Irish centres of industry, the funds during the year amounted to the magnificent and unprecedented sum of £584,450. We need hardly remark that this far surpasses the total amount of State endowments possessed by the Established Church. The Sustentation Fund amounted to £166,427, showing an increase since last year of £2,780. This furnished to the majority of the ministers a dividend of £193. In a year or two all the ministers of the Church, with few exceptions, will probably receive from this fund more than £200. These incomes, with the manses, glebes, and pecuniary supplements which the ministers variously enjoy, will form at least a fair approximation to a proper standard of competence and com-fort. But the Free Church, with all simi-lar Churches which she can either lead or follow, should not be satisfied with less than £800 a year for each of her ordained ministers. Such a provision is palpably within her reach. Her people have only to put their hands a little deeper into their pockets to furnish the requisite funds. Such an adequate support of her ministry is her true policy, as well as her plain duty. The best talent in the country, when allied to piety, should be attracted into the Christian ministry, and justly encouraged by material as well as moral and spiritual

support.
The Union of the Reformed Presbyter. ians with the Free Church is the great event of the Scottish ecclesiastical The disjunction of the United Presbytemans in England from the mother Church, rendered necessary by another impending Union, is an event of almost equal importance in a moral point of view; but the en-trance of the old time-honoured Cameron-ians into a Church which they consider the best representative of Scottish Presbyt ianism, has for Scotchman who know the ecclesiastical history of their country, a peculiar and surpassing interest. The moral effect of this Union in Scotland will be enduring. It is a tribute to the national and historic position of the Free Church which cannot fail to impress contemporary observers, and will certainly be noticed by future historians. The Reformed Presty terians have always had a high character for historical knowledge and ecclesiastical honesty; and if they have recognized in the Free Church the true Church of Scotland to which they and their forefathers have always appealed, their testimony must be received with that deference which it undoubtedly deserves. Neither Volun-taryism nor Erastianism commands their homage or accords with their principles. Yet they are men of their times, and can speak with respect of Churches with which they docline to be incorporated. With the United Presbyterians especially they have much in common, and they were lately prepared to unite with them on a basis that satisfied the majority of the Free Church.

Whether the union just consummated at Edinburgh will hasten the advent of that wider union which was postponed a few years ago may be a matter of some unceryears ago may be a matter of some uncertainty; but in the nature of things one Presbyterian Union in Scotland will prepare the way for others that are still to be desired, and are within the range of possi-Since 1820 no less than five unions have taken place between various sections of Scottish Presbyterianism. The four first of these have been entirely successful. and there is every reason to believe that I mo'ive can reign in the closet.

the interesting union just formed will turn out fully as well as any of its predecessors. If the respective principles and testimonies of the Free and the Reformed Presbyterian Churches have been found no obstruction to union, there is surely little reason to fear that the difference between the Free Church and the United Presbyterians will continue to be regarded in any influential quarter as an impassable gulf. Events will prove more powerful than arguments in bringing about another and greater Presbyterian Union in Scotland. What has just taken place at Edinburgh, and what is about to take place at Liverpool, will do more for the cause of union than formal debates or protracted controversies. -- Weekly Review, torgan English Presby-terian Church), London.

#### Sunday in Japan-

Hitherto, in Japan, their holidays known as Ichi Roka days, have been held on the 1st, 6th, 11th, 10th, 21st, 20th, and 31st of each month, being on the days which have a 1 or a 6 in their ordinal numbers. They have thus had from six to seven holidays per month, on which all public business was suspended. It was found that this ar-rangement conflicted with the practice of all Christian nations, and was productive of great inconvenience, especially as many Christians in the service of the Japanese Government claimed Sunday as a day of rest. We learn from the Japan Weekly Mail, of March 18, that a notification has been issued by the Japanese Prime Min-ister, abolishing the Ichi-Roku holidays, and proclaiming a forthcoming substitu tion of the first day of the week, or the day of the Christian Sabbath instead. The Mail gives the text of the "Notification," as follows:

#### [NOTIFICATION 27]

(To In. Sho, Shi, Cho, Fu, and Ken.)

"It is hereby notified that up to the present time, the 1st and 6th days have been observed in the government offices as the days of rest. But from the 1st of April next, all government offices will be closed on Sunday, and will be open only until noon on Saturday. Sanjo Saneyoshi, Prime Minister."

It is a remarkable circumstance that a the very point of time, when the friends of the Sabbath in this country have been literally passing through a flery ordeal in defence of the Christian Sabbath--an ordeal, by the way, which is likely to be renewed by those who, on various pretexts are eager to convert the Sabbath during the Centennial, into a day of demoralizing traffic, and unrestrained indulgence in pleasure seeking—it is remarkable, we say, that at this very juncture the heathen empire of Japan should have determined to adopt the observance of the first day of the week as a day of rest. This notable and unexpected occurrence should supply an additional motive for the Christian people of America to stand by the Sabbath, and a new incentive to extraordinary efforts to defeat the exertions of those who are striving for selfish motives of mere gain to degrade that holy day from its supremacy.

#### Mistakes.

It is a mistako for a pastor to suppose that he can have his people take an interest in the religious movements of the day without having a religious periodical circulated among them. It is a mistake for a pastor to suppose that his people can be acquainted with the progress and wants of his own denomination and contribute his own denomination, and contribute liberally to the support of its institutions, unless they are readers of a paper devoted especially to the interests of that branch of the Christian Church. It is a mistake for any one to suppose that he can, by the same expenditure in any other way, bring as much religious information before his family, as by subscribing and paying for a well conducted religious paper. It is a mistake for a man to begin to practice economy by stopping his teligious paper. To do this is to deprive himself and family of a great benefit. It is a mistake to suppose that a paper can be made exactly what every one would like it to be. The general taste and wants must be consulted. It is a mistake for any one to think that editors can, by any possibility, admit to their columns every article that is sent to them. They must often decline contributions ably written, because space is demanded for something of present interest, of which the church and the world wish to read. It is a mistake for one who can compose lines containing a certain number of syllables to suppose himself a true born

#### The Worship of Beneficence,

There are a good many Christians, ex-cellent people too, who think beneficence is no part of religion, and hence feel little or no responsibility in regard to it. We a mau who thought it a great sin once met to lift collections on the Sabbath because it was introducing worldly matters into the religious exercises. The poor man had never been taught to feel that it as much a duty to give to the cause of God as to sing psalms and read the Bible; but he was only representative of a large class. They have thought that the real worship consists in the preaching, singing, and praying, with communion now and then, and that the money side of church service is much of a temporality, introduced as a necessity for keeping up the other, without embracing in it-off any religious character. Let all men and women remember that to give to the Lord is worship, and that a sermon, or even communion, with this part of the obligation denied, is likely to be fruitless, since it is not worshipping God with the whole heart—United Presbyterian.

The habit of secret prayer furnishes to curselves the best test of piety. There is the least temptation to its performance from improper motives of all the duties of religion. A man may preach merely to be seen of men; for the same reason he may give largely to objects of benevolence: and or the same reason he may be abundant, and loud, and long in public prayer. Such men were the Pharisees. But no such

#### The Pen Polk.

An English Baptist writes to the Christian World the following, which he wishes American Baptist papers to copy:

Robert Hall deciares that close com-

munion is " of the very essence of schism;"

and Mr. Spurgeon, in a secent sermon, uttered words not less true than they are elequent when he said, "The pulse of Christ is communion, and woe to the Church that seeks to cure the ills of Christ's Church by storying its pulse." A story is Church by stopping its pulse." A story is often a more effective instrument than an abstract argument, and I am tempted to give an anneedote or two that I find related ly a man of genius in the current number of the Scottish Baptist Magazine. In Paisley, at the beginning of the contury, there existed a Baptist Church, whose history has been related in a wonderful little Bok called "The Pen Fold." Its members held, in one sense, most Catholic views on the subject of Christian brother. hood, but, forgetting that the harmony of variety is more complete than that of uniformity, they contended that all Christian people of every tongue would ultimately come to see eye to eye with them. They were like the American Baptist editor, who only the other day, denied that "it is good for the world that there should be any other Church than the Baptist in existence." One of these old Paisley Baptists, who is said to have been gentle beyond or dinary matters apart from his creed, became an object of ridicule to all his sensible neighbors from his exclusive spirit on that subject. Helwas arguing on one occasion with a Presbyterian secoder, when the latter, wearied with the continual iteration of the question, said, "Weel, weel, Thomas, we'll get that and many other things exyes," answered the imperturbable Thomas; "wo'll be all Calvinists and Baptists in heaven, William." The same conceited heaven, William." The same conceited spirit appeared in other forms. For example, at funerals they refused to rise from their seats, as the custom in Scotland is, during the prayer then offered, if it was offered by one belonging to other connexions than theirs. They came as a society to hold a doctrine of "personal assurance," and this led to results in some of their own households in some of their own households that were infinitely pathetic. In one family the wife could only express a hope that she had entered the straight gate, and though she wisely abstained from disturbing her family peace by dwelling on her doubts, and was most docile and painstaking in all her duties as a wife, her husband brought her doctrinal unsoundness before the Church, and pro-cured her separation from the Connexion. In the evening of the same day she handed her husband the books, as her custom had been on the Sabbath evenings; but he declined to worship with an unbeliever. On the following morning he, for the same reason, refused to give thanks at breakfast, and the poor wife, unwilling to forego that privilege, took such viands as she required to a place apart. They never broke bread to a pince apart. They have rooke bread together afterwards; but the gentle woman's heart was broken, and she did not survive long. The Church's action, and her husband's nubending orthodoxy, throw her into a decline. The only words she was known to say having reference to his treat-ment of her were, "His Judge shall be my Judge, and my Judge his Judge." Other cases of a similar kind occurred in that little Paisley Church, but none quite so pitiful. The husband of one matron attempted to do like the one I have spoken about; but his wife, without words, removed her food to another table when he refused to say grace along with her. However, he rose and placed her tea-things beside his own, saying, "Let us be as we have been, lass." She, with a smile, replied, "Thy heart's a good bit bigger than thy head." He withdrew from the Baptist Church shortly after -and soon there was no church to withdraw from, for the conceited spirit proved disastrous. And the reason why that lit-tle Scotch Church came to an end will, I tle Scotch Church came to an end will, I believe, work in America to precisely the same issue, unless the close communionists are warned away in time from the revolting attitude in which they at present stand, separating themselves from the great universal Church of Christ.

#### Presbyterianism.

The Rev. Andrew Black has been expounding Presbyterian doctrine and church polity in the Cambridge Independent. He concludes his last letter as follows:—" The Hon. Arthur Ayrton, M. P., not long ago went the length of saying that he bolieved that ' Evangelical Presbyterianism was to be the salvation of England.' The late Dean Alford, shortly before his death, asked if the people of England would require to go north of the Tweed for their ecclesiastical polity; he was so tried at beholding the unsatisfactory state of matters that obtained! That the principles of Presbyterianism are to be found in the New Testament, no one who reads it with unpre-judiced eyes but must acknowledge. Mr. Spurgeon is a Presbyterian; he rules elders. I once heard him testify that he was, and that he believed Presbytery to be the form of church government outlined in the New Testament. A number of Congregational and Baptist ministers are Presbyterian in principle. Many of these have suffered so much from their want of a sufamore satisfactory one is not to be yon-dered at. The foremost Congregational layman in England acknowledged to me that among the Congregationalists there undoubtedly was the lack of a sufficient link between the minister and his church. In civil matters in this country, the conduct of persons is adjudicated by competent authorities and in a dignified way. Is this always the case in the exclasation. cal domain 2

THERE are lessons to be learned on earth which cannot be learned in heaven.

THE sneers of worldlings at the ministry are cheap as well as mean. It is very noticeable that when urgent appeals ire for sufferers near by, or missions to those far away, the responses from eargymen are prompt and large out of all poportion to their mean...

#### "To day Thou Livest Yet."

"To day then livest yet; To-day turn thee to God"

A young student of law had settled him-self in lodgings in Berlin. He felt ill; and a friend of his own, a young doctor, attended him, and watched over him with much solf-denying love and patience. But both of them were far from God, and strangers

to His promises of grace.
As the young student's illness increased, the doctor ordered his bed to be moved as far as possible from the window, that the strong light might not hurt him. So the sick man lay in the corner of his room, close to a very thin partition which divided his room from that of the master of the house. His oed had not long been removed before he heard, first in a low voice, then more distinctly, these words :-

"To day thou livest yet;
To-day turn thee to God;
For, ere to-merrow comes,
Thou mayest be with the dead."

These words were repeated again and He heard others too, but they did not fix themselves in his memory as these did. He could not get quit of them; it seemed as if they had been written on his heart in letters of fire, that could not be extinguished.

When his friend, the doctor, next came to see him, he took his hand, felt his pulse, and asked him kindly how he felt. But the sick man only fixed a piercing look on his face, and answered every question with nothing but-

"To-day thou livest yet;
To-day turn thee to God;
For, ere to-morrow comes,
Thou mayest be with the dead."

"What is the matter with you?" said the doctor; "what has come over you? you are quite changed; what is the mean-ing of it? Were it not that the fever has debated, and your pulse is much quieter, I should say that your mind was wandering, and you were raving.'

The only answer that he got was, "To-day thou livest yet; To-day turn thee to God."

The doctor left him unwillingly; but on his own way home he could not get the look and the voice of his friend out of his

memory.
When he visited him again the next day, he found him much better and calmer; but changed, grave, and carnest, Bible in hand, his former carelesness all gone. The work of grace had begun in his heart. And the doctor, too, opened his heart willingly to the Holy Spirit, who by the mouth of his friend had first spoken to him, and now

strove for an entrance to his soul.
What a marvel of grace! It had so hap pened that, on the day that the sick man't bed was moved, the son of the master of the house had not learned his lesson the house had not learned his lesson at school. It was a lesson from the hymn-book, and consisted of that hymn, some words of which we have given. The father put the boy in the corner to learn his lesson there; and that was the very corner beside which the fever patient had that morning been placed. The rooms were only divided by a very thin partition, through which the words of the boy's lesson had reached the sick man's ears, and by God's grace pierced his heart.—Translated from Appenseller Sonntageblatt.

#### Growing Old.

A man may die at three score and ten, and die all too early for his eternal peace. He has not wrought the will of God. On the other hand, a child may drop out of life, and not too soon. It had more true wisdom than the man of many years. The prediction of the prophet may be fulfilled, "Andthe child shall die a hundred years old." Years of time are not the measure of life. The truest life brings eternity into its embrace. There is a depth and broadness about it which time cannot span.

I think I can imagine the feeling of a man, when the consciousness that age is am and when the consciousness that age is creeping on, first impresses itself upon him, when he says for the first time, "I am getting old; the morning of life is all gone; the best part is past. I am on the downbill side of life—only the remnant remains." A sad moment for him who lives for this record. for this world! living for the world, and the world going from him—the best part gone. The idol slipping from his grasp, the gone. The idol slipping from his grasp, the while the worshipper clutches it, and he has nothing besides. Withering for the has nothing besides. Withering for and grave, and yet life's real work undone, and not begun; the very purpose for which God put him into the world cast aside. A sad state, nothing more sad! What sad state, nothing more sad! What solemn, dreary things must birth days be to such a man! So many strokes of the death-knell heard beforehand! But Oh not sad to the Christian to grow old! His work is done. The past has been given to God, the future dedicated to Him. he dies, immortal youth is before him. In reality, the Christian does not grow old. The earthly house of this tabernacle is dissolving, that is all; but the spirit is young. It has but just entered upon its immortal life, and it will grow young without ceasing. The clock cannot tick the moments of eternity, and that the spirit has already begun. Listen to what the late Dr. Guthrie says of his advancing years: "They say I am growing old, because my hair is silvered, and there are crows feet upon my forchead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. The brow is wrinkled, but the brow is not me. This is the house in which I live; but I am young, younger now than I over was before." O, blessed religion, which can make a man look down into the abyss of the grave and out into eternity with such a spirit as that !- Rev. John K. Allen.

Ar first they called them gin-mills, then bar-rooms, then sample-rooms, then pallors. Recently an advertisement read:-"A drink of the best whiskey in the world can be had at my picture gallery." An advertisement of a prominent whiskey advertisement of a prominent whiskey dealer, now before us, states that he is still "taking orders for goods," and invites
"taking orders for goods," and invites
"patrons in his line to examine his list of
articles." This is capital; and we shouldn't
wonder if, by and by, at this rate of progression, groggeries should get to calling
themselves ministers, public libraries,
academies of sciences, or even homes for
the friendlass. the friendless.

#### Plain Speaking.

Mr. Gladstone was abused through all moods and tenses by the Roman Catholic and ultra Liberal organs when he publish. and ultra Liberal organs when he published his famous pamphlet on "Vaticanism," because, fersooth, he had clearly indicated the logical bearings of the new dogma. We observe, indeed, that the days of abusing him are not yet ended; tor at a meeting of the Catholic Union in London, G. Osborne, had a passing shot at him; and yet, after all that has been said and written against him in reference to this matter, it is abundantly manifest from the occasional deliverances of even Roman Catholic dignitaries that he did not write or reason without book. Hear, for example, the utterances of an American history. Writing, some time 250, to a Romish journal of the United States, called the Shej her l of the Valley, Monsigner Kenrick, of Philadelphia, who most holdly advocated the dogma of Infallibrity, sud: "We confess that the Romsh Gurch is intolcrant-that is to say, it makes use of every means in its power to extirpate error and sin; but this intolerance is the logical and necessary consequence of its infallibility. It alone has the right to le intolerant, because it alone is the tuth and possesses the truth. The church, therefore, trlerates heretics where it cannot do otherwise, but at the same time it lates them mortally and experience. them mortally, and exerts all its endeav-ours to annihilate them. For the creasons princes truly Christian extirpate hercey radically in their kingdoms, and Christian states expel herotics as much a possible from their territories. If at this moment we abstain from persecuting herotics, we repeat it aloud, it is simply because we feel ourselves too weak for it, and because we should deem it yet more injurious than useful to the church we serve, being provoked to persecute." This certainly is explicit. Dr. Manning is not speaking so plainly yet, but the day is fast coming, it seems, when he won't need to be afraid.—
Plain Words, Dublin, Ircland, April,

#### Proselytism.

Few things are more fitted to damage a community than an endoavor to draw aside individuals from the Christian brotherhood to our own sect, party, or church. There are surely greater things and lesser things in religion. It is very blessed to see ministers and people of all denominations meettors and people of all denominations meeting for prayer, counsel and fellowship. Now, what is more likely to interfere with this than the influence of the spirit of prosolytism? and that one should be saying to another, "Here is the best place;" "Here is the right man to listen to; you ought to come with us"? I do not doubt that ten or twenty persons or more may, under such influence, be induced to detach them selves from one Christian community and selves from one Christian community and to join another, but what will this be at the expense of? It will be at the expense of sowing mistrust over the entire spiritual fraternity. There will be mutual suspicion after that. Proselytism will break up our beautiful assemblies. In our meetings we must stand out against such courses. Whatever be our zeal for the truth, let us beware of interfaring with the points. ware of interfering with the united com-pany of the disciples. Let us take those to us from outside, for whom there is no-body to care. In that we shall add to the churches, and prove a true blessing to the land.—Rev. A. N. Somerville.

#### Random Rendings.

ALL the vigour of our obedience is found in the realizing of our adoption.

Whatever tends to untune the heart for praise may you and I be led to avoid it. By trusting your own soul you shall gain greater confidence in men.

THE heart too often like the cement of the ancient Romans, acquires hardness by

THE thing which an active mind most needs, is a purpose and direction worthy of its activity. -- Bovec.

Sour people cannot drive to happiness with four horses, and others can reach the goal on foot.—Thackeray.

The sweetest mouth in the world is one that says civil things placantly, and talks no scandal.

THE Gospel 18 not a remedy for a disease taken up on the occasion, but a gracious plan provided before the disease. God cannot be taken unawares.

CHRIST is our life: think then of Christ. He came to suffer, but also to be glorified; to be despised, but to be exalted also; to die, but also to rise again. If the labour alarm thee, seek its reward.

Ir you have not the faith of assurance, practice at least the faith of adherence. That, at least, is in your power. Cleave to God exactly as if you were cortain of being accepted of Him at last, and thus, fulfilling Hisown conditions, you will be accepted of Him whether you are assured of it beforehand or not.

And now, out of the writings and sayings and deeds of those who loudly proclaim the "rights of man" and the "rights of liberty," match me, if you can, with one sentence so sublime, so noble; one that will so stand at the bar of God hereafter, as this simple, glorious sentence of St. Paul's, in which he asserts the rights of Christian conscience above the claims of Christian liberty:—
"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

HEREstes are Satan's masterpieces; they are hulwarks to his throne, and pillars to his synagogue; all his deepest craft, all his most subtle and refined ingenuity seem devoted to them. He is the author of confusion, and in heresies he so commingles truth and error, that those "who have not their senses exercised to discern be-tween good and evil," cannot distinguish one from the other. The ignorant fall au easy proy to the heresy; while others tim-idly keep aloof, alike from the truth and its associated falsehood.—C. E. Fraser-

#### Our Moung Holks.

#### A Sermon for Young Folks.

Don't ever go hunting for pleasures They cannot be found ti us, I know; Nor yet fall a-digging for treasure Unless with the spade and the Loo.

The bea has to work for the honey . The droughas no right to the food, And he who has not carned his money Will get from his money no good

The ant builds her house by her labour, The squirrel looks out for his mast . And helwho depends on his neighbour Will never have filends, first or last

In short, 't is no better than thieving, Though thief is a hard name to call, Good things to be always receiving.
And never to give back at all.

And do not put off till to-marrow The thing that you ought to do now, But first set the share to your furrow, And then put your hand to the plough
H. W. M.

#### Nora's Hid.

#### TV MRS. SADIE J. CANNON.

Nora Clarke's mother died when she was a baby. She lived with an elderly grand-mether and her aunt, consequently she did not get to visit her little friends as often as most little girls do who are under their own mother's protecting care; for the most loving, indulgent grandmothers are apt to be very careful of their little motherless charges, and are apt to be more auxious and uneasy when they are out of their sight than they over were in regard to their own children. Nora had arrived at the dignity of four years and considered herself sufficiently experienced to go out at her own pleasure. One afternoon a lady who lived on the same street was surprised to see a strange little girl walk into the family sitting room. She wore a merino dress, a white apron, and was bare-

Mrs. Hall asked her what her name was, and the usual questions as to where she lived and what she wanted, but Nora could not talk plain enough to give an intelligent

not talk plain enough to give an intelligent account of herself.

Mrs. Hall called her own child "Annie, do you know this little girl?" she inquired.

"No, ma'am," Annie replied promptly, "but I can easily get acquainted with her," which was quite a speech for Annie Hall, but then she was nearly four years of age, an only child, had talked very plainly ever since she was sixteen months old, and was beginning to take a pride in using big

words.
"Would you like to see my blocks?" inquired Annie by way of introduction, and soon the children were on excellent terms. Half an hour later Annie told her mother that the little girl's name was Nora, and that she didn't have any mamma, and that her grandmother "lived through the

Mrs. Hall threw open the front door and directed the children to build their houses where they could easily be seen

by any one in search of the little truant.

Presently they sprang to their feet, upset the house they had built with so much care, and ran hastily into the bed-room. "Hide! Nora, hide! here, quick, right behind mamma's bed, there's no bears," and slamming the door shut in short order Annie rushed to the front door and exclaimed triumphantly to a lady coming up the walk, "Nora's bid! Nora's hid!" There is a lesson for children of a large

growth in such hiding. How many fungrown men and women do exactly as they did, betraying themselves by their very congratulations upon their success. It is exceedingly doubtful whether there is much successful hiding in this world. The tracks are seldom ever wholly covered up, or if they are, an unexpected breeze is liable to rustle the leaves, and attract attention by their very profusion, just as a word intended to screen sometimes leads to an exposure. People who are not governed by principle, and are more afraid of being found out than they are of doing wrong, should at least be careful that the post traderships which they buy or soll or steal are carefully hid.

#### Not Guiltless.

name in vain;" and this is what the swearer does. Perhaps you have heard some say it is a manly thing to swear. Do not believe this: it is the most cowardly language of all. Avoid the first onth as you would avoid the first theft; for the one you would avoid the first their; for the obsise as dangerous as the other, and quite as wicked in the sight of God. To learn to swear is to learn one of the first letters in the alphabet of vice; and therefore, even though you are very young, my reader, you will act a most manly part if you stand out firmly against the first tempta-tion to swear. "Swear not at all."

#### Suppose a Case.

"Let us suppose a case," said uncle eleg to a little group. "Suppose two boys Peleg to a little group. "Suppose two boys live in houses just alike, and dress just alike, and go to the same school; so, if you wanted to, you couldn't tell which was the best off. Suppose they keep right along together till they're twelve years old, and help each other so they'll be sure to keep even all the time.

"Well, suppose after a while one boy finds a new friend that tells him he's tied to his mother's apron-strings, a d he'll never be a man till he can do as he's a mind to without asking anybody. 'Girls ought to be at home evenings, and behave themselves; but it's different with boys,' this new friend says. Suppose, now, this bad boy, who wants the other to be just as bad as he is, pulls a piece of tobacco out of his pocket, and tells our boy he must learn to chew the striff before he'll ever be of any account; and then they try it together till somebody's awful sick. But suppose that somebody made up his mind to keep on trying, and, after a while, his mouth gets so case-hardened he don't know to-bacco from sugar-plums.

" Now, suppose our boy grows saucy to his mother—just as he would of course; and by and-by he takes a glass of liquor to keep the tobacco company—and well matched company they be too. Then he worked and any agreement that smokes, and swears, and swaggers, and staggers, till you couldn't tell where he started from. If he carns any money he spends it as fast as he gets it, and grows to be such a dirty fellow, I worder any nice,

clean girl will have him near fer.

"Now, suppose this other for that lived in a house just like his stuck fast to his mother, and thought he'd see what kind of a man he'd make that way. Suppose he didn't swear, nor smoke, nor chew tobacco, nor drink liquor. Suppose when he carned money he spent it for something he needed, crolse saved it for a rainy day, and when he was twenty-one he looked about as clean as one of you girls. Suppose, now, these two boys lived to be thirty years old, which do you think will be most

The one that minded his mother and didn't get dirty," replied little Sue, who had listened so intently that she did not notice the boy, who retreated further and further from Uncle Peleg while the "sup-

"That's right, my dear; and suppose there's one here that's get started wrong, the best thing he can do is to go home, wash his mouth, and do as near as he can as his mother wants him to. Good mothers are the best triends boys or girls can over have.—Mary D. Chellis, in Youth's Temperance Banner.

#### More Than Compound Interest.

In 1860 a minister in Ohio was engaged to statedly supply a congregation who were in arrears for a whole year's salary to their former pastor, and were only able to promise their 'supply' five dellars a Sunday till the old debt should be paid. At the close of the year, only about two-thirds of this amount had been paid. So it was not strange that their 'supply' soon found himself in arrears for many things. That year the cost of his periodicals alone had amounted to sixteen delays. This has could not have and as dollars. This he could not pay, and as none of them could be stopped without pay-ment of arrearages, the debt must continue

o increase. On New Year's day the minister was called to marry a couple, and gave the fee, five dollars, to his wife, saying, 'I want you to get yourself a dress with this.' There was a kind of material much worn then, was a kind of material much worn then, which she had very much admired, a dress of which would cost four dollars. So she went to the Mission periodical to find the address of the Mission Secretary, thinking to send the extra dollar there. But as she glanced over its pages and noticed the trials and straits of the missionaries, and the embarrassment of the Board that year, her heart was touched, and she felt that her heart was touched, and she felt that they needed the money more than the did the dress, and instead of the one, she concluded to send the five dollars.

cluded to send the five dollars.

She went to her husband and read her letter to him. 'O,' said he, 'I'm afraid we are too poor to give so much.' With a little feeling of disappointment she said, 'Well, give me the change and I will send what I had intended at first.' 'No,' said he, trop here given it and I does not take it. you have given it, and I dare not take it

And so with a prayer that God would accept and bless the gift she signed her letter, 'A Friend of Missions,' thinking, as no one would know the author, that was the last she would hear about it in this

The ladies of that congregation were accustomed to meet weekly at the parsonage to sew for those in need. The next week a lady who was visiting in the place came with her friends and as she entered the parlor, she tossed a bundle into the lap of he minister's wife, saying, ' Mrs.----, līere is a present for you.'

The present was a dress pattern of the same kind of material she had intended to purchase. And as she thought to herself, God has given me this in place of what I have given, she was reminded of the words, 'Give, and it shall be given to you.' But

that was not the end.

A short time afterwards she received a letter from the Secretary of the Board of Missions, enclosing a printed copy of her own letter, and asking if she were the author of it; and added, 'If so, a large-hearted man in New York has authorized me to send you twenty-five dollars, with a ancient request that you purplace a dagge that was not the end. Avoid the words of the swearer. Let them not enter your lips. "The Lord will me to send you twenty-five dollars, with a special request that you purchase a dress worth five dollars, and give the balance to your husband and children.' There was her five dollars back, and four times as much more added to it. There was one incident proving the truth of those inspired words: 'He that hath pity upon the poor lendeth to the Lord; and that which he hath given will He pay him again.' Prov.

The Lord is not slack concerning his promises, and why is it that we are so slow to trust Him when Ho pays His debts so promptly, and pays such bountiful interest too. Well, it is impossible for Him to lie, would have His people learn this by trusting His word at all times.—The Christian.

#### A Good Daughter.

There are other ministers of love more conspicuous than a good daughter, but none in which a gentler, lovlier spirit dwells, and none to which the heart's warm requitals more joyfully respond. She is the steady light of her father's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sun and evening star. The grace, vivacity and tenderness of her sex have their place in the mighty sway which she holds his spirit. The lessons of recorded wisdom which he reads with her eyes, come to his which he reads with her eye content has mind with a new charm, as bleaded with the beloved melody of her voice. He scarcely knows a weariness which her song does not make him forget, or gloom which the small of the state of the small of the smalle. She is the pride and ornament of his hospitality, the gentle nurse of his sickness, and the constant agent of those nameless, numberless acts of kindness which one chiefly cares to have rendered, because they are unpretending, but expressive proofs of love.

#### Industry School Teacher.

#### LESSON XXIX.

SOLOMON'S TEMPLE (2 Chron ill

COMMIT TO MEMORY, VS. 1, 2, 6 Parallel Passages. - 2 Sum. xxiii. 2, 7;

1 Chron. xxi. 1o.

SURIPTUM. READINGS .- With vs. 1, 2, read 1 Chron. xxi. 22-26; with vs. 3, 1, comp. Kings vi. 2, 22; with v. 5, read Kings vi. 15; with v. 6, read 1 Chron. \xix. 2; with v. 7, read 1 Kings vi. 29; with vs. 8, 9, read 1 Caron. xxviii. 11; with vs. 10-13, read Rev. iv. 5-8, with v. 14, comp. Ex. xxvi 81; with vs. 15-17, read Jer. bi. 20, 21. Golden Text.—Behold the heaven and

heaven of heavens cannot contain thee: how much less this house that I have builded.—1 Kings viii. 27.

CENTRAL TRUTH .- God's people " inquire in His temple."

There is a language in building. They who erect a solid stone structure in a place, say in effect, "We mean to stay here." say in effect, "We mean to stay here." They who make the building costly and beautiful, express thereby their sense of the importance of its objects. This is understood universally. In the Western town of fifteen hundred people, when they build a "church," it differs in cost, style, and beauty from the comme u houses around. condition of such building is also expressive. The temples in India are going to

decay. On these principles Solomon's temple had great significance. It denoted a peo-ple settled, not wandering; a people rich, not poor; a people able to protect their capital and preserve its wealth; and a peo-ple with unbounded love and gratitude to

the God of Israel.

The purposes were the same as those of the tabernacle, whose plan was copied for the temple proper, with the size doubled, and much addition made outside and around. The wealth expended was ourmous, though just how much it is impossible to say accurately, from the (1) shifting values of the precious metals, and (2) from the varying ways of describing money in different lands and times. The noticeable features about it were the solid masonry and great stones—all squared and prepared at the quarry (I Kings vi. 7), in accordance with the spirit of Ex. xx. 25; Dout. xxvii. or the star of the altar—the fine workmanship in carving and ornaments, and the abundance of gold used, which must have given a look of surprising rich-

ness to the structure.

I. The first point noted, is the time when Solomon began (v. 1, 2). "In the second month of the fourth year of his reign"—as soon as the preparations were

forward. II. The next is THE SITE—ancient, venerable and with sacred associations. at Jerusalem, now the capital, on Mount Moriah, probably the place of Abraham's act of faith, and if so, with wonderful fitness. It is on the threshing-floor of Ornan or Araunah (2 Sam. xxiv. 16), which of course was selected from its being a high and airy spot, where the wind would part the wheat and chaff. There the angel was stayed; there David saw him, and there he made confession to the Lord, and received directions through God the prophet, to build an altar. David bought the ground. He would not serve the Lord "as cheaply as he could." (See 2 Sam. xxiv. 24.) There the Lord's anger was turned away. The the Lord's anger was turned away. The rendering "appeared" ought to be "which was shown," according to the facts and the language. (See also I Chron. xxi. 16-26.)

111. The PLAN OF THE BUILDING is next

put before us—"the ground plan of the temple," as the marginal reading shows to be meant by the opening words of v. 8. It was sixty cubits long and twenty broad, the cubit of the old style, i.c., of Moses (first measure). The balance of authority is in favor of reading the height as twenty, not a hundred and twenty. The error in numerical signs more easily crept in than elsewhere. The early MSS differ, and the thest ancient versions read twenty. Some, taking the reading as correct, make this a tower or steeple in front. The main room or holy place, between the porch and the inner room—the Holy of Holies—is meant mner room—the Holy of Hones—is meant by the greater house, ceiled or lined with "fir" (see 1 Kings vi. 15-18), including woods of the cedar and juniper kind. The walls and possibly roof were "decorated" with palms and chains in gold, overlying the carved wood, on which the gold rosted. This part of the description naturally leads This part of the description naturally lead

IV. THE RICH ORNAMENTATION, " garnish-1y. THE RICH ORNAMENTATION, GARRISONING" (v. 6), or beautifying. Precious stones were placed in the walls (compare 1 Chron. xxix. 2). The gold was of the kind then recognized as the best, though the place, Parvaim, is not certainly identified, but is variously taken for Ophir, Ceylon and Peru. variously taken for Ophir, Ceylon and Peru. The whole of the Holv Place ("house" of v. 7) flashed with gold on doors, walls, posts, with the figures of cherubin on the walls (see 1 Kings vi. 29). The Holy of Holies is next described, with its gold covered walls. The upper chambers referred to in v. 9 (and in 8 Ohron. xxviii. 11) are a matter in dispute as to their place and use. Some think the reference is to the three stories of rooms which on three the three stories of rooms which on three sides surrounded the temple. It is not of great importance that we should be able to reduce the values in gold of the nails (v. 9) and decorations to the standard of our money, nor indeed to be able to produce an exact model of any part of the costly edifice. The obvious design of the historian is to show the rich character of the build ing, and the lavish manner in which Sol mon devoted treasure to this national tem-ple. The six hundred talents of gold, for example, of v. 8, are regarded as equiva-lent to a million of dollars. Nor is it of essential importance that we should be abl-to describe exactly the figure or the uses of the cherubim of vs. 10-18. The following

points may be kept in mind : (a) The human mind always seeks visible symbols for things great and impersonal. National emblems are the best illustrations. (b) The symbols must be drawn from ob-

jects known in part at least. Hence eagles, lions, buils, etc., become emblems. Sometimes imaginary beings, part real, part fanciful, or compounds of two real beings, are employed, as winged bulls, two-

headed eagles. It would not be strange if God gave symbols to Israel, for which the Hebrew mind was prepared already by the known usages of the castern nations.

(c) These figures were not for exhibition to the people, were out of the sight of the people, only seen by the High Priest, and that in a dim light. They were shadowy, and all the me it titled to impress the imagination on that account. Hence the chernles appear as attendant on the divine presence, displaying the divine glory, and in later times (Rev. iv. 0, where "living the divined by the property of the standard light in the standard light in the standard light light in the standard light in the standard light light in the standard light light in the standard light lin to the people, were out of the sight of the in later times (Rev. iv. 6, where "living contures" see Exek. i. 5), should be in room of "beasts") representing the patient strength (ex), the eager courage, the soar mg views, and the thoughtful intelligence which are to mark God's servants.

Of these symbolic figures, we require no better description or conception than one will take up from the verses. They over-shadowed the ark, their faces were looking towards the house, and their wings reached to the sides of the chamber, majestic sentinels guarding the ark, as God's church is to guard God's Word and ordinances, in which He reveals Himself.

The vail (v. 14) next attracts notice. It not mentioned in Kings, where, however (1 Kings vi. 21), we do read of a partition of chains of gold probably inclosing the Holy of Holies, and shutting out repreach. This vail was a heavy ornamental curtain in lieu of a door, of the rich materials, and Anything else would be an outrage. The of the same colors as in the tabernacle (Ex. xxvi. 81). Its decoration, like a pattern wrought in the texture of the curtain, was Its decoration, like a pattern

the figure of cherubim.

The "pillars" (v. 15) are not mentioned. Eastern architecture made separate and isolated columns as ornaments. These two do not seem to have supported any-thing. The height given here includes probably the base or pedestal and the capi tal (v. 16), which was rich and costly, with entwining chains and fruits in metal, as the height—thirty-five cubits—is greater than that given in 1 Kings vii. 15, which probably includes only the column or shaft. They stood in front of the perch, though some think they supported it, but their height and ornamented tops seem to forbid that idea. The names were significant. Jachin, on the right, meaning "Direction," and Boaz on the left, strength. These columns were broken by the Babylonians (2 Kings xxv, 18; Jer. iii. 17). All that man does may perish: in the Lord only is there indestructible might.

Let us learn (1) That wealth has its high-

est use in honoring the Lord. (2) That He prescribes the way in which it is to be employed. (8) That we do not come around a splendid temple, but everywhere we may meet with the Lord, in Christ. (4) The church's glory is mainly inward. (5) What is done for God is to be done thoroughly, deliberately, and with all our might. (6) We can be living temples to God (Eph. ii. 19-21), (Peter ii. 4-6.)

#### SUGGESTIVE TOPICS.

The temple—when begun—where erected—interest of the spot—its general appearance—names—materials—how managed—the ark—the cherubim—number uses—the vail—how ornamented—the pillars-names-meaning-use - placestruction-and the lessons we ought to learn from the whole.

#### Mary Tudor and the "Heretics."

Mary reigned only five years and four months, and the work of fire and blood began about a year and a half after the ascended the throne. The statement sauc-tioned by Lord Burghley is, that during three years and nine months almost the number of four hundred perished — men, women, maidens, and children—by imprisonment, torments, famine, and fire. A hundred thus perished annually. At Bow thirteen persons were burned at once —eleven men and two women; ten in the same way at Lewes, including a mother and her son; and ten also at Colchestersix in the morning and four in the after-noon. Five months before the Queen's decease, the last fire was kindled at Smithfield. Seven martyr's were consumed, but the scene was the triumph of the sufferers, and the sympathy of the spectators responding with a loud and hearty amen to the martyrs' prayers, in spite of a heartless prohibition of all such demonstrations, alarmed the persecutors, and showed the fruitlessness of their cruelty. For force could not extirpate what argument was unable to overthrow. The song chanted in the Church of England celebrates the " nobie army of martyrs," " witness within herself." During such a reign the Bible could not but be neglected.

By a proclamation of the 18th August,
1558, the open reading of the Scriptures was prohibited. Many, however, clung to them. When Edward Underhill, "the hot Gospeller," was sent to Newgate, he asked especially "for his Bible and his lute." In March, 1555, Wm. Hunter, a Loudon apprentice, and not very regular in his endance at mass, was, when reading his Bible in Brentwood Church, discovered by a priest who reprimanded him, and told him "it was never a merry world since the Bible came forth in England." young man was seized and sent up to Bonyoung than was seized and sent up to bonner, by whom he was condemned to die in his native village. There were no new issues of the sacred volume, for no one ventured to publish it, and the English Bible ceased to be used in public service. A second proclamation of 18th June, 1555, the leaf of the country of the public service. forbade the importation of the works of twenty-five authors, twelve of them English, such as Tyndale, Coverdale, Cranmer, Fryth, Latimer, Hooper, &c. A third, issued five months before the Queen's decease, ordered wicked and seditious books to be given up without delay, on pain of death by martial law. But though there was no direct edict against the Scriptures was no direct educ against his Scriptures by name, many copies must have been de-stroyed. The church-wardens of a parish in kent reported in 1556 that they "had no Bible since their church was defaced ten years before." The current report was that numerous Ribles chained to the desks in the churches were torn away and tram-When the bones of Fagius and Bucer were exhumed and thrown into the fire at Cambridge, in the presence of Christopherson, Bishop of Chichester, there was the moment whilst special a repetition of this enormity; and Bibles, Church of England of with other books, were destroyed when right in these matters.

posibunions indignity was inflicted on the corpse of Peter Martyr's wife. The Queen was a poor, lonely, disappointed, and hysterical women, laboring under mortal disease. "wedded to a man stone-hard, icocod; out the Spanish blood in her veins occassion dly showed itself, and in her unphysical transfer of the properties of t enlighter. I conscience she imagined that she was propinating God, and securing health and domestic blessing, by offering human sacrifice, as if

"The blood and sweat of heretics at the stake were God's best dew upon the barren field."

Her mind was soured also by the execution of so many of her triends. Featherstone hat been her schoolmaster, and Abel her mother's chaplain; and the Countess of Salisbury was a special favorite and a near knoweman.—The English Biole, by John Eadic, D.D., L.L.D.

#### The Fearfulness of Atheism Atheism is without hope, without glory

as it is without reason. It has its own terrers, with nothing to calm them. It gives

the soul no security against the direct con-

ceivable evils, whilst it takes away every moral ground or reason for believing in any ultimate triumph of truth an 1 goodness. Such a hope illumines the darkest aspect of theista: "Clouds and darkness are round about God, but righeousness and judgment are the foundation of H.s throno." There is a reason for everything. In the godless views there is a reacon for nothing. Every destructive moment is conceivable, possible, and even probable—only give it time enough, as a class of scientists are so fond of saying. There may be retrogradation, deteriorations, if we may use such word where there is no standard ac-cerding to which they may be reckened, no hyperphysical measure by which they no hyperphysical measure by which they may be determined. There may be progress, seemingly such, yet only a progress in horror. There is no security, even against the direct forms of evil that are feared or fancied as connected with the religious view itself. This awful, unknown nature may have its devil and its hell. As it has produced monsters in the past, may it continue to produce monsters in the future. It may supersede man by the evolution of a new race, transcending in depravity, as it transcends in strongth and demonic sagacity, the one that for six thousand years—twenty thousand say some—has made this world a Golgotha of crime and misery. If we follow on the analogy, we cannot refuse to admit that there may be evolved a state of things which shall throw into the shade the enormities of all preceding periods. Take away the ideas for which we are indebted to religion and revelation; view man simply as a product of nature, with no other hopes than nature close and we are set in saying nature gives, and we are safe in saying that no one of the geological ages has surpassed in destructive enormity, in irrational waste of human life, the human cycle. Had we remained gorillas, the earth would be a superference of the same of the s not have been so filled with blood—with crimes against nature exceeding in horror all actions that beasts could commit. My hearers will not mistake me here, nor mis understand the hypothesis of total and hopeless irreligion on which statements of human facts and human possibilities are grounded. We may take a step beyond this. Paradoxical as the language seems, nature may produce a false God. Give it ting enough, and there may come out of the physical evolutions some dire consciousness, corresponding to that awful being whom the infidel imagination gives us in its deformed caricature of the Scriptural Deity—a power vast, malignant, irresistable, having in it the concentrated evil drawn from all the productive forces of the universe. Given a past eternity for nature's working, she may have long since produced such a being, having his seat of power somewhere in the infinite space, and extended to remotest distances his malignant rule. And so, too, in regard to us in its deformed caricature of the Scripmalignant rule. And so, too, in regard to another life, another state of being for man. Irreligion sometimes boasts that she has slain that chimera of superstition. Man may now eat and drink without that haunting fear of something after death. But neither for this does atheism give seeurity. The human protoplasm may live on, carrying with it the human consciousness, the human identity. It is one of the forces of the universe, and may preserve its individuality in other conditions, or as correlated to other forces. Science can give no security against this, or against any evils its changed physical condition may involve. It may still be true that the conscious sensualist "lifts up his eyes, being in torment"—the torment of an unknown physical hell.—Prof. Tayler Lewis's Vedder Leoture.

#### Dr. Cumming on Turkey.

The Rev. Dr. Cumming, Crown Court, alluding to Turkey, said the Scriptures had stated that Christ's second advent would not be far distant. Christ Himself had stated eighteen centuries since that Ho would come again. Thoughtful and gifted minds of the present age were all agreed that all the great prophetic epochs had ex-pired. All the great epochs of the previous two hundred years referring to the Turkish Empire had pointed out that that empire, represented by the great River Euphrates, through which the Moslem had passed, and contiguous to which he dwelt, should be dried up under the "sixth seal," and that after that period the sixth seal would cease, and the seventh seal would arrive, including the immediate advent of Christ. He had no need to remind them that at that moment the Moslem was hurrying to destruc-tion, the empire had practically ceased to exist, and not all the combined efforts of all nations on the earth would prevent its immediate break-up and collapse. When the event was consummated, then the road would be open for the Jews to regain pos-session of their own beloved land. He had pointed out these matters years since in Exeter Hall only to receive ridionie; but at the moment whilst speaking two thousand Church of England clergy held he was

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FOR TERMS, ETC . BEE EIGHTH PAGE. C. BLACKETT ROBINSON,

#### Editor and Proprietor. TO CORRESPONDENTS.

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

should be in the hands of the Edstor not later than Tuesday morning. All communications must be a companied by the writer's name, otherwise they will not be inserted. Articles not accompled will not no inserted. Articles not accompled will be returned, if, at the time they are sent, a request is used to that effect a had sufficient postage atmeps are enclosed. Manuscripts not an accompanied will not be preserved, and subsequent requests for their return cannot be compiled with

#### British American Presbyterian. FRIDAY, JULY 7, 1876.

THE Reformed Church in America reports this year 5,933 additions by profession, and 74,597 members, showing an increase from last year of 3,969 members.

THE enthusiasm begotten by the Presbyterian Union, which has just been accomplished in England, has already brought forth fruit, to the extent of two lay-members endowing a Theological chair each, and another gentleman instituting a scholarship amounting to thirty pounds per annum.

According to arrangement, last Sabbath was the one appointed for the delivery of Historical Discourses in all the Churches of the United States. These are to be treasured up by the Historical Society at Philadelphia. What a mass of manuscript will be thus gathered together! Think of nearly seven thousand sermons delivered from Presbyterian pulpits alone. Add to these those of the other Evangelical denominations, and were all these printed, what a library would be created by the authorship of a day.

CHINA is a country teeming with people. They are finding their way from their overcrowded country in all directions over Asia. In Burmah and along the straits of Malaces, the Chinese are in great force. Rangoon, Maulmain, and Penang are full of them. Singapore is really a Chinese town, though in the possession of the English, What with the Chinese in California, and now even in New York, they seem destined to pervade the earth like an atmosphere. We may rest assured Providence has some great end in view in thus sending them broadcast over the world.

Lord Dufferin, on a recent occasion, alluded to the practice of transporting petnames into public life. His Lordship referred particularly to "Nellie," daughter of so exalted a person as the President of the United States. The public Press insisted upon calling her by this household word. He was amused to find Lady Dufferin spoken of in some paper by the soubriquet of "Kate," though he was at a loss to know how it contrived to get it in that shape. Lord Dufferin properly rebukes the evil, and his words will have much weight on this side of the St. Lawrence. But we question if even his influence and authority could put down a practice which is as deep rooted in Yankee soil as heather is on a Scottish mountain.

THE Irish Presbyterian Church has seemingly entered upon a most hopeful period of her history. Having been delivered from all connection with the State, she has learned, in a comparatively short time, the lesson of Independence. Though her average stipend or ministerial salary falls short of that of her sister Churches in Scotland and England, she is still making headway in this particular as she is undoubtedly in every other. This Church stands second to none for the faithful testi mony she has borne to the truth, and in such trying circumstances as none of the other Presbyterian Churches will ever be called upon to endure. Popery presents in Ireland a deadly obstacle to the onward progress of Protestantism in that country. That the Irish Presbyterian Church holds her own, and is ever moving on the enemy, is highly gratifying to all who have at heart the interests of Evangelical Truth.

DOMINION DAY was celebrated with the usual patriotic ardor. It is esteemed by all an important day in the calendar of Canada. It celebrates the consolidation of the various provinces into one Dominion. Young Canada is especially active on the Anniversary of the year when this colony was advanced to the position of a Dominion. Gunpowder and fire-works are made so do noble services. But a far more waluable feature of the national holiday consists in the innumerable excursions by sea and rail which enable the thousands of sons and daughters of toil to enjoy a day in the country and to luxuriate amidst the beauties of nature. Coming, as Dominion Day did on Saturday, an unusual opportunity was afforded the hard wrought denizens of visiting friends at a distance. Though it was a day of charming rain and well calculated to add to our agricultural wealth, we question if the coun se seekers after "quiet resting places" could calmly and poetically contemplate and appreciate the falling showers.

#### THE PRESEYTERIAN CHURCH OF ENGLAND.

At Liverpool, on Tuesday the thirteenth of June, the Union of the English Presbyterian Church and of the United Presbyterian Church in England was happily consummated. Previous to the marriage coremony, the Synod of each of these denominations met in one of its own church buildings, and attended to various matters of usiness that had to be discharged before its functions as a Court were to be lost in the greater Court which was about to be established. At the same moment of time the members of each Synod emerged from the buildings in which their last transactions were carried out, and marched in procession along different streets which brought them simultaneously to the Philharmonic Hall. Here the members of the two streams purposely intermingled, thus both literally and 'symbolically losing themselves in one another. Within the hall the only sign that was present to the eye as to there being two churches was the necessary complement of two Moderators sitting side by side, and equally discharging the duties of Moderator. Suitable exercises were conducted by both the presiding officers. Then followed the reading of documents and minutes by the Clerks of both of the original Synods. After which the Moderators shook hands in token of congratulation, and the members of both the churches now made one followed suit by warmly welcoming one another into the same fold. Rev. Dr. Dykes, so well known as the successor of Rev. Dr. James Hamilton, and as the author of several valuable books on Biblical subjects, constituted by prayer the first Synod of "the Presbyterian Church of England," and afterwards the Rev. Dr. Anderson, of Morpeth, was by acclamation elected Moderator thereof. Delegates from the Free and U. P. Churches of Scotland, from Ireland and Australia, were present and took part in the congratulatory exercises. The Philharmonic Hall was crowded to excess by a most appreciative audience, whose plaudits were of the most enthusiastic description. The whole affair passed off with great eclat, and in fact the union of these two Churches is considered everywhere-by the clergy of England, by the laity at large, and by the secular as well as the religious Press of Britain—as the great event of the

And no wonder that it should be so considered. An event of a similar nature occurred the previous month in Edinburgh, when the Free Church received almost the entire Reformed Church of Scotland. Though nothing could exceed this in importance, as showing the tendencies of the age in which we live, yet it was more like the ocean receiving a shower of rain into her bosom, than like two mighty streams becoming one river. The English Presbyterian Union was quite similar to the latter illustration. It was indeed the spectacle of two great rivers becoming one in the Providence of God. Like the Rhone and the Arve in Switzerland which meet at a point not far distant from where the former emerges pure and clear from Lake Geneva, the two rivers for a short distance preserve a separate channel in a comner or bed, but shortly they are so mingled that the waters of the one are lost in those of the other. The English and the U. P. Churches rapidly flowed into one, and in a few minutes all distinctive qualities were completely and forever lost sight of. If one of these bodies is less, numerically and in influence, than the other, it is because the other has had a footing in England for so much longer time. It was only a faw years since the U. P. Church of Scotland been made the occasion of a sorry display began vigorously to strike root on the Southern soil. Beginning with one or two ministers for the whole country, it already numbers one hundred and six churches, and commands a large and steadily increasing income. The Free Church side properly dates back to the time when the Church in England was Presbyterian, a time of fruitful productiveness for the Presbyterian cause, when we remember we owe to it the Westminster Confession of Faith and the Catechisms. It was only. however, in 1886 that this section of the Church began to grow into life and worthy proportions. At its Synod held May of the current year, there were one hundred and fifty-six churches reported in connexion with it. They were supporting of themselves an important mission in China, and they were able to announce that the stipend of every clergyman had reached the handsome sum of two hundred pounds sterling, a larger amount in fact than the equal dividend of the Free Church of Scotland Sustentation Fund for the present year. We should state that there was a third constituent element in this union, though as it consists but of one congregation, it is, of course, convenient to speak of the Presbyterian Church of England as having been constituted by the two bodies referred to. This was the only remaining congregation in England sonnected with the Reformed

very time the whole of the Reformed Church of Scotland passed almost in entirety over to the Free Church, the only congregation in connection with that time honoured denomination in England passed into corporate fellowship with the newly united church of that country; showing how markedly God is working at different points of the earth in such a way as to unite his dear children in one. It shows that when everything is ripe for such a movement, nothing will or can stand in the way of its accomplishment. And because of this well recognised principle, we are hopeful that a still grander union than that of the Free and Reformed Churches will take place in Scotland within our presont generation. The Established, the Free, the U. P. Churches all seem far from it at this moment. In the twinkling of an eye it will be brought about. The union of the Free and U. P. Churches in England surely leads us to anticipate a similar event happoning between the Churches of the same name in Scotland. And though we allow there are special barriers in the way to union between the Established and the other Presbyterian Churches in Scotland, yet we must confess we would not wonder to see this accomplished at no distant date, and by ways and means which as yet do not appear —so potent is the Spirit of God when he begins to move on the churches!

It is impossible to overestimate the importance of this Presbyterian union in England. It means, of course, the consolidation of forces. It means the providing of suitable churches and of earnest and eloquent pastors for the Presbyterian community in England. It signifies that a new centre of Pesbyterian influence and work has been planted. But it signifies far more than this. It means Presbyter. ianism for England. For the church of this name wherever favourably planted is bound to grow. It would have grown much more rapidly in England but for State influences and the ignorance of the people. It is bound to grow now that it is such a powerful body, with ample means at its command, and with a territory not rich only as to the fruits of the soil, but with a people so generous as they are by nature, and becoming so practically intelligent through the educating influences of the age. We expect to see at no distant date the familiar Presbyterian Church and manse and school in every English hamlet, and to count the city congregations of Presbyterians' by thousands. Through natural laws alone, this is indeed sure to take place, and when we add to this the large measure of grace which may be expected to come down from Heaven upon such a body of Christians, our expectations are no longer to be considered as day dreams, but of such a nature that they will be far more than realised.

WE congratulate the President and People of the United States upon the great success which has attended the celebration services of the Fourth. This anniversary marked the entrance of our neighbors upon the second century of their history. It was therefore no ordinary occasion. At Philadelphia, the Centennial Capital, the services were peculiarly interesting and varied. Immense throngs crowded the Exhibition Buildings. Those who were privileged to be present can never have the scene obliterated from their hearts. Throughout the other States there were appropriate and enthusiastic services. There was probably throughout the whole land a greater exhibition of intellectual fire than of physical. Hitherto the Fourth has of fireworks. Small boys, and big boys for that matter, gloried in the liberty of using fire-arms to their hearts' content. It amounted to a great intolerable nuisance that practically speiled the annual holiday to quietly disposed citizens. If the second century of American history is to be marked rather by intellectual fire, we trust that it will not be all buncombe, but that the speech-making and literature of the Fourth will be worthy of the great Republic. It is gratifying to notice how thoroughly the Americans in other countries have gone in for the worthy celebration of the Centennial holiday. That the officials of every country have been ready to take part in the celebration with their American residents, shows the important influence exercised by the United States upon the world's industries and commerce.

AT the annual meeting of the Canada Presbyterian congregation, Wroxeter, the members presented their esteemed pastor, Rev. George Brown, with the handsome sum of eighty-one dollars, as a token of their appreciation of his valuable services.

THE Woodstock Sentinel savs:-" The Rev. Mr. Stevenson, formerly pastor of the Methodist Church here, but now a minister of the Canada Presbyterian body, has along with his family taken up his residence in Woodstock for the summer. Presbyterian Church of Scotland. This is Mr. Stevenson is one of Canada's most an interesting fact to remember that at the | eloquent clergymen,"

#### DR. MUTOHMORE AND CLERICAL ROBES.

In the interesting description of Toronto affairs, which we published in our last number, from the pen of Rev. Dr. Mutchmore, and which appeared in the Philadelphia Presbyterian, we were amused as our eye fell upon the following, " We saw a comparatively small man put on the gown of a stalwart Scotchman, covering him from neck to heel, in the tremendously warm weather of last week. We were uncomfortable at the sight of his struggles within the trammeling folds; it gave us a smothering sensation to see him making desperate thrusts to put his hands through the long sleeves in which, by his best efforts, we could only see the ends of his great fingers, until wearied and wilted, he had the good sense to drop off the oppressive load at the beginning of the sermon."

We doubt not there was some incongruity between the small man and the big gown. There would have been no less if the clergyman in question had encased himself in Dr. Mutchmore's broadcloth. American writers seize every opportunity of having a shy at pulpit dress. But our amiable friend, Dr. Mutchmore, will at once see that the fault was not in the gown, but in a little man wearing the gown of a stalwart Scotchman. Would it have made any difference if the small clergyman had appeared in the pulpit in the pants and vest of the same stalwart Scotchman. We would suggest that every pulpit Zaccheus should carry his own gown, and not thus be at the mercy of circumstances.

Then there must be something wrong about the "oppressive load." The gown properly worn is intended to be the lightest dress on record. From the description, the little man must have been foolish enough to wear the silk cloak over his ordinary clothes. That would make a uselessly oppressive load indeed. We do not wonder he was glad to get rid of it. Worn with a light cassock, and with a gown properly made of very light silk, there is no dress which can compete with this to be worn during such weather as we are having. Like everything else, the gown is, of course, sadly abused. When it is made of heavy material, and elaborately lined, and hung with weighty tassels, it may in the eyes of some have a superior academic look about it, but it will only be fit to be worn by some stalwart preacher who is utterly unconscious of heat or anything else. We always shudder when we read of some popular pastor receiving the gift of a gown made of the heaviest silk that can be woven. him! His lady friends are indeed heaping coals of fire not upon his head but upon his whole body.

It is customary for Americans to think and speak of pulpit dress as a kind of clerical foppery that is beyond toleration. Now, we think it is all the other way. He cannot be said to be tempted into foppery who wears the same silk gown from Sabbath to Sabbath, and for many years in succession. The gown excludes from view the tailor's newest cut and fashion. The danger of foppery all lies with those who appear in the pulpit in ordinary dress. He can show to advantage everything he has upon his person. There is room for variety of dress and fashion. In this way the preacher, if he be stalwart and well-proportioned, can show off his person to advantage. In fact, without a gown, there is danger all the time of the minister being painfully self-conscious as to matters of external ornament.

The subject of gowns has a deeper interest than might at first appear. Let us remember that the gown was at one time the common dress of men. It is even now worn as an every day garb in many countries. And the bands are simply the ancient collar, which was at one time circular, then eval, and again protruding over the chest. Now, clergymen are the most conservative of men. After a fashion or custom has disappeared from general cociety, it still clings to them. And so, long after the ordinary gown was altered into the tight-fitting coat, and pants were employed to cover the limbs, the clergy still clung to the ancient dress. But at length, as they were forced to conform to the every day fashion, the gown became the official dress. The gown and bands were used in the performance of public duties. It is an interesting confirmation of this that the Pope to this day wears officially the ancient Roman toga or gown.

But we have still to add that every man likes to have a dress suited to his work. A tailor on his bench, a brick-layer on the house, a mechanic with his working tools, would feel very uneasy with his Sunday clothes on his back. And so the gown of the preacher is not a yoke. It is an easy flowing garment, in which gesticulation is gracefully made. It is adapted to the ever changing attitudes and motions of the speaker. It is a dress that may be made to speak itself by him who knows how to use it. We doubt not the Roman and Grecian orators were rendered doubly elo. quent by means of the graceful garments they wore. And then we have to consider

that a man who is placed in a prominent position before an audience necds a dress that will magnify his person. Otherwise, to the distant speciator he looks like a scarecrow-all arms and legs. The Greek sculptor knew this principle well who undertook to provide a statue to be placed on a lofty building, for above the spectators. He made the statue large and massive so that when one stood near it, it did not appear like a man, and every one laughed it to scorn. But when it was raised to its place, every one was in raptures with its expressive sym. metry. In the same way, the clergyman in his gown and bands will be felt to have more presence, than he who appears in a tight-fitting dress.

It is evident that Dr. Mutchmore considers pulpit gowns as anti-American. It may do very well for ministers in the old country or in Canada to wear them when clothes are needed to preserve the artificial distinctions of society. In the United States it is taken for granted there are no such distinctions, and that robes of office are out of place. And yet it is a remarkable fact that in most of the pictures we have of American clergymen in the olden times, they are generally dressed in gowns and bands. In the Presbyterian Re-union Memorial Volume, we observe an engraving of the Communion in the olden times, being dispensed in the open air under the shadows of trees. The minister in this case appears in official dress. We know of the existence of not a few paintings of eminent American clorgymen, where they appear in the customary robe of office. In New York alone, let Dr. Mutchmore observe, that the very best preachers wear gowns-such men, for example, as Dr. Hall, Dr. Taylor, Dr. Ormiston, Dr. Paxton, Dr. Hamiltion; and we observe that the gown is becoming more and more popular in the Empire City.

#### THE PRESIDENT'S MESSAGE.

The following is a reply from President Grant to the Editor of the Sunday-School Times, Philadelphia: "Your favour of yesterday, asking a message from me to the children and youth of the United States, to accompany your Centennial number, is this moment received. My advice to Sunday-schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practise them in your lives. To the influence of this book are we indebted for all the progress made in true civilization, and to this we must look as our guide in What wearying and wilting are in store for the future. Rightcousness exalteth a nation; but sin is a reproach to any people.

We question whether any Ruler or President ever wrote wiser words than these. President Grant, with all that is said to the contrary, is a man of great common sense, and knows when and how to say the right thing. His bon mot concerning the Bible in the Public Schools is treasured by the Christian community in the States, and will tell powerfully on the future of education in that land. There is something peculiarly happy in the above communication to the Editor of the Sunday. School Times. A noticeable element is its recognition of the Sabbath-school as a great Christian agency. The importance of training the rising generation in wisdom's ways is emphasized. The President imports the fragrance of an unsectarian tone into his few but pregnant words, when he speaks to Sabbath-schools of all denominations. But his letter is specially significant when he says " Hold fast to the Bible." He thus recognises the Bible as the book of books for the Sahhath-scho It is an opportune thought considering the manifest tendency to fritter away the time of the school in mere singing and pleasant talk, instead of teachers addressing themselves to the great task of thoroughly grounding the children in the knowledge of the Word of God. This should be the object of every teacher to have every child know as much of Scripture as possible. Let the Bible have a prominent place in every Sabbath-school

But the President says much more than this. It becomes him as the Chief Magistrate to point out the influence of the Bible in securing civil liberty, in elevating the moral and intellectual standard of the people, in securing the progress of civilization, m advancing science, art, poetry and philosophy. The quoted Scriptural sentence with which the letter concludes caunot be too strongly urged, viz.: "Righteousness exalteth a nation: but sin is a reproach to any people." No better illustration of this could be seen than in the history of the Anglo-Saxon race, which with all its faults, has made substantial progress because of the reverence it has given to the Bible and sacred things.

The President, in the above few words, has delivered a more important message, as affecting Christianity and the world, than any one of his official messages.

THE Presbytery of London will meet on the 11th July, at two p.m., and not on the 4th as previously announced.

#### Ministers and Churches.

WE find the following in the Embro Planet of last week: "We were favoured on Monday with a call from our old and highly respected friend, Rev. D. McKenzie, of Ingersoll, who, accompanied by his family, has been stopping in the neighbourhood for the past few days in order to attend the sacramental services in Knox Church. His many friends in Oxford and elsewhere will be pleased to learn that he is looking hearty and enjoying good health."

On Sabbath, the 25th ultimo, the annivercary services in connection with the Presbyterian Church in Dresden took place, and three sermons were preached by the Rev. Professor McLaren, of Knox College, Toronto, at the hours of 10.80 s.m., 8 and 7 o'clock p.m., respectively. His texts were, morning, Matthew 6th chap, and 10th, 20th, and 21st verses; afternoon, Acts 16th chap, and 14th and 15th verses, and also 25th verse to 81st verse, in which he contrasted the disposition of Lydia with that of the gaoler, showing that the Spirit of God worked upon different people according to their temperament; instancing that, therefore, some Christians were excitable in their religious manner, while others who were calm and collected, previously, carried the same disposition throughout their Christian life. Evening, Zechariah 12th chap. 9th to 14th verse. All his sermons were characterized by such ability and eloquence as to absolutely rivet the attention of his immense andiences-the church being absolutely crowded at all the diets. The collections on the plate amounted to \$89.16-very good for these hard times. On Monday evening the church was again crowded on the occasion of a strawberry festival given by the ladies of the congregation, and a lecture to be delivered by Professor Me-Laren. After full justice had been done to the seasonable provisions, the chair was taken and the lecturer introduced. His subject was, " Man and his dwelling place," and to say that he handled his subject well, is to speak meagerly of his lecture. There can be no doubt it is one of the ablest compositions in the language. It was listened to with great attention, and at the close drew down the plaudits of the large audience. The proceeds were large. Every one was delighted, and a programme of excellent music by the choir was highly appreciated. Dresden Presbyterian Church is growing rapidly, and the prospects of a good congregation in the future are very encouraging. Only nine months ago Mr. Alison went in amongst them and took hold of the church—his congregation then fluctuating from twelve to forty people; and now the church is nearly full at every diet of worship and sometimes crowded. Professor McLaren expressed himself as highly gratified at the appearance of the congregation, and declared it to be far above his most sanguine anticipations when he accepted the invitation to preach the anniversary services. An excellent Sabbath School, formed about eight months ago, was also addressed by the Professor on Sabbath at two o'clock, and his remarks were listened to with evident interest and pleasure by the children. We feel very much encouraged in this western country to have a gentleman of Professor Mc-Laren's standing and ability come so far to help us, and we are quite certain that his valuable services in this place will not for long be forgotten, and they will stimulate us to still greater activity and effort in the service of our common Master, Head, and Intercessor, Jesus Christ our Saviour, and God our Heavenly Father.

ermon preached in West Church, To-ronto, 4th June, 1876, by Rev. R. Wallace, on Cor. iii., 12-15.

Men's works tried as by fire, to prove them, and the awards of the builders on the true foundation according to the character of their work.

#### SERMON.

In the context the great apostle re-bukes the Corinthians for their contentions about their religious teachers. He shows them that ministers of the Gospel were not heads of riva' sects like the Grecian Philos ophers, but were merely servants of Christ. without any authority or power of their own. One may plant and another water, but the whole increase is of God.

Ministers are one. They have one Master and one work. They may have different departments in that great work, but they are like follow-labourers on the same farm, or like fellow-builders on the same temple. In the discharge of their respectemple. In the discharge of their respec-tive duties they incur a great responsibili-ty. If they attempt to build up the Tem-ple of God with the rubbish of their own wisdom, they will be severely punished. If they employ the materials which God has furnished they will be rowarded.

It is because the church is the Temple of God they minister will be held to this

God that ministers will be held to this strict account for the doctrines that they preach, and for the way in which they execute their office.

No minister need deceive himself in this

matter; he cannot teach a higher wisdom than the wisdom of God; and to learn this wisdom he must renounce his own.

In v. 10 Paul states the character of the foundation which he laid at Corinth and elsewhere, on which to erect the Church of God, and declares—" Other foundation can no man lay than that is laid, which is Christ Jesus," that is the only true foun-dation on which the church can rest, mamely, the doctrines revealed by God

Himself in His Inspired Word respecting

Christ—his Person and work.

This is the foundation which God Himself has laid, and the only foundation which He will permit us to build upon; " there-fore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precions corner stone, a sure foundation." The fundamental doctrines respecting Christ and His work must be on braced, or a church cannot exist; and where those destrines are denied no asso ciation of men can be lawfully recognized as a church of God. Nor can the foundation be medified or shaped to suit the wishes of mon. It must be laid as it is in the Scriptures, and the superstructure must be

reared on that alone.

Paul had fully and faithfully preached the truth concerning Christ and His work, and he shows that those who came after bim must take heed wast they preach. Then he adds as a warning to all builders who came after him -vs. 12-15, "Now if any build upon this foundation gold, silver, precious stones, wood, hay, stubble."
As the foundation which Paul laid was Jesus Christ, or the truth concerning his Person and work, the words above men-tioned refer to true and fulse doctrines. I have laid the foundation of salvation for men,—as Christ crncified, do you take heed what kind of doctrine you add to, or build upon that, for every man's work shall be revealed or tried by fire. 1st. Let us consider what is meant by the different classes of material here said to be built upon the foundation. 2nd The different awards that await the build-

1st. The gold, silver and precious stones, which all can bear the fire, are teaching that will stand the test of the judgment. Gold and silver are emblems of that which is valuable, and are here used to represent the precious truths of the Gospel, which shall bear the trial of the Great Day. Precious stones here mean stones valuable for building, such as granite or marble. Gold and silver were extensively employed for adorning ancient temples, therefore, appropriately used as symbols of pure doctrine. As gold and silver on the columns of a temple would bear the action of intense heat, so the precious doctrines of revealed truth, and all feelings and views which truth produces, would bear the trial at the great day. These emblems denote the revealed doctrines respecting Christ, and the way of salvation through faith in Him, as the Divine, the only Saviour of sinners.

Those great doctrines which tell of His Redemption-work, as set forth in the history of the Church, in the promises of a Saviour's advent, the glorious atoning sacrifice which He would offer for the salvation of men; doctrines exhibited not only in the promises given from Eden downward, but also in the types and emblems by which that Redemption work was set forth before the Saviour came—then the great facts of his life, death, resurrection, and ascention. And along with this, the way in which this Redemption is applied by the Foly Spirit to the hearts of men, and their opposition to God's claims is overcome, and they made willing to be saved by Christ, or to be infinitely indebted to the grave of God. Then also the presents of the Gospel, or how faith works by cepts of the Gospel, or how faith works by

love and obedience.
All this surely gives ample scope for the minister of the Gospel as a builder, together with God, in building on the foundation already laid in Zion, precious materials which accord with the character of the foundation -that is divinely revealed, evangelical truths-those who thus build shall receive a glorious reward.
2nd. What is meant by the wood, hay

stubble?

By these terms here is meant materials which cannot stand the fire, or test of Divine judgment, because not in accordance with the character of the foundation.

These were perishable materials, out of hich ordinary houses were built, but not which ordinary temples; wood for doors, posts, &c., hay or dried grass mixed with mud for walls, and straw for the roof. These materials— unsuitable for the Temple of God—are apmautable for the Temple of Gou-are appropriate emblems of false doctrines. By wood, hay, stubble, is here meant teachings mixed with human philosophy and Judaism, curious and trifling speculations,

instead of revealed truth.

In accordance with this interpretation the emblem evidently includes all vain unscriptural speculation about a future state, beyond what God has revealed in His Inspired Word. God has therein made the way of salvation very plain to us, and has declared in the plainest possible terms that there is no other way of salvation but through faith in the Lord Jesus Christ. and that, too, while in the world. (Acts iv. 12; 2nd Cor. vi. 2; Mark xvi. 16; John iii. 18, 86; Hebrows ii. 8; iii. 7, 19; x. 26, 81; Rev. xxii. 11.

The Lord Himself has spoken, and when He has done so, His poor finite creatures have no right either to question His Word or to speculate as to the propriety of it, or as to the possibility of that Word being set aside at some future period, however distant, or in some unroveded way that we cannot comprehend. When God has plainly declared that now, and only now, is the day, or period, divinely appointed to obtain salvation, is it not presumption in the highest degree for any mere creature to doubt His Word, or to cherish a hope in the face of God's declaration that He will belie Himselfat some future time? "Shall the thing formed say to Him that formed it, why hast Thou made me thus?" When God has spoken, that decides the matter; and any speculations in cides the matter; and any speculations in the face of His Word carries presumption in its very existence. The proper attitude of the creature is then to say, and that with deepest lumility, "Speak, Lord, for thy servant heareth." I will be told, per-haps, that men are not responsible for their convictions, or their doubts and hopes, and the result of these.

It is evident from the Divine Word that It is evident from the Divine Word that God does hold all His creatures responsible for these very things. The whole history of man teems with proofs of this. God held the antediluvians responsible for their convictions and doubts respecting their own conduct, and the threatened flood which their wickedness was about to bring upon an ungodly world, and because

they did not repent at the preaching of Noah, the flood came and destroyed them all. And so all down through the history

of the ancient world.

I have only time to refer to one special proof of this, in the judgment that came upon the Jewish people for their rejection of Jesus Christ, and their refusal to own Him as their long-promised Messiah. The Jows might well argue that they had very grave doubts as to his being the Messiah. He was not the kind of Messiah they expected or wanted. They fully believed that their Messiah would come in great glory as a mighty conquering hero-prince. And lo! this Iesus of Nazareth was like a root out of a dry ground, of bsoure parentage, without learning, wealth or power, or any of the usual insignia of royalty. Yet, with all this, God held them responsible and poured out upon them, because of their rejection of Christ, the most awful judgments which any people ever endured on earth; and these, we have good reason to fear, were only embients of far greater tokens of divine displeasure which awaits them individually in a future state. Why did not God admit the force, the reasonableness of their doubts and convic-tions in this matter? Because the Lord Himself had spoken, and made it plain in His Inspired Word that just such would be the character of the Messiah. But they were so blinded by prejudice

But they were so blinded by prejudice and self-interest, that they could not under-stand these predictions, but wanted a Messiah after their own hearts and to suit their own ends. The principle is just the rame here. God declares in His Inspired Word that He has provided salvation for the fallon and guilty family of man. He offers the selvetion frequents all and every offers that salvation freely to all and every one that will accept it, and He commands all to believe on Christ and receive Him as their Lord and Saviour, and He promises eternal life to those that do so, and threatens eternal death to those who do not believe in Christ, or rely on His aton-ing sacrifice, and trust in His Person, and power, and promised salvation. (John iii. 16; vi. 29; Acts xvi. 81; Rom. vi. 28; Mark xvi. 16.)

The loving and gracious Saviour, who came down from heaven to die for sinners in order to save them, selemnly declares in order to save them, rolemnly declares respecting all who do not now believe on Him, and who are, therefore, unsaved at the great judgment day, "These shall go away into everlasting puniskment," just as the righteous, or His believing and redeemed people, shall enter into "everlasting life;" the one shall remain in a state as everlasting on the other. Now, though the Greek term here rendered "everlasting" is in certain connections used in a limited sense, yet, wherever it is applied to the future state of the saved or lost, it means forever and ever—that is endless happiness or endless woe. When applied to period, it always denotes to the end of that dispensation or period. Now, if the promise of that Aaronic priesthood shall be everlasting, it plainly denotes to the end of Mosaic economy or Levitical dispensa-So also when applied to the future state of mankind, that is to eternity, the term everlasting or forever and ever plainly means to the end of eternity, or endless duration. The term (aionion,) everlasting, duration. The term (aionion,) overlasting, is applied fifty-five times in relation to the future state of the righteous, which all hold to denote eternal; and what right has any man to change its meaning with reference to the unsaved? If those who believe in Christ are saved with an endless salvation, those who are not saved now are plainly lost with an everlasting con-demnation and misery. This is the plain import of many passages of the Word, but we will only hear two witnesses, by whose plain testimony this should be placed beyond dispute. In Rom. vi. 28 Paul affirms, For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Here death and life are placed in contrast, the one evidently com-mensurate in duration with the other, and they are so placed as the direct results

The same principles are clearly set forth in 2 Thess. i. 7-10, "The Lord Jesus shall be revealed from heaven . . . taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." Here the everlasting nature of the punishment of the unbeliever is very plainly set forth. What is the everlasting destruction here threatened? Our Lord in Mark ix. 48-48, makes that very plain, where He again and again solemnly and lovingly warns and again solemny and lovingly warns all the disobedient who continue impenitent and unsaved, that at death and judgment they shall "go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire that they have head?" Whether these here is not quenched." Whether there be material fire or the fire of their own guilty and accusing conscience under the direct frown of a Holy and just God, matters not as to the principle involved—which is the endless duration of awful and conscious suffering. This idea is also corroborated by the language of the loving John in Revelation, where he says of the lost in the place of wee, "The smoke of their torment ascendeth up for ever and ever." But the doctrine of the endless punishment of the en

of unbelief and faith.

ment of the unsaved does not depend on the meaning of any term, be its import ever so plain. The doctrine itself is interso plain. The doctrine itself is inter-woven with the very warp and woof of divine revelation. It is necessarily im-plied in the doctrine of the atonement and sacrifice of the Lord Jesus Christ. He endured infinite suffering in order that He might save His people from their sins. And His Divine Word declares that none and His Divine Word declares that none can be saved in any other way. If mean be saved at length, through any amount of personal suffering, would God have given up to death His own eternal and well beloved Son to save us? And and well beloved Son to save us? And would the Lord of Glory have endured the awful agonies of Gethsemane and Calvary unless to deliver us from going to the pit whence there is no escape? In the presence of the fearful anguish endured by the Holy One of God, I see the strongest proof of the fearful and endless suffering of the lost in hell.

This doctrine of the endless nature of

future punishment is implied in the whole dealing of Divine Providence with man-kind, and in the many soloma and earnest pleadings of God Himself with men, not to rush upon such fearful and irretrievable ruin (Ezek, Xxxiii, 11). It is especially plainly and awfully set forth in the many solemn warnings of the loving Savicur Himself. (Let the reader earefully ponder such passages as these, Matt. vii. 18, 14, 21; xxiv. 10-28; xiii. 36-43; xiv. 21-29; xv. 41-46; Mark iii. 28-30; ix. 48-49; Luka xiv. 16-24; xvi. 19-26; John iii. 8-36; viii. 21; see also 2 Cor. v. 10; Heb. v. 31, Jude 23; Rev. xv. 11; xxi. 8; xxii. 11-15.) The compassionate Savi-our who died for us here declares that those who resist the strivings of the Holy Spirit, and do not receive Him as their Saviour, have never forgiveness, that they are east into an everlasting fire or a state of everlasting wee, from which there is no deliverance. Yea, mark this warning as to the endless nature of that state, He Rays, "There is a great gulf fixed between heaven and hell," which can never be bridged over, for it is fixed in the eternal decree of Him who is helv in all His ways, and righteous in all His dispensations. This dectrine of the endless duration of the future punishment of all not saved by an interest in Christ, is most evidently a part of the foundation laid in Zien, with which salvation is connected. It is certainly fundamental, if any dectrine of Scripture is undamental, it any doctrine of Scripturo is such, for it is bound up with the work of Christ, and is ever set forth as the alternative of not believing on Him or being saved by Him. It cannot be rejected or even doubted, but at the peril of any soul, for "if the foundation be destroyed, what shall the righteous do?"

When God least thus as a later and the set of the control of t

When God has thus so plainly and fully decided the matter, what right has any man to doubt on the subject of the eternity of future punishment? If God had left it an open question, undecided by Him, it would have been a different matter, but since God has spoken, all doubts and reasonings are in their very nature sinful, (and, when set forth before men, are evidently the wood, hay, and stubble here condemned), for they are doubts as to the wisdom, odness, holiness, and truth of Jehovah.

When it comes to be a question between God's plain declarations in His Holy Word and the speculations of any man or class of men, I am constrained to say as a loyal subject to the Great King, "Let

God be true though every man be a liar."

The opinions of men should have no weight whatever when put against God's plain statements. And as we have seen, this doctrine does not depend on verbal criticism as to the meaning of the word everlasting in certain relations. The doc-trine itself is embodied in the very essence of the doctrine of the atonement, and in the whole teaching of the Holy Spirit respecting salvation through Christ. everywhere either plainly stated or implied in the very idea of salvation, for it is represented as so great a deliverance that it required an infinite price to procure it, and infinite power to apply it. Hence the question of the Apostle, "How shall we escape if we neglect to great salvation?" Hence, also, the startling language of Peter, "For the time is come that judgment must begin at the house of God; and if it first begins at us, what shall the end be of them that obey not the Gospel of God. And if it he rightern consult he God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If even the righteous are sinner appear? If even the righteous are saved with difficulty or so as by fire, what shall the end be of the ungodly and of all unbelievers, but utter ruin? And equally startling is the language of Paul, "He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace." "It is a fearful thing to fall into the hands of the living God." Now the teacher of Christianity that dares to set forth any doubts or surmises in opposition to all this, is evidently building that which will be burned up or destroyed, because it cannot stand the touchstone by which all doctrines and actions will be tried at the great day. Christ declares that by His work, or by the work or doctrines which the apoetles, as accredited by Him, set forth, all will be tried. And the Holy Spirit directs to judge doctrines and men by this standard of appeal, "To the law and to the testimony if they speak not according to this word, it is because there is no truth in them." Now God has decided this matter in His Word, and there is no truth in anything apart from this, ho foundation for it in Scripture, and therefore, there should be no countenance given to it in human speculations, and above all, in the teachings of the sanctuary, the teaching of the builders of the temple of God.

(To be Continued.)

Ecclesiastical Metamorphosis.

DR. MUTCHMORE, IN THE Philadelphia Presbuterian.

The Preshyterian Church of Canada is now struggling from a lower into a higher organism. To this end, if not in pain, it is in a state of rather uncomfortable unlife-activity, it had first to make itself larger, and this was done by the union of about all the elements that could be made to homolgate. By one of those senseless acts of ecclesiastical suicide, too frequent on the pages of church history, the Church divided, at the disruption in Scotland, into

the Established and Free Kirks.
In Canada it became the Old and New Kirks, and as there was no patronage in the case, it was nothing more than espousing the quarrel on the other side, and having a sham battle to convince their friends of their loyalty to the ways of fatherland. We mean this is the way it appears to a stranger, as he asks and hears the explanations at the end of a quarter of a century, when now they are at one again. We do not mean to convey the impression that the parties did not accomplish good in the interval of separation, for each wrought with great energy—as we of the States did during our unhappy division. But two

Churcher claiming the same symbols, same history and parentage, can nover get it out of the thoughts of the world around, which has no mind for subtle distinctions, that they are either bigoted or quarrelsome, or without true charity at least. or without true charty at least. Then they justle each other in their work, put antagomatic forces together, and build churches without reference to the best interests of the cause. We need not enumerate the points of petty mischief; none know them better than we. know them botter than we.

But the greatest mischief in the Dominion was the loss of power in civil govern-ment. We do not mean that a Church should meddle in such matters. Put governments are ordeined of God, and she is bound to let her influence for good be felt, and her moral life diffuse itself, and her position as a power in the State be known in all moral movements affecting legisla-tion. We understand that, in the aggregate, there were about as many true Presbyterians during the division as now. they were treated with about the consideration due the largest branch of the divided Church, whereas now the Presbyterian Church is regarded in all her elements of tr noth, if not the first religious power in the Dominion, certainly not in any true

sense the second.
Grace overgrew the wounds, and time hal almost obliterated the sears in the hearts of those who were tired of a fence built by those long gone, and whose motives for building they could not not un lorstand; besides, the motives no longer visted, and the fence had so far rotted down that they could straddle it backward and forward into each other's churches, as Providence indicated. So they wisely determined, two years ago, to lift the old fence, and save what was sound, and burn the briars with the rest. This work was well begun in Montreal during the last assembly, (1875,) and now in the present one, where we have the honor to be a delegate, it seems to us that that old feace way is so well grown up that we could not have traced a rod of its course if it had not been pointed out he the fathers; and the flocks are crossing and recrossing and finding pasture, as un-concerned about the battle-grounds of their fathers as we are of the places of battle with the American Indians.

The Canadian Presbyterian Church, as now organized, is a grand one in its elements. The Old Kirk and the Free Kirk are now united. But having taken on such majestic proportions, their old ecclesiasti-cal running gear will no longer suit them. This Assembly is only a big Synod, represented by ministers and elders as far as they chose to come. It is, therefore, a great body of five hundred members, run by the ecclesiastical rigging of a Presbytery. Everything is too tight, and there is a kind of smothered sensation all about.

Having taken on body and strength for

their grand metamorphosis, how can they get rid of the old skin now all bursted, and the old Synodical tail, that clings despite of all wriggling? It is easier to get eccles-iastically big than little, and they must reduce themselves into a representative body less than half as large as they now are as a Synodical organization. This is the problem. If they do not do it faster than we in the States, it will be a long struggle. It is very inconvenient and uncomfortable to be high but it is a little rooms of the grow small. big, but it is a little more so to grow small through the Banting process. This is the through the Banting process. only hope left for our Assembly, i.e., being unable to reduce themselves so long as there is so much farinaceous diet prepared by the cities entertaining, that the city people on whom they feed on such occa-sions, should either refuse to have so many, or if they must, give them neither bread, potatoes, corn-starch puddings, butter, nor molasses, substituting beef, dry toast, eggs, and compel them to run a couple of miles on double-quick, morning and evening, or tug with empty stomachs at the health-lift. If this were practised a single year, we have not the slightest doubt that either Assembly might be reduced at least half of its size. For only a few skiany old doctors and lanky elders would come, who could live a fortnight on statistics and contention.

The Assembly chose unanimously for its

Moderator, Dr. Topp, pastor of the most powerful church in Toronto for over seventeen years, who gave up his living in Scotland and went out in the Free Church exodus with Chalmers. He is a large, well-proportioned man of six feet in height, and as handsome as he is large. We did not hear him preach, but the responsible positions he has held so well proclaim the fact that his ministerial furniture throughout is firstclass. He is the very impersonation of good nature, whose voice and smiles go into blandness, yet withal unusually firm, not so much in manner as in a well-poisedness which comes from the possession of good judgment and accurate knowledge. He stood before this stormy Assembly like a pilot in a squall holding the wheel. By a pilot in a squall holding the wheel. By his strict justice to each member, and through his imperturbability in their contests, and the great respect the Assembly had for him, he kept the Church well in hand until the port was reached and the storm overpast. We have seen a good many Moderators, and a few at the wheel. We do not hesitate to say that, in what might have been a disastrous storm, had it not been watched and guided, Dr. Topp was a model Moderator.

We heard the Assembly only two days

in the ordinary round of business. The Macdonnell case was the all-absorbing one, and the first strain put upon the union lately welded, and there seemed to be both fear and anxiety struggling in the hearts of all. Nobody could divine the mind of the Assembly, for they were a company of strangers, who knew little of each other's convictions on the subject. They were as strangely mixed in the house. One would find them in the same seats, approving the sentiments uttered by their speakers. We sentiments uttered by their speakers. We feel that this condition was a good one, for had they been arranged according to affinities, segregated party feeling might have risen higher than a squall, and ended in disaster.

We find that the Canadian Assembly grows on our hands, and must beg leave of our readers to speak of the moral and in-tellectual strength of this great Church, as it appeared in the discussion of the Macdon-nell case, next week.

#### Choice Literature.

#### The Bridge Between

CHAPTIR I .-- VENUS'S I UNERAL.

Venus was dead. Dolly was crying, and Sally was sobbing, and the boys were try-ir to hold aloof; but Tom looked very grave, and Will-tender-hearted Will-said, adly, "Poor old thing! We'll dig a grave for her in the moldle of the best flower-bed."

"Papa will be so angry, if we do, said Sally, looking up for a minute; "for we shall be sure to kill the flowers." Not that Mr. Woodward was ver really angry with

of her cold." Doly had always quant facious of her con, and to her the sycamore tree. of her own, and to her the sycamore tree at the end of the long weedy untidy garden was a wise old friend, with a strange language and soft whisperings, which she alone dimly understood.

So the grave was dug, and Jane, the servant (who was as much grieved as anybody olse), went first, carrying the remains of the lamented Venus done up in a piece of old carpet, and Dolly and Sally went next, both went procedured the sall was the sall wa both weeping bitterle, and, last of all, Tom, carrying a spade, and Will, looking half ashamed of his own grave face. And when the cat was buried, and they were all walking back—those old-fashioned Woodward children—Sally stopped suddenty, and axelaimed, breathlessic, "Delly," there's Netta at the study window, with mamma, and she's been watching us all the time!" They came to a standard, with dismay upon their faces, and the color rushed to Dolly's checks.

"Bother!" said Tom, energetically.

"Wou't shelpup, at us, they's all !" said.

"Won't she laugh at us, that's all I" said

Will, a little ruefully.
"And tell old Cockamorco all about it,

too—that's what she'll do."
"Tom!" said Dolly, solemnly, "you ought to be ashamed of yourself to speak

in that disrespectful manner of grandpapa!"
"I don't care! he never did anything

for us; and he has made a nasty stuck-up thing of her. I am sure you need not stick up for her, Dolly, she always snubs you enough; and she'll only laugh at you

you enough; and she'll only laugh at you when you go in."

"Well, and I don't care for that," she answered, stoutly; "I am not ashamed, or afraid either."

"Afraid! No, I should think not," said Will, admiringly. And this was half the secret of her popularity with the boys, that "she was always good for fun, and never afraid." Yet she was not by any means a madeap, in spite of her love of fun; on the contrary, she was an old-fashioned, womanly child, full of fancies, and daydreams, and hero-worship, and longings dreams, and here-worship, and longings after vague things she did not comprehend; a girl in whom it seemed as if womanhood and childhood were so blended together that she would never grow more out of the one than it was necessary that she should grow into the other-both had come to her together.

Then, with flushed and slightly defiant faces, they entered the house. They were not going to be bullied by Netta, the boys thought; and if she attempted it "they'd

"I never saw a cat's funeral before," said the Beauty—she was always spoken of as the Beauty by those jesting young brothers of hers. "How grandpaps will laugh when I tell him about it! The idea of Dolly going out to bury a cat! I shouldn't have dreamt of such a thing when I was

"Dolly's only a child," Mrs. Woodward said; "and a good thing too, for I can't afford to let her grow up yet; girls cost so much more when they cease to be children."

"I am certain I shall never quite grow

"I am certain I shall never quite grow up," said Dolly, hopelessly.
"Oh, won't you?" laughed Netta.
"And," she added, "I wish you would not stare at me so. What do you do it for?"
"Because she chooses!" said Tom, valiantly, feeling that the fighting-time had commanced.

Thank you!' she laughed, merrny. She was wonderfully good-tempered, though a little heartless perhaps, and with just a tinge of unconscious contempt for her ices nate brothers and si not mean to be unkind; but if fate or fortune set an example, why should she not follow it? It is such a common fault, this; not that she committed it knowingly, mind.

Mrs. Woodward had married against her father's wish, and, with the exception of Netta, neither she or her children had ever been welcome at old Colonei Wade's. Yes, he had been kind to the eldest son, Lobert -had bought him a commission in the army, and occasionally sent him presents to India, where he was now stationed with his regiment. Netta had always been his favourite; her beauty won the day when was a mere child, and, ever since, she had been petted and spoilt, sent to an ex pensive rehool, and, now that she has left it for good, lived with the coloner, who was the kindest and most indulgent of grandfathers.

#### CHAPTER II .- THE KEY OF EDEN.

There was no doubt about her beauty. There was no doubt about her beauty. Dolly looked at her longingly, almost envyingly, many a time. A graceful, aristocratic-looking beautiful girl, who would grow into a still more beautiful woman, was Netta Woodward. She was fair, with masses of golden-brown hair, which she was the factor of th wore twisted about her head in the fashion of a crown; she had soit eyes, and a quick, bright, almost saucy smile, and a graceful bright, aimose saley sinner, and a gracelul figure; a girl lovely enough to win all hearts before her, with the exception perhaps of those belonging to her I ohem anlooking brothers and sisters. They stood before her, now eyeing her almost scomfally, all but Dolly, who forgot everything in the one thought of " 1, how beautiful she is, and how happy I should be if I were but like her!"

me directly. Oh, Dolly! mamma says that yellow rose up there is yours," and she pointed to the one flower on the one rose-tree in the establishment. "I want to

pointed to the one flower on the one rose-iree in the establishment. "I want to wear it to-night; we are going to a party." "I can't give it to you," sail Polly, de-cisively, looking at Netta's silk attire and her own shabby garments; "I want it myself. You have lots of other flowers." "Nonsense, Dolly!" said Mrs. Wood-ward; "go and get it. It won't suit you, and Netta wants it." Mrs. Woodward was always ruled by the strongest will present. "I don't want it for myself." answer-ed Dolly slowly; "I want to give it to Mr. ed Dolly slowly; "I want to give it to Mr.

"Whatever do you want to give it to him for?" asked Notta, scornfully. "As

"He is going to China for two years, and I shan't see him again; and he has always been kind to me, and taught me French, and all sorts of things. No one ever sent me to school," and she locked

"Polly, you ought to be ashamed of yourself!" said Mrs. Woodland, half-orying. "You know your father has not had

the means."
"Tom," said Netta, "go and get me the rose at once."

"Shen't!' answered Tom, concisely.

"It's too had of you, Netta, when you know it's the only thing I have to give Mr. Fuller," poor Dolly said, her hips beginning

to quiver.
"Very well," laughed her sister, smoothing back her hair—that I vely ippling hair, with the golden tint upon it, which poor Dolly envied so much—"I don't care. I should like to see what this wenderful Mr. Fuller is like, for you seem quite in love with him. I suppose you think hell come back from China some day, telling in money"—Netta always thought of money in connection with matrimery—"and

marry you."
Dolly stood still, staring at her sister, while the colour came slowly to her face and doyed it crimson. Then she looked out of the window at the sycamore tree at the end of the garden, under which poor Venus had just been buried. It always seemed to her, in after years, as if a part of the old life went out from her in that gaze, and for the first time she understood that childhood is sort of Edon. of which that childhood is a sort of Eden, of which innocence, or ignorance—call it by which name we please—is the key. She looked out of her Eden for a moment, and for the first time, that morning. No one had ever mentioned love to her before as a thing that might apportain to her own life. It seemed like a bit of knowledge, of old-world knowledge, stilledge stilledge by the control of knowledge, suddenly presented to her; and she lost her first sweet ignorance in that one long look out into the weedy untidy garden. Surely Netta was, unconsciously, a little cruel to her that summer

morning!
Then the brougham came, and the Beauty rose and shook out the folds of her dress, and drew on her spotless gloves, while the children watched her reverently, and kissing her mother and brothers and sisters, she prepared to depart. And as she went Dolly roused herself, and, rush-ing to the tree, picked the rose, and flung it into her sister's lap as she was seated in

the carriage.

"Here, Netta, take it. I did not mean to be unkind!" she exclaimed. But the Beauty flung it carelessly back, and, missing the girl, it fell on to the payement that rose poor Dolly had tended so care

fully!

"I don't really want it, you little goese!"
laughed Netta; "I was only teasing you."
But when she saw the tears come into
Dolly's eyes—brown eyes, and soft as were
her own—she bent forward and kissed her, her own—she bent forward and kissed her, and said, "Good bye, dear, in her aweetest tones, and fascinated that little dreamer her sister completely.

Then the brougham was quickly driven off, and Dolly stood watching it disappear, with the crushed rose lying at her few. She had so speculated on the happings of giving the flower to Adrian Fuller! If respectful sister had crush they does not be a few to the flower to the control of the con beautiful sister had spoilt her dream, and Dolly was ready to weep—she did n t know why, but probably it was more for the loss of the dream than the rose.

CHAPTER III .- UP AT HAMPSTEAD. The house was very badly furnished, and, as a rule, it was always untidy; and yet there was an attractiveness about the poverty struck rooms, and even about the very unfidiness. And as for the garden! every one who knew them loved that rambling old garden, with the long reedy grass waving and nodding to the wind, and the one cultivated spot, the middle bed, which looked blooming whenever it was possible that flowers could make it look so; and the summer-house, with the dusty painted table in the middle, on which all lost books in the Louse were generally dis-covered, especially novels, for they were an indolent, ease-loving, novel-reading set. And there was the sycamore tree-which was Dolly's favourito retrear—with the rick ty seat beneath it, on which you had to sit down very carefully, and right in the middle, lest it should tip up at one end, and place you in a position more ludicrous than graceful. There was a tumble-down piggon beneat in a position of the process of the proces down pigeon-house in one corner of the garden, too, which had always been a target for balls and stones; and as for weeds, and underwood, and overgrowth, and briars, and tall poppies, and fluffy dande-loins, they were in all the corners. There was a fence round the garden, and from the bottom a view of the dear old church and the green trees, and a country which has not even yet left Hampstead. The Woodwards had always lived there, for the locality is one that has long been repular with artist and literary folk, and to the latter class Mr. Woodward belonged. was a clever man, but it had been his misfortune perhaps that he had been liked and made much of in society, and that his talents were ruined by brilliant flashes, made when he roused himself to the cocasion, rather than by any sustained effort. Then he felt into a literary set, one of the beet, perhaps, but a dangerous one for a young man having his own way to make, and then he, to crown all, married beautiful Annetta Wade, against the wish of her but like her!"

"I have only come for a few n inutes," them; and then he found that, unless he said; "the brougham will be here for worked hard and steadily, he and his wife

would have a fair prospect of starving. They were such an indolent careless couple too; and though they accepted life and its burdens, and even its troubles, easily enough, they could not make themselves like work. Mr. Woodward could not, at least, and his wife always were his likes and dishkes as closely as he himself did. Luckily, he had a sub-editorship offered Luckily, he had a sub-editorship offered him just when their second child was born, and things were at a very low ebb, and five years afterwards he became editor, but the post was not worth very much, for it was a small accely paper, only circulating was a small acckly paper, only circulating among a corram cilicated class. They had been able to keep a home together, but they had nove had a sufficient sum with which to buy furniture, and the rooms looked that and shabby, so that the children, as they grew up and reabsed the fact, were ashamed to receive visitors, though they were solden troubled with them. Yes, Mr. Woodhard occasionally brought home some one he had known in early days, or some clever thoughtful man. early days, or some clever thoughtful man, to have a quiet telk and game of chess with him, but that was all; and the daring, laughing, Boheman looking children, kept all the prim and proper inhabitants away -they were half afraid of their saucy faces. The boys went to a day school, but no one had ever spent a penny on education in favour of Dolty or Sally. But they were knowledge-loving unidren, and picked up things amazingly; and they could think, and the father was a clover man, and liked talking with his children; and what greater educators are those than thought and the educators are there than thought and the companionship of a clever man? Once, companionship of a clever man? Once, long ago, when he happened to have a few pounds in his pocket, Mr. Woodwark picked up an old cracky piano, and Mrs. Woodward indolently taught Dolly her notes, and somehow both the children, nay, all of them, had a knowle lgo of music in consequence; and once, Adrian Fuller—a great friend was Adrian Fuller, and a favourite with them all—had said it was a pity Dolly did not know Freich, and, half in fun half in carnest, gave her a few lessons. The result was that she had a pretty good in earnest, gave her a few lessons. The result was that she had a pretty good knowledge of the language as far as reading it went, and Saily 'arnt quickly from her sister. So they peked up their education and yet remained children—a group of quaint old fashioned children not easily forgotten. Children? Yes, but Dolly was almost a woman, and no one yet had realized it, not even she herself perhaps, till she stood even the spoilt rose on the till she stood over the spoilt rose on the morning that Venus was buried.

CHAPTER IV .- THE END OF A BUMMER DAY

They were all ic the garden, and had They were all it the garden, and had had ten beneath the sycamore tree, but now the breeze was playing and whispering among its branches, and the long summer day was dying out. Mrs. Woodward said it was chilly, had was going indoors. The boys had learnt their next-day lessons, and were through a stone in at the door of The boys had fearnt their next-day lessons, and were throwir is stones in at the door of the pigeon-house. Sally sat in the summer-house, with Lesselbows resting on the dusty table, reading the "Vicar of Wakefield," for the We dward children always read grown up 100ks, and Dolly was at the end of the garden. She was learning over the low fence, looking at the trees, and the crimson sky above the church, and folt as if she was waiting for something, as if as if she was waiting for something, as if she had awaken ! to new feelings and understanding since the morning; but the new life incident to them had not yet commenced. As we all too, she was thinking and feeling that when the twilight fell about the tree to morney wight, and all about the tree to-morrow night, and all the nights for many a most's to come, there would be no Mr. Fuller talking polities with her father beneath the sycamore tree, and she she uld miss him so! Jest as Sally looked not a her and set her like hy Sally looked up to her, and set her life by Dolly's clock, so Dolly set hers by Adrian Fuller's. It was only a child's liking, though he was but six-and-twenty, and Dolly was sixteen, and could hardly be called a child, in yours at any rate. She had known him sings she was nine and he had known him since she was nine, and he had been the king of playmates to her, and was the king it heroes, and this losing him was the first reat trouble of her life. was not in love with him, in spite of her sixteen years; she was too much of n child to understand what that meant, savo in the vague indictinct manner in which even a child understands it.

"Dolly, I am going in, the dew is too much for me.

"Very well, papa." She did not raise her head, but watel i.h. Mr. Fuller came and stood close by her.
"What is the matter?" he asked, cheerily enough, and he followed the directions. tion of her eyes, and watched the trees also for a momer; he knew the scene co well, and had sk tohed it many a time, but he never saw it with the shadows deepening on it as he are thow, without a rush of feeling which rim neled him that he was an artist at 1. r as well as by procession. Then he looked up at the soft sky and at the stars coming out one by one, and his thoughts reverted: the little figure by his

thoughts reversion the moto name by his side again. "Are you thinking what a different Dolly for stars and look down upon when I come back two years hence?"

"No, I was thinking how I shall miss you when you have you gone," she answered, simple.

"Ah, you'll soon supply my place!" he laughed. "You it be a woman before I return, and go and the your rich grandpapa, and forget all about Hampstoad." He was as great a Benefician as the Woodward children behind 1 mm, and there was some thing almost ke conful in his voice as he spoke of Colon 1 Wade. "What jolly days we have had in the old garden!" he went on; "many a good romp and long drowsy afternoon, oh Dolly?"

"Yes," she rasvered, sadly, still watch-

ing the dim v. s. "They'll never come

again."
"No, I suppose not, he said, with a eigh, speaking rainer to himself than to hor. "It seems such a little while ago that I sent in my eketch on the chance of its being accepted for your father's paper, and that we made acquaintance, and in home here. What a time he brought me home here. What a queer little girl yea were, Dolly," he laughed, while the rested her head on her hand upon the fence, and turned her face away, as if she were not listening to him. I remember you so well, you took to your licels the moment you saw me, but I pro-

pitiated you later on by teaching you how to spin a whip-top. We soon became to spin a whip-top. friends, didn't we?"

"Yes," she said, still with her face turned away; "and I wanted to thank you for teaching me French, and telling me what books were nice to read."

"Dolly,' he exclaimed, "you are cry-

"Dolly, he exclaimed, "you are crying!"

"No," she said, but her head drooped lower and lower. After all she was such a child. "It is only—"

"Dolly! Dolly!" called Mrs. Woodward from the study window, "come in immediately. Your sister Notta is here."

"Notta again, and at this time. Why, ske said she was going to a party!

"I will wait here," said Adrian Fuller.
"I don't want see her."

"Come along, Doll," shouted Tom; "here's Notta again."

"here's Netta again."

"here's Netta again,"
"Mr. Fuller, you are to come in, please, mamma rays so!" and Will and Sally came down the garden path.
"Very well," he answered, discontentedly. "I suppose I must pay my respects to the Beauty. He had never seen her as yet, and had taken his tone towards her from the chi'dren. Then he and Dolly, and that awkward Tom, with his mass of light hair pushed back from his grubby face (for he had been gardening after his face (for he had been gardening after his own fashion, and showed traces of his industry), and quaint-looking Sally, still hand in hand with her favourite brother, hand in hand with her favourite brother, went slowly down the moss-grown pathway towards the house. Adrian Fuller stopped for a moment, and the little crowd of children stopped with him, before they reached the house, and looked back at the garden, and at the shadowy view beyond, and up at the sky, with its many stars. "How lovely it is," he said. "We'll come out again presently. There is nothing more beautiful than the end of a long summer day."

mer day."

"But it is a little sad also," said Dolly, gravely; and they went into the house.

(To be continued.)

#### The New Sultan.

A writer in the Opinione Nazionale, who claims to be personally acquainted with the new Saltan, gives the following sketch of his life and character:—

"The amiable ruler, Abdul Medjid, knew

very well that his brother, Abdul Aziz, would reign before the heirs of his own blood; but instead of having the bowstring applied to him, he treated him with consideration, in the hope that he might treat eration, in the hope that he might treat Murad in the same manner after succeeding to the throne. A French professor gave Murad instruction in the French language and the piano; the young man had a special court of his own in the palace of Dolma-Baktche. During this time Abdul Aziz retired to an estate in the country, and awaited his chance for the throne. Abdul Medjid complained of this to Lord Stratford de Redeliffe, the former English Minister, whom he respected like a father. He said to the latter once:—'I treat my brosaid to the latter once:—'I treat my brother Aziz as my own child, and he avoids me; I gave him a fine steamer, and he makes use of it in order to get away from me. When I am dead Murad will be very unfortunate. You must heave your friends. me. When I am dead Murad will be very unfortunate. You must beg your friends in Europe to protect him. Up to his twentieth year the present Sultan was a spoiled child, and lived almost in the European fashion. He was then often seen driving through Pera in his little open carriage, resembling a golden shell, drawn by two hores: he wolds tries to the secret. two horses; he made trips to the country, visited the Eurepean society of Therapia and Buyukdere, and was even accused of baving love affairs in some Greek families. He took a great interest in the horse-races, then introduced by Fuad Pasha, went to the French theatre and the Italian opera, and never missed a circus performance. The Grand Vizier, Mahmoud Kupresli, thought his conduct rather too free and thought his conduct rather too free and easy, but he was too good a patroit to doubt his character, and made him asquainted with all the Royal Princes who visited Constantinople. Thus he met the Duke of Cambridge, Prince Napoleon, the Count of Paris and Chartres, the Ccunt de Chambourd, the King of Belgium, and many other of the most distinguished personages of Europe, without leaving Turkey, except when he made a short trip to the except when he made a short trip to the Vienna Exhibition. If he adopted some European vices, he probably, on the other hand, freed himself from those of the Turkish aristocracy, and from its fanaticism. Sir Henry Bulwer said of him: "He is ing truth. Murad will bring to the throne the fruits of the best exertions of Reshid and Aali Pasha. He is the child of England; Lord Stratford might be called his godfather.

"The young Sultan is 86 years old. He resembles his father, but lacks the latter gentleness. He is courageous, bold, a little fantastic, well formed, but pale of face, he has a clear but restless eye, and his countenance is more European than Asiatic. is known that he is the child of a Circassian woman. His voice is clear and shrill, and he speaks French with tolerable fluency He is a splended rider, but his health is al ready affected, and he is now usually apathetic except in moments of great excitement. In 1866, when Abdul Aziz endea. voured to introduce the law of direct succession, he would have been made away with, but for the prophecies of the Sultan's astrologer, who was even then deep in the councils of the 'young Turkish' party. The recent revolution has been slowly preparing for years; and it has been precipitated by the severe measures which Abdul Aziz adopted against Murad, ten days before his own overthrow.

The superiority of manto nature is continually illustrated in literature and in life. Nature needs an immense quantity of quills to make a goose with; but man can make a goose of himself in five minutes with one

On, the matchless power of silence There are words that consecrate in them-selves the glory of a life-time; but there is a silence that is more precious than they. Speech ripples over the surface of life, but sinks into its depths. Any pleasantness bubbles up in airy pleasant words. Weak sorrows quiver out their shallow being and are not. When the heart is cleft to its core, there is no speech or language.

#### Scientific and Aseful.

CURRENT JELLY WATER.

A tablespoonful of current jelly thorough. A sick person may drink as much as wished of this acid water. As with all other drinks for the sick, a little at a time and often respectively. peated is the way it should be given.

#### TO CLEAN KID GLOVES.

Got one pint of naphtha and it will clean six pairs. Wash as if you were washing a rag, and rinse in clean naphtha; when rinsed, put on the hands; they dry in a few minutes; lay them in your glove box with a little perfume. with a little perfume.

#### RAIN WATER FOR PLANTS.

Plants should be watered with rain water in the morning or at evening. The leaves of plants should not be sprinkled with water when the sun is shining hot upon them. If rain water cannot be had, well water can be used by exposing it to the air for a day or two.

#### AMBER PUDDING.

together for five minutes; when hot, pour it upon the yolks of eight eggs, well beaten; line a dish with puff-paste, put some marmalade in the bottom, pour the mixture over it, and bake in a slow oven for half an hour. an hour. This pudding is so rich that it is better eaten when cold.

#### A. PLE CHEESECARE.

† lb. apple pulp, † lb. sifted sugar, † lb. butter, four eggs, the rind and juice of one lemon. Pare, core, and boil sufficient apples to make † lb. when cooked; add to these the sugar, the butter (which should be melted), the eggs (leaving out two of the whites), and the grated rind and juice of one lamon; shir the mixture well; line of one lamon; shir the mixture well; line of one lemon; stir the mixture well; line some patty-pans with puff-paste: put in the mixture and bake about twenty minutes.

#### OLD-FASHIONED BAKED INDIAN PUDDING.

(Made, as it should be, without eggs). Take a large cup of meal and a teaspoonful of melasses and beat them well together; then add to them a quart of beiling milk, some salt, and a small piece of butter; let it then a while in the dish way are going. to bake it in until it thickens, and, when you put it into the oven, pour over it from half to a pint of milk, but do not stir it in as this makes the jelly. Bake two or three hours.

#### GLOSS FOR LINEN.

"Starch lustre" is a substance used for washing purposes, which, when added to starch, causes the linen to which it is applied to assume not only a high polish but a dazzling whiteness. A portion of the size of an old-fashioned cent added to a half count of the size of an old-fashioned cent added to a half pound of starch, and boiled with it for two or three minutes, will produce the best results. This substance is nothing more than stearine, parafine or wax, colored by a slight mixture of ultramarine blue.

The latter may be added at will.

#### UNCLEANLINESS OF ORDINARY BEDDING. In looking out for an example in order to

show what not to do, we should take the specimen of an ordinary bed in a private specimen of an ordinary bed in a private house; a wooden bedstead, two or even three matresses piled up above the height of a table, with a valance attached to the frame. Nothing but a miracle could ever thoroughly dry or air such a bed and bedining. The patient must certainly alternate between cold damp after his bed is made, and warm damp before, both saturated with organic matter, and this from the time the mattresses are put nuder him up. time the mattresses are put under him un-til the time they are picked to pieces, if this is ever done.

#### DRIED BEEF.

An "old-fashioned" housekeeper sends An "old-fashioned" housekeeper sends the Germantown Telegraph a capital receipe for drying beef: Pint of salt, teacup of brown sugar, teaspoon saltpetre, mixed well together, for every twenty pounds of beef. Divide the mixture into four equal parts; lay the meat on a beard and rub one of the parts in every consecutive morning for four mornings. On the fifth or sixth day it will be ready to heap any. the mixture is done in cold weather, and the mixture well rubbed in, it will keep during the hottest weather, or until used. We like it best without being smak d; it is nice boiled while new, or frizzied with cream; equally so chipped and caten rav.

#### A SIMPLE REMEDY.

I heard a learned gentleman discussing various treatments for pulmonary complaints. He said a German physician told him that consumption, and all tendency to that disease, could be eradicated by the following German remedy: Get pearl barloy—take two large specific land and the interior of the constitution take two large spoonsful and put it into a tin pail or dipper, having a cover that fits very close, so that no water can get in. Put this dipper into a kettle of cold water, and let it stay three or four hours, having the water boiling all the time. Then take it out, and the barley will be moist, just the right consistency. Give the patient a little right consistency. Give the patient a name for each meal, eaten with milk. Give it a good trial, and let the patient eat it as freely as possible. This physician said the effect was magical, but the disease must be taken in the first stages. Try It is very simple and well worth trying. Try it.

#### FAMILY FLOUR.

The Boston Journal of Chemistry, in a well considered article on the effect of fine flour, says: "At the projent time it is the practice, to a large extent, among millers to grind the finest, soundest wheat into fine flour, and the poorest into what is called 'Graham flour.' This 'Graham flour' ought no longer to be used. It is a kind of general name given to mixtures of bran and spoiled flour, to a large extent unfit for human food. What we need is good, sweet, whole wheat flour, finely ground, and securely put up for family use.
The brown loaf made from whole wheat is to our eyez as handsome as the white. It can be made with all the excellences of the white, so far as lightness is concerned, and it is sweeter and more palatable. With this loaf we secure all the important nutritive principles which the Creator for wise reasons has stored up

#### So We Grow Old.

A broken toy; a task that held away A yearning child-heart from an hour of play; A Caristman that no Christman idels brought, A tangled lesson, full of tangled thought, A homosick boy; a senior gowned and wise; A glimpse of life, when lo ! the curtains rise ald over fold.

And hangs the picture, like a boundless son-The world, all action and reality-So we grow old.

Awedding, and a tender wife's carese, A prattling babe the parents' life to bless; A home of joys and cares in c just part; A drearing watching with an aching heart: And death's droad angel knocking at the gate, and hope and courage bidding sorrow wait Or loose her hold : A new made grave, and then a brave return

To where the fires of life triumpuent burnso we grew old.

A fortunate and a gen'rous meed of fame. warefur ruin and a tarnished name: A slipping off of week and month and year, patter and faster as the close draws near; Agrief to day, and with to-morrow's light. Apleasure that transforms the sullen night om load to gold : Achilling winter of unchanging storm

spring replete with dawns and sunsets warmwe grow old.

Old to ourselves, but children yet to be In the strange cities of eternity.

#### Lessons of the Field.

Lo, the lilies of the field, How their leaves instruction yield! Hark to Nature's lesson, given By the blessed birds of heaven, Byery bush and tufted tree Warbles sweet philosophy, Mortal, fly from doubt and sorrow: God provideth for the morrow

Say, with richer crimson glows The kingly mantle than the rese? Say, have kings more wholesome fare Then we poor citizens of air? Barns nor hoarded grain have we Yet we carol merrily. Mortal, fly from doubt and sorrow God provideth for the morrow!

#### John Calvin.

Calvin was not of large stature; his comderion was pale and rather brown; even to his last moments his eyes were peculiary bright and indicative of his penetrating genius. He knew nothing of luxury in his outward life, but was fond of the greatest names, as became his thorough simpliciiv: his manner of living was so arranged that he showed himself equally averse to siravagance and parsimony, he took little nourishment, such being the weakness of his stomach, that for many years he con-unted himself with one meal a day. Of seep he had almost none; his memory after many years those whom he had once sen; and when he had been interrupted several hours in some work about which he was employed, he could immewhich he was employed, he could himbo-diately resume and continue it, without reading again what he had before written. Of the numerous details connected with the business of his office, he never forgot even the most trifling, and this notwith-standing the incredible multitude of his stairs. His judgment was so acute and affairs. His judgment was so accur-correct, in regard to the most opposite conerns about which his advice was asked, hat he often seemed to possess the gift of ooking into the future. I never remember to have heard that any one who followed his counsel went wrong. He despised fine speaking, and was rather abrupt in his larguage; but he wrote admirably, and no theologian of his time expressed him-telf so impressively and accurately as he, and yet he labored as much probably as any one of his contemporaries, or of the latters. For his fluency he was indebted to the severe studies of his youth, and to the natural acuteness of his genius, which had been still futher increased by the practice of dictation, so that proper and dignified expressions never failed him, whether he was writing or speaking. He theologian of his time expressed himwhether he was writing or speaking. He herer in anywise altered the doctrine which he first adopted, but remained true to the

last—a thing which can be said of few the Although nature had endowed Calvin with a dignified seriousness, both in man-ler and character, no one was more agreeble than he in ordinary conversation. He could bear in a wonderful manner with he failings of others, when they sprang som mere weakness; thus he never shamed any one by ill-timed reproofs, or dis-coraged a weak brother; while, on the obserhand, he never spared or overlooked a wilful sin. An enemy to all flattery, he hated dissimulation, especially every dis-bonesi sentiment in reference to religion; be was, therefore, as powerful and stormy the many to vices of this kind as he was a evoted friend to truth, simplicity and upighiness. His temperament was natural-pholoric, and his active public life had ided greatly to increase this failing; but he Spirit of God had taught him so to adderate his anger that no word ever Still less did he ever commit ought unjust oward others .- Henry's Life and Times

THERE'S no music in a "rest," but there's the making of music in it. And people are dways missing that part of the melody, al-Tays talking of perseverance, and courage and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest

Ir any young man has embarked his life in the pursuit of knowledge, let him go on without doubting or fearing the event; let him not be intimidated by the cheerless be-liming the cheerless beminings of knowledge, by the darkness sumings of knowledge, by the darkness som which she springs, by the difficulties which hover around her, by the wretched abitation in which she dwells, by the want and sorrow which sometimes journey in the risain. But let him ever follow her as a head that will have a shead that we will have a shead that will have a shead that we will have a angel that guides him, and as the genius this life. She will bring him out at last to the light of day, and exhibit him to the light of day, and exhibit him so be world, comprehensive in acquirement, stille in resources, rich in imagination, frong in reasoning, prudent and powerful bore his fallows in all the relations and in ill the offices of life.

#### Home Courtesies

"Will you?" asked a pleasant voice. And the husband answered: "Yes, my dear, with pleasure."
It was quietly but heartily said; the tone, the manner, the look, were perfectly natural and very affectionate. We thought:

How pleasant that courteons reply!

gratifying must it be to the wife! Many husbands of ten years' experience are rea-dy enough with the courtesies of politeness to the young ladies of their acquaintance, while they speak with abruptness to the wife, and do many rude little things without considering them worth an apology.

Though words seem little things, and slight attentions almost valueless, yet depend upon it they keep the flame bright, especially if they are natural. The children grow up in a better moral atmosphero, and learn to respect their parents as they see them respecting each other. Many a boy takes advantage of the mo-ther he loyes, because he sees often the rudeness of his father. Insensibly he gathers to his bosom the same habits, and the thoughts and feelings they engender, the thoughts and feelings they engender, and in his turn becomes the petty tyrant. Only his mother! Why should he thank her? Father never does. Thus the home becomes a seat of disorder and unhappiness. Only for strangers are kind words expressed, and hypecrites go out from the hearthstone fully prepared to render justice, benevolence, and politeness to any one and everyone but those who have the justest claims. Ah! give us the kind glance, the happy homestoad, the smiling wife and courteous children of the friend who said so pleasantly: "Yes, my dcar, with pleasure."

#### Letters in Friendship.

Letters are an invaluable sustainer of friendship, but no friendship can live on them. It is a delusion that a mere correspondence, whether daily, mon. ily or week-ly, can supply the aliment for a lively, tenacious thorough friendship; there must be a personal intercourse. For one reason be a personal intercourse. For one reason the letters, to be intimate and unrestrained, and written in any mood and upon the spur of the moment, cannot fail now and then to jar upon the receiver. When two people talk they are alive to each other's state of temper and feeling. No one can guess the condition of his friend at the time he receives his letter. It may be written on impulse and read in weariness or in a testy mood. Or if cheerful a jest falls on a sore place. A snub may be defalls on a sore place. A snub may be detected where none was meant, a thought written under the presence of strong feeling may be understood. Letters cannot attempt to supply the place of conversation between two vigorous minds without making room for some of these hitches; and if the topics of the letters never touch on delicate themes, never approach points where there may be a difference of opinion, then they do not keep friendship alive at the proper heat. All great friendships live in personal intercourse, and therefore it is that there are so few of them; and there-fore that they do not remain unimpaired and in full strength to old age .- Black wood.

#### Larger Telescopes Wanted.

When we consider the enormous distances which the astronomer has to pene-trate, ere he can bring himself within the range of observation of the nearest even of the celestial bodies, and when we think of the infinite depths beyond, filled with un-told wonders, it is manifest that instruments of far greater light-grasping and space-penetrating power than we now posspace-penetrating power than we now pos-sess must be employed. Everything has already been done by small instruments which can be done. They are, many of them, of exquisite workmanship, and ad-mirable in their details; but they are no more fit to give the revelations, and pene-trate to the distances required, than a drinking-cup is to measure the Atlantic. What is now needed is instruments of six What is now needed is instruments of gigantic size and great perfection of workmanship, which will give us some specific and reliable information in regard to the solar system, and which will open up the inter-ateliar spaces around it. It can hardly be regarded as creditable to astronomical enterwise that such a planet as the omical enterprise that such a planet as the moon, only some 240,000 miles away from us, and most admirably planned for observation, should be so little known; or that an object the size of St. Paul's Cathe dral should be seen only as a discernable point on her surface; while of the condition of life on such planets as Mars and Venus we should be profoundly ignorant, it remaining a debatable point whether animal or vegetable life exists on their surface at all. The reason simply is, that the toys (as they must soon come to be regarded) hitherto employed in their observations are altogether inadequate to cope with the distances they are removed from us. However fine their quality, they cau-not bring those celestial bodies so near us as to enable us to see them distinctly; and our knowledge of them will never be increased until we have instruments which can. Every astronomer knows that with the increase of the size of telelescopes the difficulty of moving and observing with them increases. But the overcoming of such difficulties is just the thing to be done, in order that astronomical observation may advance as it ought to do. There is no impossibility in the way, for, fortunately, there is no limit to the size of perfection of the telescope. Manipulsory different properties of the telescope. can. Every astronomer knows that with fection of the telescope. Manipulatory dif-ficulties may increase, but the theory of the instrument, both in its reflecting and refracting form, admits of an infinite en-largement.—Good Words.

#### Which Shall I; Take?

are recommended as certain cures for his peculiar ailment. He reads the pepur. and in the wool, adding weight and instread and the same short of the wool, adding weight and instread and the same short of the wool, adding weight and instread and an analty of the wool, adding weight and instread and the same short of the will and thrive. No fock austained by the same because the same short of the will be without it. The same and the same short of the will be same bout 20 sheep or 30 lambs Soldeverywhere. HUGH MILLER & CO..

those claimed to have been wrought by another. In his perplexity and doubt, the sufferer is sometimes led to reject all. But it should be borne in mind that this condition of things is one that cannot be remedied. In a land where all are free, the good—the truly valuable—must come into competition with the vile and worthless, and must be brought to public notice by the same instrumentality, which is advertising. In such a case, perhaps the only absolute proof that a cemedy is what only absolute proof that a remedy is what it claims to be, is to try it. The "test of s pudding is in the eating of it." "Prove all things, hold fast that which is good, is the apostolic injunction. There may, however, be stronger presumptive evidence in favor of one remedy that there is in favor of unother and this should be of another, and this should be nowed its due weight. A due regarl to thi may save a vast amount of experiment, and a uscless outlay of money. As pr umptive evidence in favor of Dr. Pierce a Family Medicines, the Proprietor desucs to say, that they are prepared by a new and soi-entific process by which the subject the ortho process by which the intrace of the ortho plants and roots are extracted without the tree of a partial of alcohol. Not a partiale of this destroyer of our lace enters into the composition of either his Golden Medical Discovery or Favorite Prescription. This consideration alone ought cortainly to rank them high above the vile compounds saturated with alco-hol, Jamaica rum, sour beer, or vinegar, which are everywhere offered for sale. Again, they are of uniform streigth, and their virtues can never be impaired by age. They are also made from fresh therbs and roots, gathered in their appropriate season, when they are fined with medicinal preperties. In suppose of these claims, the following testimeny is offered:

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I am, most respectfully yours, ATHA B. CROOKS.

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Peroms laboring under this distressing maledy will
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#### A MOST REMARKABLE CURE.

A MOST REMARKARIE CURE.

PHLADELPHIA, June 23th, 1867

SETH HANGE, BAILDING, MA.—DOST PHE, SECHES YOU Advent to conf. I was inclined. Md.—Dost PHE, Seches YOU Advent to conf. I was attacked and he phic pays to 11th y 1888. I monthately my physician was summoned, but he could give me 25 in his I then consulted another physician but i seemed to grow worse. I then tried the freatment of another, but without any good office. I negative returned to my family play-attain a good office. I negative returned to my family play-attain a good office. I negative returned to my family play-attain a good office. I need to fine a day, at fairer a so of the second of t

#### IS THERE A CURE FOR EPILEPSY?

The subolated will answ.

Greenada, Miss. June 3)—Syrit's Hance.—Despiry
From with to denot seed two dollars, which I send you for
i'w boxes of your hiddenic Pills.—I was the first yearen
who thed your Pills in this part of the country. My sea,
who dily sufficied with fits for two years. I wrote for
and received it to boxes of your Pills, which he took socarding to directions. He has never had a fit since. It
was by my new most in that Mr. Lyou tried your Pills,
which was a very had ones the had fits nearly all his
first was a very had ones to be form a distance and
from coses on the subject, for the prior Aleisans and
from coses on the subject, for the prior aleisans and
from the distance of hearing from their effect have they
had a chance of hearing from their effect have they
failed to cure Yours, etc... C. H. GUY,
Grenada, Yalabu,ha County, Miss.

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TO SETH S. HANCE "A PETSON in my employ had been afflicted with Fits, or Epilepsy, for thirteet, years; he had themselve that their sale of two to four weeks, and often iters to exact at miter sale of two to four weeks, and often iters to exact at miter sale of two to four weeks, and often iters to exact at miter sale of two to four weeks, and often iters to exact at miter sale of the sale of

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hibition.

This body appears to have gained a sufficient footbold amongst us to entitle it to rank among our permanent insti-tutions, and has opened its fourth exhibition this year with peculiar features, wing fair promise (and indeed in a measure fulfilment of former promise) of what may be hoped for by an organized effort to put our native and resident talent in a position to be recognized by the public. The improvement over former exhibitions is very marked, and when we remember the large draft that when we remember the large draft that that the scheme could be carried on has been made upon the productions of the society this year by the collection which hangs in the Contennial Exhibition in Philadelphia it is really surprision in Philadelphia it is really surprision in Philadelphia it is really surprision. tion in Philadelphia it is really surpris-ing. In Oil Painting, besides the old ing. In Oil Painting, besides the old names, we find new ones, notably Mrs. Schreiber, who has contributed figure subjects perfect in drawing, refined in sentiment, and in many points exquisite in colour. "Goldilocks," which is perhaps the picture of the collection of Oil paintings, "In a Hop Garden," "The Withered Tree," and several others by the same artist, all do credit to the display. Besides these there are some attractive pictures by Martin, Verner, Perre, etc., but the limited space here allotted, forbids individual criticism. Among the paintings in water colors Mr. O'Brien, the Vice-President, is conspicuous in both the quality and quantity of his works. quality and quantity of his works.— Three small pictures by him called "Denizens of the Ottawa" are perhaps the gems of the collection. Mr. W. N. Cresswell is represented by some water colors, as fine as any he has painted, "Beaching the Boat" being perhaps his most important work. Mr. D. Fowler is powerful and brilliant, as usual, in dead game and flowers, notably the latter. Mr. Millard has sent out from England some choice bits of moorland scenery, taken on the Scotch and Welsh sketching grounds, so loved and haunted by David Cox and others. We are sorry to note the absence of Mr. Hoch from this year's gathering; it is we believe on account of illness and enforced absence in England. Mr. F. M. B. Smith shews two clever figure sketches. Mr. G. H. White has several charming bits of nature from Wales. the Thames, Scotland, etc., Mr. T. M. Martin's "Petunias" are very successful, and there are fine points in his "Pasture." Mr. Matthews, the secretary of the Society, shows some landscapes chiefly of quiet, pastoral scenes. Of course there are many other names, but want of space forbids us to mention more. The choice of works for the Government, which are purchased by the annual grant, has been, we think, very judiciously made; although the more pretentious and costly works are not chosen, there is every reason to be pleased with those which are; indeed this fact goes far towards convincing us of the great advantage of the mode of choice, which is affected by a vote of the whole society. The gallery is spacious and well-lighted, and when The gallery is finished will be very handsome and

# commodious.

The African Slave Trade. The feeling has no more passed away from Great Britain than the sentiment, which, many years ago, prompted the manufacture of thousands of interesting manufacture of thousands of interesting little medallions, representing the manacled and kneeling slave, appealing to the all-seeing eye, with the inscription:—"Am I not a man and a brother?" And although since then, great changes have taken place in the slave trade itself, inasmuch as it is now confined to comparatively very narrow limits, yet no revulsion of feeling has taken place in the mind of the Nile fountains is as interesting as its solution will be doubtless magnificent; and yet all our great African explorers place the discovery of the sources of the Nile infinitely below the entire and universal suppression of the slave trade, which is still carried on, more or less, in eastern and central Africa. In the course of the two centuries, during which the trade has existed, it is calculated that fifty millions of slaves have been exported from Africa, and five hundred millions of lives have been lost. Even at the present time the loss of life connected with the slave trade is estimated at a million a year. Slave kidnappers and robbers roam the continent from Egypt in the north to the Zambesi in the south, and from the east coast of Africa to the west. When the slaves are captured, they are dispatched to Egypt, Zanzibar, Arabia, Persia, and Madagascar. Four out of five of these slaves are expected to die on the coast; and the road from Lake Nyassa to the seaboard, a distance of 800 or 400 miles, is actually lined with skele-tons. Several propositions have been made for remedying this state of things. It has been suggested that cruisers might be placed on the coast in order to intercept the exported slaves. Treaties might be made with Oriental Potentates, but the difficulty lies in enforcing them. Livingstone and Cameron have advocated the introduction of a system of legitimate trading in the a system of legitimate trading in the country. In pursuit of this object, Mr. H. B. Cotterili stated, in a late material white wheat Delhi will be a tradewell.

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H. B. Cotterili stated, in a late material

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Ontario Society of Artists' Fourth Ex- in Edinburgh, that he is going out | Flour in Edinburgh, that he is going out immediately with a party to Lake Nyassa, which he hopes to reach in October. He will take a boat with him, for which a sum of £800 sterling was raised by the boys of Harrow School. It is to be a steel boat thirty feet long, and will contain a good deal of stores. He intends to inquire into the nature of He intends to inquire into the nature of the products in the neighbourhood of Lake Nyassa, and hopes to bring home such accounts of the district as will lead merchants to enter upon the discoveries on a much larger scale; and he has no doubt that if it could be shown and might have passed his life in com-parative case. But he like some others, has renounced case and the high pros-pects before him in Europe, in order to devote himself to the noble purposes of philanthropy.

#### Mr. Gladstone's Latest Article-

Mr. Gladstone's article in the Con-temporary Review, on the "Courses of Religious Thought" appears to have at-tracted very considerable attention both in England and America. The sub-ical is of far more general interest, and ject is of far more general interest, and its selection bears the stamp of a more disinterested character than either of his pamphlets on "Vaticanism," or on "Ritualism." It is also generally believed to be treated more correctly, to be more philosophical, better reasoned, and better executed than they were. Its chief defects are supposed to arise from a necessity inevitable to the nature of the subject, and show an occasional want of scientific precision. The article attempts to classify the various channels in which the thought of the present age loves to expand itself; or the currents of thought which prevail, in our day, respecting religion. The writer describes the five principal systems, or schools, in this way:-1. Those who accept unreservedly the Papal Monarchy, or the Ultramontane School; 2. Those who, rejecting the Papal Monarchy, believe in the Visibility of the Church, that is, the Historical School; 8. Those, who rejecting the Papal Monarchy and also the Visibility of the Church, believe in the great central dogmas of the Christian system, as the Trinity and the Incarnation—these he very aptly terms the Protestant Exangelical School; 4. Those who believe in a Moral Governor of the Universe, and in a state of probation for mankind, without necessarily accepting the truth of Revelation, or the Theistic School; and 5, the absolutely Negative School, containing all who deny categorically, or decline to recognize or affirm the existence of a Moral Governor; namely, Sceptics, Atheists, Agnostics, Secularists, Revivers of Paganism, Materialists, Pantheists, Positivists. Each of these schools is described, by Mr. Gladstone, with great vigour, force, and brilliancy. Of course, as in every thing else, these schools touch one another at various points, sometimes running into each other, at other times diverging in various and differing degrees; so that very exact definition is sometimes impossible. To the Historical School would be referred the socalled High-Churchmen of the Anglican Church, and also the members of the Eastern Churches, not under Papal domination. High Churchmen also embrace many of the doctrines which Mr. Gladstone ascribes to the Protestant Evangelical School. Indeed, Evangelicalism, in its best aspects, and purified from a sour, crabbed Calvinism, is usually in the present day, most truly to be met with in the Historical School; although those ing has taken place in the mind of the British people. The problem of the tant Evangelicals, as Mr. Gladstone shows, would repudiate the leading tenets of that school. The whole of his article is attracting even more attention than his former utterances, and is considered eminently suggestive of the best materials for deep thought, while it incites an eagerness for the issue of the continuation which he promises .- 110minion Churchman.

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On the 2-th ult. by the Rev. J. J. Cochrane, Townline, Mr Thomas Alexander, of Essa, te Mrs. Rachel Allen, of Mulmer. No cards.

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Toronto, June 21, 1876.

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Official Announcements. MEETINGS OF PRESBYTERIES.

BRUCE.—At Port Elgin, on the 2nd Tuesday of uly, at 4 0 clock p.m. KINGSTON.—At Kingston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.m. HURON.—At Seaforth, on the 2nd Tuesday of July, at 11 a.m.

Paris.—Presbytery meets in Zion Church, Brautford, on first Tuesday of July, at 2 p.m. Barrie.—Next meeting at Barrie, last Tuesdav in August, at 11 a m. Lindsay.—At Cannington.

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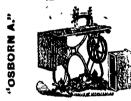
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