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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 false statements or producing false impressions, I find in the BRITISH AMERICAN PRESBYTERIAN 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 perfect 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 furnished, not only without my knowledge, but contrary to an often expressed wish, that none of my friends would ever undertake 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 made some time ago, which however failed, to establish one in the North. Differences of opinion spring up readily enough of their 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 necessary space.

In the end of the same extract I am astonished 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 arrival, and still be engaged in house-building and in the hospital, and more than all, unfair to other missionaries who may have spent a very much longer time before feeling that they could 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 considered enough to listen, then I did preach last November, because Mr. Mackay and all the helpers were away at a Mission Conference, 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 attempts 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 venture 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 dangerous. 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 those 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 know 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 "character" 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 easy or difficult, the only way I imagine in which he can know is to come and study it. There is such a diversity of 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 long, I crave a little further indulgence while I note a point or two in my letter to the Knox College Students' Missionary Society, 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 I have done nothing to promote save inasmuch 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 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 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 continuing 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 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. Let the injustice be kept within as narrow bounds as possible, and if loyalty to Presbyterianism requires the filling up of statistical tables, let disloyal ministers and managers be reminded of their duty.—H.
July 3, 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.
3. 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, 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 remarks, which we give in their original contexts.

"With regard to female education, although its bearings on the moral and intellectual 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 India, 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 interference. 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 Brahmins, the maintenance of superstition and idolatry, which would otherwise lose ground among the men, is, I suspect, mainly due."

With all respect to the said Oxford professor, if the elevation of the women must 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 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 apt illustration. 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 they 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 suppose because the women are shut up within their zenanas, that they have no influence. A wife has not much power with her husband, but a mother has unbounded influence over her son. She says to him, '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 indifferent, thereby grievously offending the deities, as they suppose, they zealously perform all that the Shastras enjoin. 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 Hinduism. Therefore, let us attack the 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 missionaries, and set up the most perfect organizations—but chiefly for the men. Until in equal measure the great undertaking is faced of giving Christian education to the women generally, we cannot entertain any reasonable expectation of evangelizing India."

After such a testimony from one who has had such abundant opportunities of 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. Mitchell in person.

"I ought first to say that the word 'zenana' (*zenan-khana*) simply means 'the house 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 outer world; and you know that her marriage—or betrothal, which here is held as marriage—takes place when she is still quite a child. From the age of eight or nine, then, the women of the higher and middle classes are doomed to a life of seclusion and ignorance, and as in the case of widows, very often also to degradation and misery. The more enlightened native gentlemen are now anxious to change this state of matters. They are not only willing to let their wives and daughters be educated, but they earnestly desire that they may be trained so as to become intelligent companions 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 something, they hardly know what. But they cannot come out to schools and colleges 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 "Babeo's" mansion, and after the apartments of the men have been spoken of, goes on to the portion occupied by the zenana.

"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 plaited into a large knot behind her head, in which pretty silver ornaments dangle. She has a large 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 comfortable in the extreme. The walls have once been whitewashed, but now are dirty and spotted, and literally garnished with cobwebs; for it is considered a sin to kill a spider. A tiny window, high up, and grated with iron stanchions, looks out 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 bolsters; 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 veranda, 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 rooftops make up the whole view which the poor women who dwell here from year's end 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."

"Chairs will be brought out for us, as we do not take kindly to the floor; but the lady in 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 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 her much. 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 pantomime their kind greeting. I avail myself, however, of my companion's Bengali tongue, and have nice little 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 pleasant, 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 coarse white clunder, 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 family."

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

"The position of the young Hindoo 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. If 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. But while she is young she must not speak in the presence of the older women unless spoken to; she must not unveil herself; she must not eat with them, nor even sit down except expressly permitted to do so."

"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 freedom 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 jewels, or braiding her hair. This is her condition at the best; but if she be a widow, then woe to her! She may be betrothed as a mere child to a boy who sickens and dies. Or she may have been married to an old Koolin Brahmin 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 life. She is thenceforward 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 merciful fate—to endure 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 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 drudge of everyone. And worse than this,—henceforth no love nor sympathy can come into her life. No one must say 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; and by God's blessing on zenana work, all this is being changed."

"One thing which is very pleasing in the manner 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 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 and prized, and she is the adviser in every difficulty. One old widow told 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 their souls, or sin, or a hereafter, they stare; and say, 'How should we know? we are *gurub 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 of being a woman was enough to account in this wretched land for any amount of ignorance. What we want is a thoroughly organized woman's work, 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 huts, and cook, and work, and have no one to care 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 Miss H., whom she had not seen since her marriage; for this poor child, who ought to have been playing with her 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 beside 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.

(To be continued.)

Pastor and People.

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 confidently foretold her speedy decline and fall when her fit of enthusiasm should be over, and her chief champions removed by death. Yet when Chalmers, Welsh, Gordon, Hugh Miller, and a host of other worthies, lay and clerical, disappeared from the scene, the Church which they had so mightily helped to reconvert to the country and the world continued not the less to prosper. Indeed, though nearly all the mighty men of the Disruption 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 distinguished ornaments than any of her neighbours, 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 prominence and power to the Free Church of Scotland. The Divine blessing has bestowed 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 stimulated 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 example 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 peculiar 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 honourable 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 work 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 raised 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 £106,427, showing an increase since last year of £2,780. This furnished to the great majority of the ministers a dividend of £108. 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 manse, glebes, and pecuniary supplements which the ministers variously enjoy, will form at least a fair approximation to a proper standard of competence and comfort. But the Free Church, with all similar 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 Presbyterians with the Free Church is the great event of the Scottish ecclesiastical year. The disjunction of the United Presbyterians 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 entrance of the old time-honoured Cameronians into a Church which they consider the best representative of Scottish Presbyterianism, 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 Presbyterians 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 Voluntarism nor Erastianism commands their homage or records with their principles. Yet they are men of their times, and can speak with respect of Churches with which they decline 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 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 possibility. 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

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, (organ English Presbyterian Church), London.

Sunday in Japan.

Hitherto, in Japan, their holidays known as *Ichi-Roku* days, have been held on the 1st, 6th, 11th, 16th, 21st, 26th, 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 arrangement 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 Minister, abolishing the *Ichi-Roku* holidays, and proclaiming a forthcoming substitution 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 SANEXOSHI, Prime Minister." It is a remarkable circumstance that at the very point of time, when the friends of the Sabbath in this country have been literally passing through a fiery 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 mistake 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 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 religious 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 poet.

The Worship of Beneficence.

There are a good many Christians, excellent people too, who think beneficence is no part of religion, and hence feel little or no responsibility in regard to it. We once met a man who thought it a great sin 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 was 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 embarrassing in it-of 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 ourselves 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 for the same reason he may be abundant, and loud, and long in public prayer. Such men were the Pharisees. But no such motive can reign in the closet.

The Pen Folk.

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

Robert Hall declares that close communion is "of the very essence of schism;" and Mr. Spurgeon, in a recent sermon, uttered words not less true than they are eloquent 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 stopping its pulse." A story is often a more effective instrument than an abstract argument, and I am tempted to give an anecdote or two that I find related by a man of genius in the current number of the Scottish Baptist Magazine. In Paisley, at the beginning of the century, there existed a Baptist Church, whose history has been related in a wonderful little Book called "The Pen Folk." Its members held, in one sense, most Catholic views on the subject of Christian brotherhood, 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 ordinary matters apart from his creed, became an object of ridicule to all his sensible neighbors from his exclusive spirit on that subject. He was arguing on one occasion with a Presbyterian seceder, when the latter, wearied with the continual iteration of the question, said, "Weel, weel, Thomas, we'll get that and many other things explained to us when we gang up by." "O yes," answered the imperturbable Thomas; "we'll be all Calvinists and Baptists in 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 connections 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 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 procured 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 together afterwards; but the gentle woman's heart was broken, and she did not survive long. The Church's action, and her husband's unbending orthodoxy, threw her into a decline. The only words she was known to say having reference to his treatment 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 little 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 believed 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 unprejudiced eyes but must acknowledge. Mr. Spurgeon is a Presbyterian; he rules elders. I once heard him testify that he was, and that he beloved 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 sufficient church polity that their craving for a more satisfactory one is not to be wondered 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 ecclesiastical domain?"

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 are made for sufferers near by, or missions to those far away, the responses from obdurate are prompt and large out of all proportion to their mean.

"To-day Thou Livest Yet."

"To-day thou livest yet; To-day turn thee to God."

A young student of law had settled himself in lodgings in Berlin. He felt ill; and a friend of his own, a young doctor, attended him, and watched over him with much self-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 bed 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-morrow comes, Thou mayest be with the dead."

These words were repeated again and again. 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 meaning of it? Were it not that the fever has abated, 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 earnest, Bible in hand, his former carelessness 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 happened that, on the day that the sick man's bed was moved, the son of the master of 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 Appenzeller Sonntagsblatt.

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, "And the 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 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 downhill side of life—only the remnant remains." A sad moment for him who lives for this world! living for the world, and the world going from him—the best part gone. The idol slipping from his grasp, the while the worshipper clutches it, and he has nothing besides. Withering for the 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 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. And if 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 forehead, 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 ever 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.

At first they called them gin-mills, then bar-rooms, then sample-rooms, then parlors. 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 dealer, now before us, states that he is still "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, grogeries should get to calling themselves ministers, public libraries, academies of sciences, or even homes for the friendless.

Plain Speaking.

Mr. Gladstone was abused through all moods and tenses by the Roman Catholic and ultra Liberal organs when he published his famous pamphlet on "Vaticanism," because, forsooth, he had clearly indicated the logical bearings of the new dogma. We observe, indeed, that the days of abusing him are not yet ended; for at a meeting of the Catholic Union in London, a few days ago, that new convert, Lord P. 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 bishop. Writing, some time ago, to a Romish journal of the United States, called the *Shepherd of the Valley*, Monsignor Kenrick, of Philadelphia, who most boldly advocated the dogma of Infallibility, said: "We confess that the Romish Church is intolerant—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 be intolerant, because it alone is the truth and possesses the truth. The church, therefore, tolerates heretics where it cannot do otherwise, but at the same time it hates them mortally, and exerts all its endeavours to annihilate them. For the same reasons princes truly Christian extirpate heresy radically in their kingdoms, and Christian states expel heretics as much as possible from their territories. If at this moment we abstain from persecuting heretics, 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, Ireland, April, 1876.

Proselytism.

Few things are more fitted to damage a community than an endeavor 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 meeting for prayer, counsel and fellowship. Now, what is more likely to interfere with this than the influence of the spirit of proselytism? 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 themselves 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 interfering with the united company of the disciples. Let us take those to us from outside, for whom there is nobody to care. In that we shall add to the churches, and prove a true blessing to the land.—Rev. A. N. Somerville.

Random Readings.

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

WHATSOEVER tends to untune the heart for praise may you and I be led to avoid it.

By trusting your own soul you shall gain a greater confidence in men.

The heart too often like the cement of the ancient Romans, acquires hardness by time.

The thing which an active mind most needs, is a purpose and direction worthy of its activity.—Dove.

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

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

The Gospel is 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.

If 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 certain of being accepted of Him at last, and thus, fulfilling His own 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."

HERESIES are Satan's masterpieces; they are bulwarks 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 between good and evil," cannot distinguish one from the other. The ignorant fall an easy prey to the heresy; while others timidly keep aloof, alike from the truth and its associated falsehood.—C. E. Fraser-Tyler.

Our Young Folks.

A Sermon for Young Folks.

Don't ever go hunting for pleasures They cannot be found till us, I know; Nor yet fall digging for treasures Unless with the spade and the loe.

The bee has to work for the honey. The dove has no right to the food. And he who has not earned 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 he who depends on his neighbour Will never have friends, 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-morrow 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.

BY MRS. SADIE J. CANNON.

Nora Clarke's mother died when she was a baby. She lived with an elderly grandmother 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 anxious and uneasy when they are out of their sight than they ever 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-headed.

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 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 fence."

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, tight 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 hid! Nora's hid!"

There is a lesson for children of a large growth in such hiding. How many full grown 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 sell or steal are carefully hid.

Not Guiltless.

Avoid the words of the swearer. Let them not enter your lips. "The Lord will not hold him guiltless that taketh his 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 oath as you would avoid the first theft; for the one is 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 temptation to swear. "Swear not at all."

Suppose a Case.

"Let us suppose a case," said uncle 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, and 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 stuff 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 tobacco from sugar-plums.

"Now, suppose our boy grows sney 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 smokes, and swears, and swaggers, and staggers, till you couldn't tell where he started from. If he earns any money he spends it as fast as he gets it, and grows to be such a dirty fellow, I wonder any nice, clean girl will have him near her.

"Now, suppose this other boy 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 earned money he spent it for something he needed, or else 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 of a man?"

"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 "suppose" was being told.

"That's right, my dear; and suppose there's one here that's got 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 friends boys or girls can ever have.—Mary D. Cheilis, in Youth's Temperance Banner.

More Than Compound Interest.

In 1860 a minister in Ohio was engaged to steadily 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 dollars 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 dollars. This he could not pay, and as none of them could be stopped without payment of arrears, the debt must continue to 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, 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 they needed the money more than she did the dress, and instead of the one, she concluded 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, 'you have given it, and I dare not take it back.'

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 world.

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 the minister's wife, saying, 'Mrs.—, here 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 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. xix. 17.

The Lord is not slack concerning his promises, and why is it that we are so slow to trust Him when He pays His debts so promptly, and pays such bountiful interest too. Well, it is impossible for Him to lie, and He 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, lovelier 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 over his spirit. The lessons of recorded wisdom which he reads with her eyes, come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely makes a weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. 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.

Sabbath School Teacher.

LESSON XXIX.

JULY 10. SOLOMON'S TEMPLE. (1 Chron. vi. 1-17.)

COMMIT TO MEMORY, VS. 1, 2, 6. PARALLEL PASSAGES.—2 Sam. xxii. 2, 7; 1 Chron. xli. 1.

SCRIPTURAL READINGS.—With vs. 1, 2, read 1 Chron. xli. 22-23; with vs. 3, 1, comp. 1 Kings vi. 2, 22; with v. 5, read Kings vi. 15; with v. 6, read 1 Chron. xvix. 2; with v. 7, read 1 Kings vi. 29; with vs. 8, 9, read 1 Chron. xxviii. 11; with vs. 10-13, read Rev. iv. 5-8, with v. 14, comp. Ex. xxvi. 31; with vs. 15-17, read Jer. li. 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." 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 common houses around. Anything else would be an outrage. The 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 people settled, not wandering; a people rich, not poor; a people able to protect their capital and preserve its wealth; and a people 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 enormous, 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 (1 Kings vi. 7), in accordance with the spirit of Ex. xx. 25; Deut. xxvii. 6, forbidding a tool on the altar—the fine workmanship in carving and ornaments, and the abundance of gold used, which must have given a look of surprising richness 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. It is 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 rendering "appeared" ought to be "which was shown," according to the facts and the language. (See also 1 Chron. xxi. 16-26.)

III. 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. e., 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 best 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 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 rested. This part of the description naturally leads to

IV. THE RICH ORNAMENTATION, "garnishing" (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. The whole of the Holy Place ("house" of v. 7) flashed with gold on doors, walls, posts, with the figures of cherubim 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 Chron. 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 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 building, and the lavish manner in which Solomon devoted treasure to this national temple. The six hundred talents of gold, for example, of v. 8, are regarded as equivalent to a million of dollars. Nor is it of essential importance that we should be able to describe exactly the figure or the uses of the cherubim of vs. 10-13. 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 objects known in part at least. Hence eagles, lions, bulls, 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 eastern 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 more fitted to impress the imagination on that account. Hence the cherubs appear as attendant on the divine presence, displaying the divine glory, and in later times (Rev. iv. 6, where "living creatures" see Ezek. i. 5), should be in room of "beasts") representing the patient strength (ex), the eager courage, the soaring 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 overshadowed 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 veil (v. 14) next attracts notice. It is 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 reproach. This veil was a heavy ornamental curtain in lieu of a door, of the rich materials, and of the same colors as in the tabernacle (Ex. xxvi. 31). Its decoration, like a pattern wrought in the texture of the curtain, was the figure of cherubim.

The "pillars" (v. 16) are not mentioned. Eastern architecture made separate and isolated columns as ornaments. These two do not seem to have supported anything. The height given here includes probably the base or pedestal and the capital (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 porch, though some think they supported it, but their height and ornamented tops seem to forbid that idea. The names were significant. Jaachin, 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 highest use in honoring the Lord. (2) That He prescribes the way in which it is to be employed. (3) 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 veil—how ornamented—the pillars—names—meaning—use—place—destruction—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 she ascended the throne. The statement sanctioned 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 Colchester—six in the morning and four in the afternoon. Five months before the Queen's decease, the last fire was kindled at Smithfield. Seven martyrs 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 "noble army of martyrs," and she has the "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 London apprentice, and not very regular in his attendance 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." The young man 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 15th June, 1555, 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 by name, many copies must have been destroyed. 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 Bibles chained to the desks in the churches were torn away and trampled on. When the bones of Fagius and Bucer were exhumed and thrown into the fire at Cambridge, in the presence of Christopheraon, Bishop of Rochester, there was a repetition of this enormity; and Bibles, with other books, were destroyed when

post-humous indignity was inflicted on the corpse of Peter Martyr's wife. The Queen was a poor, lonely, disappointed, and hysterical woman, laboring under mortal disease. "wedded to a man stone-hard, ice-cold;" out the Spanish blood in her veins occasionally showed itself, and in her unenlightened conscience she imagined that she was prophesying God, and securing health and domestic blessing, by offering human sacrifice, as if

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

Her mind was soured also by the execution of so many of her friends. Featherstone had been her schoolmaster, and Abel her mother's chaplain; and the Countess of Salisbury was a special favorite and a near kinswoman.—The English Birk, by John Kewter, D.D., L.L.D.

The Fearfulness of Atheism

Atheism is without hope, without glory as it is without reason. It has its own terrors, with nothing to calm them. It gives the soul no security against the direst conceivable evil, whilst it takes away every moral ground or reason for believing in any ultimate triumph of truth and goodness. Such a hope illumines the darkest aspect of theism: "Clouds and darkness are round about God, but righteousness and judgment are the foundation of His throne." There is a reason for everything. In the godless views there is a reason 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 words where there is no standard according to which they may be reckoned, 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 direst 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, so 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 strength and domineering 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 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 not have been so filled with blood—with crimes against nature exceeding in horror all actions that boasts could commit. My hearers will not mistake me here, nor misunderstand 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 time 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, irresistible, 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 another life, another state of being for man. Irreligion sometimes boasts that she has slain that chimera of superstition. Man may not eat and drink without that haunting fear of something after death. But neither for this does atheism give security. 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. Taylor Lewis's Vedder Lecture.

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 He would come again. Thoughtful and gifted minds of the present age were all agreed that all the great prophetic epochs had expired. 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 destruction, 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 possession of their own beloved land. He had pointed out these matters years since in Exeter Hall only to receive ridicule; but at the moment whilst speaking two thousand Church of England clergy held he was right in these matters.

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

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

British American Presbyterian, FRIDAY, JULY 7, 1876.

The Reformed Church in America reports this year 5,933 additions by profession, and 74,397 members, showing an increase from last year of 5,069 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!

CHINA is a country teeming with people. They are finding their way from their overcrowded country in all directions over Asia. In Burma and along the straits of Malacca, the Chinese are in great force. Rangoon, Maulmain, and Penang are full of them.

LORD DUFFERIN, on a recent occasion, alluded to the practice of transporting pet-names into public life. His Lordship referred particularly to "Nellie," the daughter of so exalted a person as the President of the United States.

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.

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.

THE PRESBYTERIAN 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 ceremony, the Synod of each of these denominations met in one of its own church buildings, and attended to various matters of business 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.

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.

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 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 Presbyterian influence and work has been planted.

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.

At the annual meeting of the Canada Presbyterian congregation, Wrexeter, 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.

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 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 eused himself in Dr. Mutchmore's broadcloth. American writers seize every opportunity of having a shy at pulpit dress.

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.

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 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 oval, and again protruding over the chest.

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.

that a man who is placed in a prominent position before an audience needs a dress that will magnify his person. Otherwise, to the distant spectator 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, far 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.

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.

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.

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.

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, in advancing science, art, poetry and philosophy.

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. McKenzio, 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 anniversary 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 10.30 a.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 31st 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 audiences—the church being absolutely crowded at all the diets. The collections on the plate amounted to \$39.16—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 McLaren. 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 McLaren'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.

Sermon preached in West Church, Toronto, 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 rebukes the Corinthians for their contentions about their religious teachers. He shows them that ministers of the Gospel were not heads of rival sects like the Grecian Philosophers, 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 fellow-labourers on the same farm, or like fellow-builders on the same temple. In the discharge of their respective duties they incur a great responsibility. If they attempt to build up the Temple 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 rewarded.

It is because the church is the Temple of 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 foundation on which the church can rest, namely, 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; "wherefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." The fundamental doctrines respecting Christ and His work must be on a broad, or a church cannot exist; and where those doctrines are denied no association of men can be lawfully recognized as a church of God. Nor can the foundation be modified or shaped to suit the wishes of men. 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 him must take heed what 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 mentioned refer to true and false doctrines. I have laid the foundation of salvation for men,—as Christ crucified, 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 builders.

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, and, 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 ascension. And along with this, the way in which this Redemption is applied by the Holy 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 grace of God. Then also the precepts 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 which ordinary houses were built, but not 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 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, 36; Hebrews ii. 3; iii. 7, 19; x. 26, 31; 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 unrevealed 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 Himself at 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 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 humility, "Speak, Lord, for thy servant heareth." I will be told, perhaps, 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 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 Jews 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 Jesus of Nazareth was like a root out of a dry ground, of obscure 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 emblems 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 convictions 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 and self-interest, that they could not understand these predictions, but wanted a Messiah after their own hearts and to suit their own ends. The principle is just the same here. God declares in His Inspired Word that He has provided salvation for the fallen and guilty family of man. He 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 atoning sacrifice, and trust in His Person, and power, and promised salvation. (John iii. 16; vi. 29; Acts xvi. 31; Rom. vi. 23; Mark xvi. 16.)

The loving and gracious Saviour, who came down from heaven to die for sinners in order to save them, solemnly 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 punishment," 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 dispensation. 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 (eternity) everlasting, 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 condemnation 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. 23 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 commensurate in duration with the other, and they are so placed as the direct results of unbelief and faith.

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. 48-49, makes that very plain, where He again and again solemnly and lovingly warns all the disobedient who continue impenitent and unrepentant, 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 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 woe, "The smoke of their torment ascendeth up for ever and ever."

But the doctrine of the endless punishment of the unsaved does not depend on the meaning of any term, but its import ever so plain. The doctrine itself is interwoven with the very warp and woof of divine revelation. It is necessarily implied 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 can be saved in any other way. If men can 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 would the Lord of Glory have endured the awful agonies of Gethsemane and Calvary unless to deliver us from going to the pit where 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 mankind, and in the many solemn and earnest pleadings of God Himself with men, not to rush on such fearful and irretrievable ruin (Ezek. xxxiii. 11). It is especially plainly and awfully set forth in the many solemn warnings of the loving Saviour Himself. (Let the reader carefully ponder such passages as these, Matt. vii. 13, 14, 21; xxix. 10-24; xiii. 36-43; xiv. 21-29; xxv. 41-46; Mark iii. 29-30; ix. 43-49; Luke xiv. 16-24; xvi. 19-26; John iii. 8-36; viii. 21; see also 2 Cor. v. 10; Heb. x. 31; Jude 23; Rev. xx. 11; xxi. 8; xxii. 11-15.) The compassionate Saviour 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 cast into an everlasting fire or a state of everlasting woe, from which there is no deliverance. Yea, mark this warning as to the endless nature of that state, He says, "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 holy in all His ways, and righteous in all His dispensations. This doctrine 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 Zion, with which salvation is connected. It is certainly fundamental, if any doctrine of Scripture 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 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, goodness, 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 doctrine 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. It is 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 so 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 the righteous scarcely be saved, where shall the ungodly and the 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 apostles, 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, no 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. MUTCHEMOR, IN THE Philadelphia Presbyterian.

The Presbyterian 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 uneasiness. In order to attain this new form of life-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 homologate. 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 Churches.

In Canada it became the Old and New Churches, 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

Churches claiming the same symbols, same history and parentage, can never 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 clarity at least. Then they jostle each other in their work, put antagonistic 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.

But the greatest mischief in the Dominion was the loss of power in civil government. We do not mean that a Church should meddle in such matters. But governments are ordained 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 legislation. We understand that, in the aggregate, there were about as many true Presbyterians during the division as now. But 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 strength, if not the first religious power in the Dominion, certainly not in any true sense the second.

Grace overgrew the wounds, and time had almost obliterated the scars in the hearts of those who were tired of a fence built by those long gone, and whose motives for building they could not understand; besides, the motives no longer existed, 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 fence-way is so well grown up that we could not have traced a rod of its course if it had not been pointed out by the fathers; and the flocks are crossing and recrossing and finding pasture, as unconcerned 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 ecclesiastical 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 burst, and the old Synodical tail, that clings despite of all wriggling? It is easier to get ecclesiastically 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 big, but it is a little more so to grow small through the Banting process. This is the only hope left for our Assembly, i.e., being unable to reduce themselves so long as there is so much farinaeous diet prepared by the cities entertaining, that the city people on whom they feed on such occasions, 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 skiny old doctors and lanky elders would come, who could live a fortnight on statistics and contentment.

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 first-class. 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-poised goodness 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 his strict justice to each member, and through his imperturbability in their contentions, 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 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 intellectual strength of this great Church, as it appeared in the discussion of the Macdonnell case, next week. M.

Choice Literature.

The Bridge Between.

CHAPTER I.—VENUS'S FUNERAL.

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

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 wear it to-night; we are going to a party."

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 wore his laces and dislikes as closely as he himself did.

plified you later on by teaching you how to spin a whip-top. We soon became 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."

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CHAPTER II.—THE KEY OF EDEN.

There was no doubt about her beauty. Dolly looked at her longingly, almost enviously, many a time. A graceful, aristocratic-looking beautiful girl, who would grow into a still more beautiful woman, was Nettie Woodward.

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 untidiness.

CHAPTER IV.—THE END OF A SUMMER DAY.

They were all in the garden, and had had tea beneath the sycamore tree, but now the breeze was playing and whispering among its branches, and the long summer day was dying out.

The New Sultan.

A writer in the *Opinion Nationale*, who claims to be personally acquainted with the new Sultan, gives the following sketch of his life and character:—

FAMILY FLOUR.

The Boston *Journal of Chemistry*, in a well considered article on the effect of fine flour, says: "At the present time it is the practice, to a large extent, among millers to grind the finest, soudest wheat into fine flour, and the poorest into what is called 'Graham flour.'

Ontario Society of Artists' Fourth Exhibition.

This body appears to have gained a sufficient foothold amongst us to entitle it to rank among our permanent institutions, and has opened its fourth exhibition this year with peculiar features...

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.

Mr. Gladstone's Latest Article.

Mr. Gladstone's article in the Contemporary Review, on the "Courses of Religious Thought" appears to have attracted very considerable attention both in England and America. The subject 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."

Virgins, Marriages and Deaths.

MARRIED. On the 2-nd ult., by the Rev. J. J. Cochran, Townline, Mr. THOMAS ALEXANDER, of Essa, to Mrs. RACHEL ALLEN, of Mulmer. No cards.

THE PRODUCE MARKETS.

Table with columns for various commodities like Wheat, Flour, Corn, etc., and their prices in Toronto.

Table listing various goods such as Flour, Oats, Corn, Beans, etc., with their respective prices.

Table listing prices for various types of Wheat and other grains.

Official Announcements.

MEETINGS OF PRESBYTERIES. BRUCE.—At Port Elgin, on the 2nd Tuesday of July, at 4 o'clock p.m. KINGSTON.—At Kingston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.m.

QUEEN'S UNIVERSITY.

The Thirty-Sixth Session will begin on 4th October. The Calendar just published contains full information as to matriculation, subject of study, courses for graduation, scholarships, etc., etc., and may be obtained on application to the Registrar, PROFESSOR MOWAT, Kingston, July 1st, 1876.

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