British Prestyteriam American

Vol. 5-No. 30.1

TORONTO, CANADA, FRIDAY, AUGUST 25, 1876.

[Whole No. 238

Contributors and Correspondents

[For the Presbyterian.]

HISTORY OF THOMAS AQUINAS.

T. T. J.

I would call the attention of students to this brief sketch of the life of one who triumphed over many difficulties, common to the lot of all who desire to rise in the world and carve a name high up on the temple walls of Fame.

His close application to study may be an incentive to many who trust more to the spur of the moment than to the patient labor of hours for success.

His disposition, which gave rise to the nickname of dumb ox, may encourage the slow of speech, and show the loquacious that it is not always the ready spoken who excels in understanding, for "a fool uttereth all his mind : but a wise man keepoth it in till afterwards."

On the other hand his carelessness about the constitution God had given him ought to be a warning to all not to trifle with the laws of health, so necessary for those of sedeniary habits.

Students are so apt to forget everything but the work before them in their struggle for the mastery, that even before garlands of victory encircle their brows, desease has sapped the foundations of their constitutions and treacherously gnaws at their vitals. Thus many a sun in the morning of life, marking out its trackless path in a cloudless sky, has never reached the zenith of its glory,-but like at meteor's blaze has plunged into darkness never to rise again.

The house of Aquino, founded by a cerprince of Lombardy,—or as others say,—descended from the kings of Sicily and Aragon, has existed for more than ten centuries past. Landulph—the father of emturies past. Landulph—the father of Thomas, as Count of Aquino and Lord of Lorsto and Beleastro—was the nephew of the Emperor Frederic I., and, therefore, the cousin of Henry VI. of Germany.

Theodora, his mother, was the daughter of the Count of Theate, and, belonging to the family of Carraccioli, was a descendant of the Tancreds of Hauteville who conquered Anulia and Sicily.

of the Tancreds of Hauteville who conquered Apulia and Sicily.

Thomas was born in the year 1224, at Roses Siece, the castle of the family, sitused near the city of Aquino in Campina, on the dividing line between the States of the Church and the Neopolitan territory.

When he was only five years of age his father took him to the Abbey of Mount Cassino, which was then one of the usual places where the children of the Italian sobles were educated, and 'there he soon

places where the children of the Italian nobles were educated, and there he soon gave indications of great talents, as well as of that seriousness and abstraction of mind which characterized him in after life.

which characterized him in atter life.

He remained there until he was ten years of age, when the Abbot sent word to his father that he was so far proficient in his studies as to be able to enter the University

of Naples.

Before he went there, however, he came home for a few months, where he was a general favourite; for his even temper, modest manner, and pleasant disposition won the hearts of all with whom he associated.

His conversational powers, at the same time, were quite inferior to the imajority of those around him, so much so that he spoke but little, and when called upon to express an opinion, did so in as concise and pointed a manner as possible. a manner as possible.

The most of his time at home was em-

ployed in study, or in serious and profitable exercises, and his most delightful recreation was in giving alms to the deserving poor. He oftentimes denied himself of his own food for this purpose, and sought by many erable condition in such a way that they would not be offended at the gift, nor dis cover the giver.

It was not long before his father found ont his secret deeds of charity, and, with a philanthropy well worthy of imitation, gave him liberty to take from the household supplies whatever he saw was necessary for wants of those around him.

This license so benevolently given, he made good use of during his short but happy stay at Rocca Sicoa, for "he that hath mercy on the poor, happy is he," so that when he left there were many to invoke heaven's blessings on his head as a and and benefactor of the poor.

As his visit was drawing to a close, fears began to trouble the mind of Theodora con-erning her gifted son, and, actuated by a true mothe s love, she trembled as she ought of his innocent character being exposed to all kinds of temptations at the University without the experience of years or the counsel and advice of settles guide him. How many fond mether slave her time have shared her hars in similar circumstances, and offered the prayers for the guidance and protection like prayers for the guidance and protection of leved ones no longer under their watchful care. She pleaded that his education be continued at home under a private tailor, where he would be safe from the marter of the world, and near those whose hadest desires were for his highest good. Landulph, however, moulded of sterner tails, having learned from observation and essent annal annal and essent arrest advantages.

staff, having learned from observation and essent experience the great advantages assuing from mutual communion and even milation in study, determined to send his salist boy elsewhere. To the University of Naples—which had sen built by the Emperor Frederick II, in the city of the salist by the Emperor with the city of the salist by the Emperor with the city of the salist by the salist by the salist was accordingly by where a great number of stadents had the salist by these salists was accordingly the salists where the salist by the salists was a salist by the salists where a great number of stadents had the salists where a great number of stadents had the salists where the salists was salists which was salists where the salists was salists with the salist was salists where the salists was salists where the salists was salists where the salists was salists with the salist was salists where the salists was salists where the

much licentionsness and immorality pre-vailed, causing Thomas oftentimes to sigh for the quiet retreats of Mount Cassino, so well suited to his studious habits and seclusive disposition.

He conducted himself, however, with the greatest propriety, and watched over his words and actions with the strictest vigilance and care. Only two of his teachers are recorded—Peter Martin, professor of rhetoric, and Peter of Hibernia, professor thetoric, and Fotor of Hibernia, processor of philosophy; but those are sufficient to show us how privileged he was in being their pupil, for they were renowned men in thir day for their learning and sagacity.

All this time the Order of the Dominicans was in a flourishing condition, both as regards its numbers and its influence. It had

gards its numbers and its influence. It had risen into notice about the beginning of risen into notice about the peginning of this—the thirteenth century—by the teach-ings of Dominious Guzman, a Spaniard of Calahorra, and a priest of Osma. He is one among those who have left their impress upon their own and succeeding times, and yet whose heads have been crowned and yet whose heads have been crowned with withered wreaths of poisoned Ivy, whose lives have caused great blots on the pages of history, and to whom the world owes no debt of gratitude, for he was the founder and advocate of that diabolical tribunal, the Inquisition.

The general characteristics of this Order are as follows:—

1st. It was a preaching Order. The great design of their preaching, together with the use of the confessional, military power, and inquisitorial cruelty, was to multiply their converts and bring the erring back to the fold.

2nd. It was a mendicant Order. at first they adopted the canons of Augus-tine, with some restrictions, but afterwards becoming monks and choosing those of the Franciscans, they enjoined upon their members life-long poverty and centempt for all worldly possessions.

8 rd. It was a literary Order. Although it had considerable influence as a missionary body was its greatest and a superior in the considerable influence as a missionary body was its greatest and a superior in the considerable influence as a missionary body was its greatest and a superior in the considerable influence as a missionary in the considerable influence and the considerable influence and the considerable influence as a missionary in the considerable influence and the considerable influe

it had considerable influence as a missionary body, yet its greatest power was in its academic chair.

Subsequently the order was called that of the Jacobins or Jacobites, because the University of Paris gave it the College of St. James, located at that place.

In England the Dominicans were called Black Friars, on account of the sombre habit they were, and the place where they first congregated in London still retains that descriptive title.

hrst congregated in London still retains that descriptive title.

By the time that Thomas Aquinas was sens to she University of Naples, the Dominicans had overspread Italy under the patronage of the Pope, Innocent IV., and their nwn peculiar missionary seal, so that on his arrival there his curiosity was at once aroused to investigate their doctrines and discipline. and discipline.

He had frequent and evidently secret

He had frequent and evidently secret interviews with John of St. Julian, one of their leading advocates, and also attended many of his public addresses, so that he at last determined to consecrate himself wholly to that Order. This resolution he communicated to the Dominican brethren, who, as which have been awarded highly appropried might have been expected highly approved of the step he had taken, because it was and had always been thoir endeavour to attract to their ranks promising young men who would advocate the rights of the Order, and seak to extend it more than the order. seek to extend its powers and practices. One of his tutors, from wise motives, immediately sent word to the Count of Aquino, who spared neither threats nor promises to defeat his son's designs, but all to no pur-pose. When Theodora was informed of it she remembered her fears and prayers for his safety, and her anguish and sorrow of heart knew no bounds. She immediately went to Naples to dissuade him from joining the Ordor, but failed in even seeing her erring boy. He had heard of her coming, and begged his superiors to remove him to some quiet retreat, so that he might not be defeated in his plans nor disturbed in his meditations.

In accordance with his desire, they were on the alert, and were only too glad to prevent an interview which might deprive them of their youthful novice. They lost no time in removing him, first to Terracina, thence to Anagna, and then to their convent St. Sabina, in Rome, intending soon after-wards to take him to Paris so that he might be out of the reach of his relatives alto

From Naples the fond mother followed him to Rome, but arrived too late to see her wayward son, who was by this time on his way to Paris. These efforts of the Dominicans to prevent Thomas from seeing his mother so enraged her that—as her last resort—she despatched a messenger to her two sons, Landulph and Reynold, now commanders in the army of the Emperor in Tuseany, adjuring them to follow and intercept him if they valued the love and

blessing of their mother. They at once started in pursuit, burning with recentment against the kidnappers of their youngest brother, and surprised them near a small town called Aqua-peridente, in Etruria, south-east of Florentia, as they were resting at a wayside spring after the heat and fatigue of their journey. What they did to the Dominicans who acted as the eccort of Thomas is not known, they did to the Dominiouse was asset his escort of Thomas is not known, both they immediately 'endeavoured to they immediately 'endeavoured to they in the hated woolen garment that characterised the Order from his back, as a thing too detentable to be wern. He related all their differts, however, so that all last they had to convey him as he was to that he have at Rosan Sissa. On his arrival, their home at Rocca Siesa. On his arrival, his mother anguired the reasons that had

In motors and used the Patrons that had led high to such strange and unfortunate conclusions, to which he region that he was eleging a call from Cat. Y.

This, nevertheless, with the no main's attentioned to her mind, for the her wind her good that it sould be no call which was directly that it sould be no call which was directly

edict commanding them to come to this University, and forbidding their going to any other school of learning in Italy.

There,—as might have been expected,—with no religions influence cast around it, with no religions influence cast around it, when the way is a continued to be a Dominican oven though it severed by so doing every the that head him to leave the severed by so doing every the transfer of the wishes of his parents and dearest friends. But to all the raguments, entreaties, and tears, he continued to turn a deaf ear, determined to be a Dominican oven though it severed by so doing every the transfer of the wishes of his parents and dearest friends. But to all the raguments, entreaties, and tears, he continued to turn a deaf ear, determined to be a Dominican oven though it severed by so doing every the transfer of the wishes of his parents and dearest friends. But to all the raguments, entreaties, and tears, he continued to turn a deaf ear, determined to be a Dominican oven though it severed by so doing every the transfer of the results of the res oven though it severed by so doing every tie that bound him to loved ones on earth. Her patience at last gave way at what she deemed his stubbornness, and determined to effect her purpose, she ordered him to be confined to a room within the castle, where none were permitted to see him except his none wore permitted to see him except his two sisters. Her sons in the meantime had returned to the army in Tuscany. At first his sisters entreated him with lavished kindness and sisterly affection to recaut, and become again the light of their home and the darling of their hopes, but, waiving all other subjects, he reasoned with them about spiritual matters, till by degrees they began to lead better lives themselves, as we shall afterwards see. we shall afterwards see.

The Dominicans onjoying the favour of the Pope, complained to him of the conduct of the family in thus forcibly taking away one of their converts, but nothing was don one of their converts, but nothing was done to restore the captive to liberty, or enable him openly to profess that form of religion he had espoused. He passed the weary hours of his confinement in contemplation and prayer, until his sisters, moved with compassion and better feelings, perhaps, than any that had hitherto concerned their vain and worldly minds, brought him a Bible, Aristotle's Logic, and a digest of Theology, called the "Master of the Sentences," written by Peter of Lombardy.

He then commenced a commentary on Aristotle's "Book of Fallacies," but was soon interrupted by the rature of his two

soon interrupted by the return of his two brothers from the Tuscan strny, who were greatly concerned about their brother, and who found the whole family plunged in the

deepest distress on his account.

They immediately took the matter into They immediately took the matter into their own hands, and, accustomed to deal out mercy with the sword, they determined to force their seemingly self-willed brother to recant. For this purpose they removed him to an apartment in the tower of the castle where he could be more completely in their power, and tore his Dominican habit into pieces before his eyes as they bitterly reproached him for his ingratitude. Finding that this method, together with their dreadful threats, had not produced the desired effect, they resorted to another, which shows how little affection, to say nothing of fraternal regard they had for him. They brought one of the most insinuating and beautiful prostitutes to be found in that part of the prostitutes to be found in that part of the country, and left her with him to ruin his character for ever. No one knows how great the struggle must have been to gain the mastery over his passess, and how near his good resolutions might have failed him in the hours of his many that have failed him in the hour of his need, but suddenly recollecting himself, he became enraged at her presence, and snatching a burning stick from the hearth, drove her out of the apartment, beating her unmercifully as she

After his deliverance he thanked God After his deliverance he manage don with a heart overflowing with gratitude for His preserving ears; and so much was his mind impressed by this act of special pro-vidence, that the following night he shouted while he dreamed of angels being around him, thus causing the keeper to rush in to ascertain his troubles.

Joseph in Potiphar's house, and Thomas in his father's eastle, are noble examples to show how the grace of God can triumph over the most sensual desires of man, and though the one left his outer clock behind him as he fled and the chart to the left him. thim as he fled, and the other had his habit torn to pieces before his eyes, yet in joth cases they came out from their terrible temptations with their characters as unsul-lied as that of the babe still unborn.

Thomas endured his imprisonment for about two years without a murmuring complaint, or an effort to escape from his persecutors. At the end of that time, when a remonstrance came from the Pope and the Emperor, the greater part of his family began to relent, and felt that their cause was lost. Under this impression his mother—although she had been at first the chief agent in his imprisonment-find ing that all her endeavors were of no avail, not only listened to the remonstrance, but seems to have connived for a plan for his escape, which his sisters had invented.

In this way she, no doubt, preferred to make the concession, rather than openly giving him up to the Dominicans, for that would wear the appearance of being defeated by them, after her long resistance.

Her sons, however, still continued to persecute him with the same animosity that had characterized them from the beginning, and would as soon have seen him n his shroud as in that hateful garb worn by that Order.

The monks informed by some means o the proposed plan of escape, came to the castle in disguise on the night specified, and waited till the appointed time beneath the window of the tower through which their young disciple intended to make his escape the hour approached, his sister lowered him in a baset—or, as others state he lowered himself—and, on reaching the ground he bade adien to his home and loved ones, was received with open arms by the monks, and carried in friumph to Naples. This took place in the year 1244 when he was only about eighte age. Next year he made an open confes-sion of his faith, consecrating himself and all he possessed to his God, and looked upon that day as the happiest of his life.

After Thomas had left his home, and by s consecration had reared an insurable barrier to his return, the family still deplored his conduct, and anxious to win him back, renewed their petition to the Pope, who, desirious of dealing impartially een both parties, summoned them to ar before him at Rome for examinagreat before him at Rome for examina-tion. This inquisition left matterly where found them, and is Thomas well eitil de-summed to be a Dominiond, they left off totaling him, so that he was allewed from

not forgotten. His words proved like barbed arrows, and his actions as evidences of right and truth.

The inmates of Rocca Sicca no longer maligned and persecuted, they became sin-

cere and penitent.

The eldest sister lived as a nun, and died.
Abbers of the monastery of St. Mary's, at
Capua, whilst the other, Theodora, mar-Capus, whist the other, Theodora, married the Count of Marsico, and lived and died a pious and sincere woman, as did their mother also. Some time after the their mother also. Some time after the two brothers became converts of the faith and left the army, but through some cause or other, the Emperor burnt the family seat at Aquino in 1250 and put the youngest Roynolds to death. The rest of the family saved themselves by a voluntary banishment, but were restored in 1268 to their former possessions and favor with the Emperor. Emperor.

(To be Continued.)

NOTES FROM EDINBURGH.

A brief sketch of a few of the "grandest sights" on the continent, though portrayed in the coleur de Ross scores of times by many from Russell or Bayard Taylor, to the ordinary newspaper penny-a-liner, may be of some interest to some of your out-ofthe-way readers. Since tastes differ so widely, what shall be selected amid so much that is deeply interesting to everyone,-young or old?

The matchless scenery of the Swiss or Italian lakes, the world familiar Alps, or the artistic beauties of the architecture, sculpture, or painting! or again, the not less attractive matters relating to social life, politics, religion, etc., in each country ! Italy alone would fill a never-to-be-read volume. Our party entered it by Cenis tunnel, seven hours and a half in stark darkness. There are a few lights at intervals in the tunnel, which shot pass like meteors, only rendering the darkness more hideous. An inventive voyageur strkes up a light, thus making the time appear not half so long or the place so well and dismal. The approach to the entrance, especially on the French side, abounds in startling grand; and varied scenery. The long train hurls swiftly, threading its way amid rugged snow-capped peaks that pierce the clouds, near deep ravines, abysmal gorges, or across "yawning caverns." At times villages appear almost vertically below or above the train. In the first case, winter; in second, spring reigned just then. Perhaps a dozen shorter ones are passed before reaching the tunnel, the grandest success of modern engineering. One's sensations of wonder and delight, for many miles in the Alps region, are simply indescribable, only surpassed by the passage back over them.

Tunis is the first place of anyhsise in Italy ; it is a fine city, and has many objects of interest, -churches, eastles, palaces, galleries, etc. Some of the last have over 600 pictures, mostly by the old masters. Some of their works are touchingly expressive. e.g., Mary Magdalene, by Reubens; The Seven Sorrows of Mary, by Giovanni; The Holy Family, by Vandyck; The Entombment of Christ, by Farrari, etc. One is riveted to the spot in tearful costasy, as these speak as no orator can, to his eye, imagination, and heart, as well as to the aesthetic faculty. The "thoughts that breathe and words that burn" may fade and vanish, but the impressions of these and other great paintings (at Rome and Florence) are stereotyped in the innermost archives of the soul, never to be obliterated. The Alpine scenery overwhelms the spectator with wonder—these products of genius with ecstasy-spell-bound. A few days can be profitably spent seeing Genoa, with its harbor, fine bay, churches, immense house-like cemetery, built around a square of several acres, narrow streets, some only about six feet, and yet the houses very high; Columbus, and other monuments.

Pisa can be seen easily, as its leaning

tower, ornate cathedral, baptistry, with its three-note echo, are quite close together. Here is seen a weird class of begging manks, draped in black, mask of the same color on their heads and faces, devil-like in their sequences. their appearance generally, frightening children and ladies as they hold out their money-box, making signs without speaking, but glaring fiendishly all the while. By the way, a touch may again be given of the swarms of censuous, settish, fiabby, lazy-looking priests and monks seen everywhere as well as in Italy. In another sense one can sing, with Colenso, "Nightly I pitch my tent a day's march nearer Rome." It would be like presenting a hungry man without the real pabulum to merely name the countless ancient and modern wonders of this second Babylon without describing them, which in the briefest manner fills a don page guide book. Any of the following objects would occupy the longest letter. The Catacombe, or etties of the dead, with The Catacombs, or esties of the dead, with its 2,000,000 tenants; the enormous marble baths of Titus, Caracalla, and Diceletian; the labyrinthine palace of the Casars; the the labyrinthine passes or the Ussars; the vast and diverse objects collected and being still dug out of the remains of Imperial Rome; the 400 churchis, besilies, forums, etc. Among these the Sistine of the Vationa, where on the celling is M. Angelo's masterpiece, The Last Judgment, Another contains his best execution in statuary.

Moses a breathing statue, a work, superb, colostial, worthy of the cleverest of the 680 gods of pagan Rome. Another has the Holy Steps, believed by the dupes, who still go upon their knees, kissing each step and mumbling a form of prayer, to be the steps up which Christ went to Pilato's bar. This is the place where Luther, when ascending, stopped, exclaiming The Just shall live by Faith, and broke off abruptly. A picture of Mary, etc., inside a glass case, rewards the faithful at the top. Then there are the Vatican aqueducts, Mamertine prison, St. Paul's own lined house, pantheon, the numerous picture galleries, all intensely attractive or curious.

From the world famed Naples you go to Pompeii. In addition to the fine bay and other lovely scenery, Naples is the most lively place on this side yet seen; the stir and crowd on the streets surpassing London or Glasgow, and rivaling Broadway, New York. Population, 500,000. In a museum lives are articles of every kind in use 2000 years ago—collected in vast quantities. In Pompeti itself you walk pround with a Moses a breathing statue, a work, superb,

years ago—collected in vast quantities. In Pompeli itself you walk around with Pompeti itself you walk around with a unique feeling as you see streets, houses, ruts of chariot wheels in the stone pavement, temples, market stalls, in a word, everything as it stood the day it was sealed up, nearly twenty centuries ago!

Having garnered souvenors, as elsewhere, our party start, hence the ascent of Vesuvius.

This is a pretty exciting trip, quite as much

our party start, hence the ascent of Vesuvius. This is a pretty exciting trip, quite as much so ascrossing over the Alps. The tourist can ride on donkeys from here five miles to the base; and then a mile or more up the slope; then walk or be carried on a sort of stretcher by the natives. The upper part of the mountain is covered with loose lava, like peas, which slip from under your feet like coarse sand, only "more so." It is very steep, so that the path goes see-saw like a worm fende. Guides will also pull you along, giving you a rope to hold in the you along, giving you a rope to hold in the

As you ascend, the view behind, toward the bay, Naples, etc., is simply sublime.
The lava pebbles begin to feel quite warm under foot. After several hours hard ingname and pathos begin to feel quite warm under foot. After several hours hard tugging, pulling, resting, and lastly, trembling, as you look furtively behind, the cone or crater is reached. The sulphureous fumes of smoke when the wind blows towards you, almost suffocates. You look down into the seething, hissing caldron, fitly considered by one of the old Pagans as one of the entrances to the infernal regions. Like many other places it soon gets "too hot" for one. You start down; this is the most adventurous part of all. You take a beeline, unless where a precipice deflocts your way. One steps about ten feet each pace, then the lava slides ten more, so that twenty feet is giained each stride. When several persons follow each other, the lava rushes down like a stream bearing you headlong with it, if you choose to let yourself go. Once at the bottom the general conclusion is, "well that will do me for my life, I'll not want to go up again anyhow." I must bid adien for the present to Florence, Venice, and the lakes. ice, and the lakes.

EDINBURGH.

Rev. Dr. Wallace has astonished and shocked the Christian public by giving up his professorial chair and pulpit, and becoming editor of the Scoteman. This paper has ever succeed at everything evangelical or religious. The New York Heraid is modest compared with it. It is said £2000 a year was too clear a "call" to be discarded. The same thing is not unknown in carded. The same thing is not unknown in Canada. A hitherto unknown Prof. Smith Canda. A hitherto unknown Prof. Smith of Free Ch. College, Aberdeen, is getting a sort of Cheap John notoriety a la McLeod et al by broaching hereiteal views, ament the Pentateuch. The Assembly Commission which will meet to morrow here, is expected to deal with him. There are many unsound in their views (ministers) defend. unsound in their views (ministers) defending him.

Edinburgh, Aug. 8th, 1876.

Thoughts on the Future State and Character.

revelation to us. in which He is made known as the Supreme Being; no God beside Him, and His character as being righteous. Heaven, the more immediate ilocality of his abode, and acter the permanent home of his loyal creatures, as being a place of righteousness. He as being a piace of righteousness. He made His creatures upright after His own image. Though unrighteousness—sin: a part of his creatures, fallen angels and man, lost this righteousness, the fallen angels are reserved by the righteons governor in everlasting chains, under darkness, unto the judgment of the great day. Of his the judgment of the great day. Or me free gracs He has made provision for restoring righteousness to all of the other part (man), who will accept of it as his gift. He sent His only son to re-establish righteousness by living, acting righteously, and by making atonement for the unright-eousness of man by suffering its penalty in His own person, and by begetting a longing for and assimilation to His righteousness by His spirit shed forth through Him. ness by His spirit sned torth through Him. There is a time allotted (the present) for accepting this rightcounsess. Death removes man from the scene where this rightcounses is attainable, so far as the present revelation makes known—and there is no intention of another and a better. After death somes the winding ter. After death somes the winding up some of the present revelation—the judgment, when those who have accepted of the righteousness of the Lord, our righteousness, shall be declared to have a justified life. Those who have not accepted of the righteousness provided, but have been developing in rebellion and unrighteousness, shall be swept from God's leyal universe, to a place of confinement and punishment. Now we do not think that confinement and punishment will shange the character of enmity against God, but rather intensity and perpensate it. Surely now is the accepted time, and the time for securing foundation for the hope whill maketh not intensel. Waterick, May 16th, 1876.

Lastor aud Beople.

One Thing Needful,

Many things are earnestly desired. Wealth, rank, fame, office, case, amuse-ment, and a long list of covoled possessions and enjoyments might be shawed. For these the wistful multitude eigh. For these the resolute toil and contend. And these the few whom the world esteems fortunate attain. Many are the objects of pursuit; but one thing is needful.

Strange to say, we very possession which is—not the most excential—but the only essential one, is that which is least desired and sought for by the mass of mon. This would appear incredible did not our daily observation confirm the truth. Alas, our porsonal experience, as each of us examines his own heart, is sufficient to prove how in-adequately we prize this inestimable boom and how feebly we strive to attain it. We are carried away by the quest for inferior things; we are often auxious and troubled lest we fail to secure them, or lest they slip from our cagor grasp. And yet but one thing is needful.

It adds to the marvel that all other objeors, even if attained, fail to satisfy the longings of an immortal spirit. Again and longings of an immortal spirit. Again and again the heart-sick searcher after happiness grasps the coveted prize, only to find that it cannot impart the bliss he seeks. He resumes the search only again to find that he pursues a goal which, like the horizon, flies before him. Yet strangly he neglects the very treasure which would confer both present and perpetual and ever-increasing joy—the one thing needful.

For of all that the human heart can aty, the one thing needful. For of all that the human heart can at-

ror of an that the human hearr can attain, this treasure either is or of necessity includes all that is indestructible. Other possessions perish with the using. This is imperishable. It is that good part which shall not be taken away. Infinite love has not only offered an inconceivable precious gift, but has guaranteed an eternal posses-

tion of it.
The most earnest and indefatigable searcher for other objects may be and often is despointed. He who truly seeks to obtain an greatest of all possessions nover talk. Whosever will, let him come. Ask, and ye shall receive. The promise is sure. We may rest upon it with unshaken faith. Let each one ask himself the solemn question—Is the one thing needful mine?

Pernicions Reading.

The Christian Weekly says truly that "the greatest peril of our times is that peril which threatens our youth from per-nicious literature."

Bays the Earl of Shaftesbury:-"No greater danger threatens us than that greater danger threatens us than that abundant, attractive, idolatrous, poisonous literature, of a sensational character, which is spreading over the whole surface of society."

Bays the Contemporary Review :- "All the garbage that belongs to the history of crime and misery is raked together to produce a moral miasma throughout the land, in the shape of the most vulgur and brutal

The Newark Advertiser thus describes The Newer Advertiser thus describes the character of fiction on which hundreds and thousands of children of America are feeding;—"The subject-matter of these papers is mainly cheap novels and romances, serially produced. They run at great length, in order that an interest once excited may be kent up for the handst of the cited may be kept up for the benefit of the paper. We have counted as many as ten paper. We have counted as many as ten of these continued stories under way at the same time, but a new one is commenced weekly, or thereabouts, in order that the fresh stimulus of novelty may not be lost. The stories are written by men, and, we are very sorry to say, women, who are an monneed by an immeuse blow of trumpets as perfect prodigies, but whose prodigious talents are utterly unknown outside of the periodicals for which they write. The one end and aim of all is, for each to out-Herod the others in working up the sensational: No respect is paid to the laws of possibility or even probability. Pirates and froeboot-ers, brigands and murderers, love and hate, death and despair, are mingled, with as much else as can be crowded into a hot, unwholesome stew, unsuited to any human beings, much less to those whose souls should be like the paper on which we write. and should be written on only with the tenderest care, and with words of gentleness and love."

nal story paper, published in New York, has a circulation greater than that of all the religious week-lies in that city put together.

Two such papers nearly or quite aqual,

in their combined circulation, all the circulation of the religious press of the United States.

What is done to counteract this? Are Christian parents entably careful to keep in their households pure, healthful, attractive Christian literature? Do all who know and deplore the prevalent evil direct their influence, as they should, against it? Do they all receive mie their own families, and seek to have circulated in their neighborhoods, a good religious paper? All can do something in this way; and it is one of the ways, and among the most effectual, of saving the rising generation from the de-moralizing influence of the impure and sensational papers that abound,—United Presbyterian.

Costly Religion.

"And pray, let me hear what is the foundation of your religion?" asked a smart young revivaliet of an old saint, who had grown wrinkled and hoary under the weight of years and trouble. "My son," replied the said woman, "I have raid for my religion on for my salvation, for Christ settled all that long ago; but my religion has cost me a good bit of trouble. It has been cost me a good bit of trouble. It has been very expensive in many ways, inwart and outward, I assure you. Now let me help a little of what your religion has cost you, and then we shall be able to talk about the foundation." The young man said he would call another day, and wait for a more convenient reason to go into all that. But she was a wise old woman, made wise unto salvation by divine teaching. A selligion that cost inching is worth nothing, and those who are brought up by soverales, and those who are brought up by soverales, and those who are brought up by soverales, and those who are brought up by soverales. My Lord, My Saviour, Comesto Me-

A NEW HEMN, BY REV. WILLIAM CCCHBANE, MIDDLE-VILLE, ONT.

Air: Inglesido-From the "Standard."

My Lord, my Haviour, come to mal Thy morey is my only plea; My soul from sin and Satau free-My Lord, my Saviour, come, O, come !

The Son of God ere time began, And yet became the son of Man, To heal the wound no other can-My Lord, my Savlour, come, O, come!

Thou camest from the home above To let me know the Father's love. And their transgressions all remove

My Lord, my Baviour, come, O, come i Thy life Thou gavest on the tree That so redoomed I should be.

And reconciled unto Theo-My Lord, my Saviour, come, O, come i A wound was open'd in Thy side, In which I all my sins might hide; And that in Theo I might abide-

My Lord, my Saviour, come, O, come! i Thy blood alone the new'r contains To cleanse my soul from all its stains: That pow'r shall last while life remains—

My Lord, my Saviour, como 10, como i O, lot Thy Spirit dwell in me, That He may show me things from Thee-In Thy light I shall clearly sec-

My Lord, my Saviour, come, O. como i Author of faith, my faith make strong, Fill heart with joy end lips with song;
I'll cling to Thee my whole life long—
My Lord, my Saviour, come, O, come!

So, while I run my earthly race Guido mo by Thy heavenly grace: In glory, then, I'll see Thy face,
Whene'er my Lord, my Saviour comes!

One Woman's Sphere.

She make no protence to any brilliance She make no proteines to any brilliance. She never has written a piece for the poet's corner in the local newspaper. She has no ambition to vote or hold office, except the office which she has held in her native village for over half a score of years. She never attended a Woman's Rights Convention: and if she had any proportion of her proteins to the state of the second own, she is not so imbued with the princi-ples of the Revolution that she would refuse to pay taxes without representation. She has probably graduated somewhere at She has probably graduated somewhere at sometime, but her only recognized diploma is her own class of infant scholars. She does not read Virgil for recreation; and any member of the senior class at Vassar could puzzle her with problems from Euclid. Her knowledge of political econ-omy is confined to that which makes her queen in her own realm; this she knows as only they know whom experience teaches. There is one book, and only one, in moral philosophy which she has much studied; that is the Bible, and to it she holds with an old-fashioned faith and love that modern skepticism has done nothing to weaken.
She is not a society girl. She does not

She is not a society girl. She does not knew how to waitz or polka; she was probably never inside a theatre, and never heard an opera; she has no skill in the valuable art of small talk; she cannot fiirt a fair, nor toss nor head; nor smile a false smile while the heart frowns with disgust.

She is no "fisher of men," and counts no long line of captives waiting in her train.

She has never married. That sphere which all the good books praise is not her sphere. She has neither husband nor children to see for dren to care for, and neither to care for her. She is in a comfortable home, with competence and comfort secured to her by those who would take no other recompense than her unstinted love, and she might easily, and without reproach, join that quite too large body of women who have "nothing to do." But she would look at you with an amused and incredulous surprise if you were to tell her, in no spirit of flattery either, that she is quite the most useful and important members of the second

ful and important member of the commun ity. Perhaps you would never tell her so. The lawyer, who is now in Congress playing at law making, or the minister, who preaches with a fidelity which a noble life makes eloquent to a more than an admiring, a loving congregation, or the manufacturer, whose mills down in the valley feed a hundred families, would perhaps fill a larger place in your vision. But there are at least eighty little vaters who would put her first in the village—and no one second her first in the village—and no one second. They are the eighty members of her Sab-They are the eighty members of her Sabbath-school infait class. Last week she had them all under the trees in a summer pic-nic, and never a belle rejoiced in the glory of a midnight ball as she did in the delightfully unconscious glory of that afternoon party. They are hers by a triple right—as a teacher in the primary department of the common school, as leader in song and study in the infant department every Sabbath, and as a loving Christian friend through all the week. Hew many there are in the village, growing up to there are in the village, growing up to manhood and womanhood, who have received their first lessons from her lips and life! How many more there will be ere her work is done, if the good Father leaves her to complete it! For years make no impression on her; in the sympathies of childhood she has found the famous and long sought Elizir of Life, and, drinking daily of it, seems to endow herself with a marvellous immortality. And though very year her charge changes—every year new applicants come to take the place of graduates—she is unchanged, and the stream of lite runs by hor, instead of bearing her on its course, as it does most of us. Completed her work will be, however, by and by; and when it is, and she enters through the door which she has opened to through the door which she has opened to so many hearts and lives, and goes up the shining way towards which she has directed so many little feet, no one will be more surprised than she so find, in she choral welcome of an outpouring host, the full meaning of the promise made to the faithful follower of the Lord—the promise of an abundant entrance "into the heaven whose light is the Lamb, and whose glory is that of the full fruition of a self-sacrificing love.—Ohristian Union.

The Old Catholics.

This body of secoders from the Roman Catholic Church, to resuscitate, as their name implies, the earlier forms of Catholic doctrine and order, appear to be making some progress. It is also, year by year, showing more assimilation to genuine Protestantism.

It is now a woll-organized body. third Synod has just been held at Bonn. There were present 31 priests and 70 delo-gales from Old Catholic communities. Dr. gates from Old Catholic communities. Dr. You Schult read the report of the condition of the movement. There are now 85 communities in Prussia, 44 in Baden, 5 in Hesse, 2 in Birkenfield, 81 in Bavaria, and one in Wurtemburg. The whole number of persons belonging to it is 17,208; in Bavaria, 10,110, in Hesse, 1,042, in Oldenhurg, 249, in Wurtemburg, 223. The number of Old Catholic priests is in Germany 60. The rest of the meeting was devoted to the discussion of regulations regarding the ritual. Dr. Schult reported on the metions respecting celibacy. Many opinions tions respecting celibacy. Many opinions were expressed, and it was agreed to pass over all motions on the subject to the order of the day. It was further agreed to leave it to the representatives to decide when the question should again be brought before the Synod. It was also decided that processions were no longer in accord that processions were no longer in accord ance with the spirit of the age, and that, therefore, no new ones should be intro-duced, and that any proposals to change those already in existence should be laid before the representatives.

A correspondent of the Guardian gives the following account of the Swiss Old Catholics, who number 78,880. These are Catholics, who number 78,880. These are actually enrolled members, and there is, outside them, a large body of "Liberal" Catholics, who repudiate the Vatican novelties, but are not so openly aggressive toward Papalism. The Canton of Berne contains the largest proportion of Old Catholics—22,600—and next to it comes Geneva, with 12,000. Only the northern and western cantons have been influenced by the movement, and in some there is but one town and congregation where any hody one town and congregation where any body of Old Catholics exists. Thus in Basel there is one congregation of 4,000 souls, in Zurich one of 8,000, and in the Canton of Neuchatel one, in the manufacturing town of Chaux de Fonds. Besides Berne and Geneva, the Cantons of Aargan and Solo: thurn (Soleure) are those in which the Old Catholic movement has been successful—successful, that is, comparatively; for the Ultramontanes claim to have as, many followers in the Canton of Geneva alone as the Beformers have in the whole of Switzerland. Still, this Canton has eleven Old. Cathelle congregations, and in Genevalure rectors and four curates are at work. It is curious to note that, of these, one rector and all four curates are married, the tor and all four curates are married, the example of Pere Hyacinthe being too strong for them, although they now hold aloof from his circumcised work at Geneva. It is curious also to note that the title, "Eglise Chretten Cathollque," which was at first the badge of the Old Catholle body is now handed over to the following of the eloquent Parisian orator, and the epithet, "Eglise Catholique Nationale" is adopted instead. When the Bishop for this growing Church is elected and consecrated, in the person of Professor Herzog, we may hope that a greater impetus will be given to the Reform movement, and greater accessions be made to ment, and greater accessions be made to the Old Catholic Church in Switzerland.— United Presbyterian.

Country Ministers.

Many people make the great blunder of supposing that our city pulpits monopolize the ministerial talent of the country. It is a very natural blunder for people to make; and yet is a blunder, nevertheless. Every great city has its great men in all professions. But where it has one great man, it has scores of small ones. To one who has served ministerially in country and city churches, the error of the popular estimate is seen. We know of dozens of ministerial brothers, serving in country churches. is seen. We know of dozens of ministerial brothers, serving in country churches, many of them in small, out-of-the-way parishes, who, judged either by the standard of scholarship, or zeal, or of pulpit efficiency, are able to stand side by side with those who represent the highest average of talant in our city pulpits. Indeed. age of talent in our city pulpits. Indeed, we do not hesitate to say that, in our opinion, taking them man for man, the preachers in the country churches, so far as New England goes, will outrank on the average the preachers of the cities. A man must the preachers of the cities. A man must be very strong in his originality; he must he intensely personal in his characteristics, in order to resist those influences in city life which are calculated to level him down ward, in the scale of personal power. In the country, a man can grow naturally. He furnishes the standard of judgment to He furnishes the standard of judgment to his parish, in himself. His development is normal and not artificial. His study of character can'be more thorough, and his knowledge of life, while less varied, less complex, less full, perhaps, can be more individualistic than it can be in the city. There is also a moral education possible to the preacher in a coautry parish that is not possible to one who conducts a great not possible to one who conducts a great swiftly-working metropolitan organization. He who can look out through his study window upon a wide landscape or a stretch of ocean, or who lives within sight of the solemn hills, who can retire at will from the noice of human activity into the sweet and suggestive quietude of nature—has possibilities of spiritual culture which are denied there who live amid the noise and rumble, and narrow prospect of our city streets, Meadows and forests, and the solemn ocean shore, the quiet of the night, and the peacefulness of undisturbed days, can teach one as neither books, nor statues of bronze, nor the sight of human faces cancever.do. #I will lift mine eyes unto the hills from whence cometh my strength" -Golden Rule.

Froude on Scotchmen.

When the historian Fronds was elected Rector of the University of St. Andrew's he delivered an inaugural address, as is cus-tomary on such occasions. The following extracts on John Knox and Scotchmen gen-

extracts on John Knox and Scotchmen gon-erally are interesting:—
"Many years age, he said, when I first atudied the history of the Reformation in Scotland, I read a story of a slave in a French gailey who was one morning bend-ing wearily over his oar. The day was breaking and rising out of the grey waters a line of cliffs was visible, and the white houses of a town and a church tower. The rower was a man unused to such sorvice. rower was a man unused to such service, worn with toil and watching, and likely, it was thought, to die. A companion touched him, pointed to the shore, and asked him if he knew it. 'Yes,' he answered, 'I knew it well. I see the steeple of the place where God first enand my mouth in such where God first opened my mouth in public to his glory; and I know that how weak soever I now appear, I shall not depart out of this life till my tongue glorify His name in the same place. Gentlemen, that town was St. Andrew's; that galley slave was John Knox; and we know that hodid come back and did gloriff God in this place. and did glorify God in this place and in others to some purpose."

In discoursing on the advantages enjoy od by his hearers as educated men to bene

od by his hearers as educated men to bonefit the world, the orator spoke as follows:
"In the first place you are Scots; you
are come of a fine stock and much will be
expected of you. If we except the Athenians and the Jews, no people so few in
number have scored so deep a mark in the
world's history as you have done; no people have a juster right to be proud of their
blood. I suppose if any one of you were
asked whether he would prefer to be the
son of a Scotch peasant, or to be the heir of
an Indian Rajah with twenty lace of rupees,
ho would not hesitate about his answer.
We should none of us object to the rupees, he would not he state about his answer. We should none of us object to the rapes, but I doubt if the Scot ever breathed who would have sold his birthright for them. Well, then, nobility creates obligations; all blood is noble here, and noble life should go along with it. It is not for nothing that you here and we in England come, both of you here and we in England come, both of us, of our respective races; we inherit hon-ourable traditions and memorics; we in-herit qualities in our bone and blood which have been earned for us, no thanks to ourselves, by twenty generations of accestors.

have been earned for us, no thanks to ourselves, by twenty generations of accestors. Our fortunes are now linked together for good and evil, nover more to be divided. But when we examine our several contributions to the common stock the account is more in your favor than ours."

"More than once," Mr. Froude continued, "you saved English Protestantism. You may have to save it again, for all that I know; at the rate at which our English parsons are running. You gave us the Sharts, but you helped us to get rid of them. Even now, you are teaching us what, inless we saw it before our eyes, no Englishman would believe to be possible, that a member of Parliament can be elected without bribery. For shrewdness of head, thoroughgoing completeness, contempt of compromise and moral backbone, no set of people were started in life more generously provided. You did not make these things; it takes many generations to breed high qualities, either of mind or body. But you have them; they are a fine capital to commence business with, and they create large obligations. So much for what you heire obligations. mence business with, and they create large obligations. So much for what you bring with you into the world, and the other part of your equipment is only second to it—I mean your education."

Mr. Froude then passes a high eulogium

on the Scottish parish schools originated by Knox, etc., etc.

"Is Romanism on the Increase?

In answer to this question Ravenstein's Denominational Statistics makes the fol-

lowing statement:

"There are now nearly a million Roman
Catholics in England and Wales, and these are divided according to their nationality thus—English Roman Catholics, 179,000 foreigners. 52.000: Irish. 742.560. This is one side of the subject; now look at the other. In 1801 the population of Great Britain and Ireland was about fifteen millions and three quarters, of whom four millions and a quarter were Roman Catholics, or twenty-seven per cent. of the whole population. Now, the population is nearly thirty-one millions and a half, of whom a little five millions and a half are Roman Catholics, or only eighteen percent of the whole population. In other words, while the Roman Catholics have in-creased at the rate of twenty-eight per cent., the Protestants have increased at the rate of one hundred and twenty per cent. Protestantism has therefore been advancing nearly five times faster than Romanism since the beginning of the present century.

" Knocking Around."

Dr. Dio Lewis having learned the minimum quantity of food on which life can be sustained, advises all young men to marry and settle down in life. His idea is that "until a man is married his life is lacking in that which best developes his manhood." the administers this rebuke to that class who are auxious to see the world before marrying; "Seeing the world as the young man does who has to earn his living as he goos along amounts, to very little. What he does see is nothing that helps him fight the battle of life more successfully. It only keeps him from habits which are in direct antagonism to a direct and happy and auccessful life, and when he gets through 'knocking about,' he has nothing to show for the misspent, years save the habits which he must overcome if he would make: anything of himself. Do you call that gain or loss? So, young man, take the advice. of a man who has kept his eyes open for more years then you have lived, probably, and don't 'knoch ecound.' If you think I have overdrawn the picture, look around "In the leave of the Lord—the promise of "an abundant entrance" into the heaven whose light is the Lamb, and whose glory is that of the full fruition of a self-sacrification Union.

"In best diving the saint's life are those those who have knocked around," and see that of the full fruition of a self-sacrification union.

"No man hath a velvet cross," was life overy assertion, have made concerning the class they passeent. Are they man true nowas them. Only He who givethods you envy? Life, you, boys, 'knocking the class they passeent. Are they man true nowas them. Only He who givethods you envy? Life, you, boys, 'knocking the class they passeent. Are they man true nowas them. Only He who givethods you envy? Life, you, boys, 'knocking the class they passeent. Are they man true nowas them. Only He who givethods you, and I take the passeent of the men you know select the class with the class with the class with the class they passeent. Are they man true nowas them. Only He who givethods in the class they passeent. Are they man true nowas them. Only He who givethods in the class they passeent. Are they man true nowas them. Only He who givethods in the class they passeent the class they passeent. Are they man true nowas them. Only He who givethods in the class they passeent the class they

Random Rendings.

RECEIVE Christ into your heart, and He will receive you into His Kingdom.

Where there is much provision for the flesh, there is commonly little repast for the mind.

THAT which gives us occasion for sorrow should give us occasion for prayer, Henry.

Ir we would have God to be careful of us. we must be careful of the things He has committed to our trust.

When we permit the world, the flesh and the devil to enter the heart, everything that is good walks out. Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly at.

Said one man to another, " If it wasn't Sunday, how much would you take for that lumber?" "It it wasn't Sunday, I'd tell

you," was the proper reply. A courtier riding with his sovereign amidst the acclamations and splender of a triumphal procession, asked him, "What is wanting here?" And very emphatic was the reply, "Permanence."

Ir man would become innocent he must become obedient. Some individuals pro-fess to give themselves to the Lord, but not to the brothren. We should spend for the brothren as wall as be spent.

THE average length of human life certainly does not exceed forty years. In this time the first tenth is consumed in idle inancy, while ten hours a day throughout life are required for eating and sleeping.

Do you feel that you love Christ?" was asked of an aged and dying Christian, "Dottor than that,"was the reply; "Christ loves me." Rest in Christ's love to you, rather than in your love to Him.

The name only of Christ does not make a Christian, but he must also possess the truth as it is in Christ, for many there be who walk in Christ's name, but few who walk in His truth.

Ir a minister has that love of study which would lead him to redeem the time, a country church is best. But there are few men who will study except under pressure. Rubbing against people keeps one alive. Thornwell.

No MAN has a right to consider himself on the road to heaven any further than he is rendering to God present obedience; and no man who is willing to turn with hearty repentance from his past transgressions need despair of forgiveness and salvation.

WHEN a Christian man complains that he is full of doubts and fears, and has no joy in the Lord as he used to have, and no en-joyment in prayer or labor for Jesus; if you find out that he neglects all week-night service, never goes to prayer-meeting, reads anything rather than his Bible, and has no time for meditation, you need not inquire further into his spiritual malady.

O, what a blessing is Sunday interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath holy. I can truly declare that to me the Sabbath has been invaluable.—Wilber-

O, ir Christians only knew what floods of light Christ pours upon the Word for those who trust in Him alone for it, methinks who trust in Him alone for it, methods there would be many more illuminated Bibles in the world, and illuminated pulpits too! And if all knew the sweet effalgence shed forth upon the truly trustful soul in prayer, there would be fewer dark closets than there are.

Be ye then as friends to these friendless, Be ye then as feet to these lame To the week ones whose sorrows are endless, Before they can give them a name, Who are branded with brands that they know

Even poverty, sickness, and shame.

i. Bereafter, with angels to teach them, Their lives will be cared for, and bloom But your kindliness then cannot reach them. Only here for your love there is room; Let them know what it is to be cared for, Before they go down to the tomb.

"Ir is perhaps one of the evil tenden-cies of the age," says Dr. Charles Hodge, "to push religion out-of-deors; to allow her no home but the street or public assembly; to withhold from her all food except the excitement of loud professions and external manifestations. This is to destroy her power. It is to cut her off from the source of her strength, and to transform the meek and holy visitor from heaven into the noisy and bushing inhabitant of earth. It is so much easier to be religious outwardly than inwardly; to be active in church duties than to keep the heart with all dilligence; that we are in danger of preferring the form of religion to its power."

WOMAN'S work for Missions is constantly assuming new importance. At home, it proves to be one of the most powerful auxilliaries ever summoned to aid in awakening attention, arousing interest, and induc-ing contributions. In heathen lands, it has called into operation a vast system of agencies, before almost unknown, but which aids powerfully in helping to evangelize the natives, among whom it is employed. The Board of Foreign Missions of our church, reported that last year the Woman's Societies contributed not less than \$60,000 to aid ties contributed not less than \$60,000 to aid on their work. The American Board reports, that in the first four years of their present financial year, over \$34,000 were contributed for their assistance. The labors of the ladies employed by the Societies in heather lands are signally ble sed. The jealousy between the sexes in nearly all the countries with a low grade of civilation, or rather the jealousy of the male owners of the zenama or harm, precluded the accountries with a low grade of the latest owners of the zenama or harm, precluded the access of the regular minister of the Word. But the lady missionary finds a warm and ready welcome. She can teach warm and resuly welcome. She can reach a thousand home-arts, which will benefit and delight those whom she vints. They soon learn to honor and long for her civilination, refinement and religion. And so the Garatte process. the Gospel operator; its allent leaven permeating among the inert, unexpecting, but 'Divisely prepared world, till the whole is leavened.

Our Moung Holks.

The Arithmetic Lesson.

(OHILD STUDYING AT AN OPRH WINDOW.) Two times leven are twenty-two: Kitty, don't I wish 'twas you Bload of me, had this to do?

Two times 'leven are twenty-two. Three times 'leven are thirty-three; Robin, in the apple free, I hear you, do you hear me? Three times 'leven are thirty-three.

Four times leven are forty-four; How the sunbeams speck the floori Four times 'leven are—what a bore! Four times 'leven are forty-four.

Five times 'loven are fifty-five: Swallows i swaltows i skim and dire. Making all the air alive: Five times 'leven are fifty-five.

Six times loven are sixty-six: Tip, for shame, sir! Pretty cuicks, Don't you mind his sancy tricks; Bix times 'loven are sixty-six

Seven times 'leven are seventy-seven; Thore, now, Kitty, you can't even Say the first—"once 'leven is 'leven;" Seven times 'leven are seventy-seven.

Eight times 'leven are eighty-eight; Some one's pulling at the gate: Hark! it's Bossio, sure as fate! Eight times 'leven are eighty-eight.

Nino times 'lovon are ninety-nino: Coming, Bessie! Ain't it fine? That's the jast one in the line! Nine times 'leven are ninety-nine

Rules for Table Etiquette.

1. Do not keep other's waiting for you either at the beginning or close of the

2. In passing your plate to be helped, retain the knife and fork.

8. When asked for your plate do not

4. When drinking do not look around.
5. Use your knife and from the first transfer and transfe shove, but hand it. 5. Use your knife only for cutting food or spreading butter, etc., do not put it to

your mouth, or to your lips.
6. If you find anything unpleasant in your food, put it aside as quietly as possible, without drawing the attention of others

7. Do not open the lips, or make unnecessary noise in chewing.

8. Do not rest the elbows on the table. 9. Do not speak when the mouth is full.
10. Brush the table neatly before bringing on the desert. 11. Converse on pleasant subjects with

those near you. 18. Never leave the table before others without asking the lady or gentleman who presides, to excuse you.—Boston Culti-

Out of Reach.

Jessie McDonald was hard at work at the wash-tub one day, when her little son Fergus, came rushing into the room, crying as if his heart would break.

"Daddy'll die up there," he sobbed; "they can't get him down."

"Die! up where!" exclaimed Jessie,

wringing the scap off her hands and wiping them on her apron.

"On the top of the factory chimney; the rope has slipped down, and they can't get up another, and the ladders are all too

Jessie flew out of the house and ran to the foot of the new factory chimney, round which a crowd of workmen were gathered in loud discussion. On the top of the chimney stood McDonald, far beyond the reach of help to all appearance. When the staging was taken down, he, the most skillful of the workmen, had been left to do some last bit of work. By a strange accident the rope by which he was to let himself down had slipped and fallen where it

lay in a heap.

Jessie covered her eyes with her hands. "Lord help me!" she prayed from the depths of her anxious heart. A sudden thought came as an answer to her prayer.
"Angus," she called, "unravel your stocking, man, and tie a bit of mortar to the yarn, and let it down to ma.

Off came one of Augus' blue socks, knit of the best yarn, spun by Jessie herself. He raveled it out, tied on the mortar, and let it down to the ground.

Meanwhile Jessie had sent for a ball of Stout twine. The end of the twine she tied to the end of the yarn.

"Now, draw the yarn up slowly," she said. Angus followed her directions; as the yarn went higher and higher, she let out more twine from the ball in her hands. What steady hands they were ! no tangling of the twine or dropping of the ball. If of the twine or dropping of the ball. she had been unrolling a clothes line, she could not have done it more quietly. At last Angus called out, "Alt right; I'vo got the twine; now what are you going to do."
"Tie on the rope," exclaimed Jessie."

There was not a sound among the crowd you could have heard a pin drop; as with breathless interest they watched Jessie at

She tied the rope and the twine together as firmly as a sailor could have done. Eager eyes watched it a cend higher. higher, higher, until Angus called out, right; I've got the rope; stand from under.'

He secured the rope, came down hand over hand—ah! one can't tell about such a thing! The workmen cried like children, ressed around Augus and Jossie with words of praise and affection. Then some one wiser than the rest said, "Let them go home alone." And in the little kitchen the husband, wife and child knelt and thanked God that their hearth was not

Poverry pinches, but not half so hard asvice. The one wounds to heal, the other leaves an ulcer.

A BEAUTIFUL custom prevails in the Ban de la Roche, the parish in which the devoted Oberlin spent fifty-nine years of self-denying labor. At the point in the Sun-day service, when the Lord's Prayer is re-peated by the congregation, the church bells are rung in order to notify the sick and others who are absent, and so enable them so share in this part of the worship.

Subbuth School Teacher.

Introductory Classes.

The meeting of superintendents and secretaries of Auxiliaries at the Sunday School Union on Tuesday last was on such an important subject, and was so well attended as to justify the length of our report. It was an engage of considerable port. It was an earnest of considerable interest that so many representative work-ers came in obedience to an invitation to meet and talk over the desirability of establishing local introductory classes, and it was an evidence of progress made that no objections were urged against their formation.

At first the idea of a normal class may be sumewhat formidable, and may seem to savour of an educational agency, much beyond the capacity of the ordinary senior scholar; but the subject only needs to be examined to prove how simple and how clastic such a class may be made. The first requience is to find a man thoroughly impressed with the importance of raising the standard of teaching in Sunday Schools, thoroughly convinced that the present educational advantages of children imposes heavy responsibilities on all friends of the Sunday School. He need not be a trained teacher; he need not even be a teacher at all now; there are many men of culture in our churches who might be fully competent to conduct a class through the earlier stages of a normal course, and who would be able to call in the help of some well-disposed day-school teachors for instruction in the art of teach-ing and of managing a class. We feel that to a much larger extent than at present the co-operation of earnest, pions dayschool teachers of both sexes might be se cured for our normal classes during the wook. And even if we were not able to secure from among them leaders of such classes, it would be scarcely possible to consult them as to any department of school management without gaining valuable information. To obtain indeed the services of a trained normal class teacher it might be necessary to romnuorate him; and we do not know how money might be more profitably spent than in providing a course of lectures on the art of teaching. After such a course many might feel themselves encouraged to undertake the conduct of introductor classes.

troductory classes.
Where individual schools are strong enough to start such classes, it would be well if they made them known and invited any from smaller schools to join them; of course where they were formed by auxiliaries of local Unions every effort would be made to secure a large attendance. But, as was said at the Conference, it is not necessary to have a large number as a nucleus; the conduct of the class is so simple and so inexpensive, that at class is so simple and so inexponsive, that at considerable number as a minimum is not necessary, either for the sake of efficiency or on the ground of cost. With the Introductory Class Text Book, and such other works as the Sunday School Union recommends and supplies at half-price, we are quite sure such classes may be formed more simply and inexponsively than is generally supposed. We are not all W. H. Grosers, or B. P. Pasks, but most of us are able to follow out the ideas they have adable to follow out the ideas they have advanced; and as they have done so much in the way of direction and guidance we should at least make a determined effort to realize that which every earnest friend of Sunday Schools desire-an abundant supefficient and thoroughly equipped teachers.

A tract which the Committee has pre pared, and which may be had gratis on application, Suggestions on the Formation and Management of Normal and Introductory Classes, will give much information, and confirm our remarks as to the facility with which such classes may be formed.—London S. S. Chronicle.

Wanted-Substitutes

If teachers were polled whether their Sunday Schools should be closed during the summer months, as is frequently the case in America, an almost universal protest would be raised; and yet many of these teachers think nothing of leav-ing town without providing substitutes. Some schools, at this season of the year, are so denuded of teachers, that, so far as the officers and teachers who remain are concerned, it would be a more humane zitaan of one school where the scholars, left without teachers, are sent home; and though we may not all be ready to adopt so summary a measure we have all felt the inconvenience of classes that have been so left. If teachers, when absent without providing substitutes, would reflect that their scholar are probably adding to the disorder and centusion of the school, or are else added to other classes already sufficiently filled this warm weather, they would leave no stone unturned to get their places supplied.

There are those, however, who do make every effort, but are unable to get substi-tutes. What are they to do? To forego their holiday? Clearly not. They can only give the superintendent ample notice of their intended absence, and of their inabil ity to supply their places. And what is he to do? Often has he to make inroads on the senior classes, and interfere with them by removing the most helpful scholars, but who are nevertheless unpropared as teach ers : or elso he turns two or three shenherdless flocks into one huge fold, and attempts to touch them all himself.

But there is another course open to him and one that should be recognized by the Church. He should be able to appear to various members, not habitual teachers, but who should be ready on an emergency to act as such. He may be able to ask some who can assist him, but it should not be left entirely as a matter of personal appeal on the part of the superintendent. It is the duty of the church to supply the school which is part of herself with all that is requisite for its conduct; and if. as a rule, the superintendent is able to manage with his ordinary staff, the church should be only too ready to assist in seasons of undue pressure. During the holiday sea-son, for instance, the minister might alsnounce from the pulpit the exigencies of

the school, and prge these who were able to offer their services to the superintendent. Probably one or two such announcements would suffice to place at the disposal the neocceary force; and the members thus as sisting would be likely to become interest-ed in the cohool.

It reoms a poor return on that part of the church, that those who from Sunday to Sunday are doing her work should not, when occasion requires, be able to feel that their places would be cheerfully supplied.—London S. S. Chronicle.

Concerning the international lesson system, we on this side of the Atlantic are more interested in its extension than in its origin. That we are most anxious to hear is that its advantages are becoming universally recognized, and that the Church of Eng-land Sunday School Institute and the Wesleyan Sunday Behool Union see their way to its adoption. It is sometimes felt that a system of lessons drawn up for universal acceptance must prevent attention being given in the schools of doctrinal or denominational differences. To remove such an objection, we are glad to be able to quote the words of Dr. J. H. V.ncent, one of the originators of the International Lessons, in h's recent annual report to the Methodist Episcopal Church. He

says: "I have insisted upon the ti orough indoctrination of our youth as Melhodist Episcopal Christians. I have mingled the Sunday School workers of other evangelical churches, have attended Union, State, and General Conventions, usually at the earnest solicitations of resident presiding elders and pastors own church, and from an unalterable conviction that the true way to spread Christian holiness through these lands is Christian nonness throngu these lands is for each denomination to stand up boldly and pronounce unequivocally in favour of its honest convictions, and, at the same time, for all to come together as often as possible, that the true fraternity of bolievers may be promoted, the power of Protestant unity enhanced, and the spirit of true charity toward each other increased."

Surely this ought to satisfy the staunchest advocate of denominational teaching. -S. S. Chronicle.

The Sick Chamber.

Health and the sun have been always sung and praised. We will now celebrate sickness and shade. We will celebrate thee, bodily sickness, when then layest thy hand on the head and heart of man, and sayest to the sufferings of his spirit, "Enough!" Thou art called on earth an evil; ab, how often art thou a good, health and the head and the shade we have been supported by the same will be head. ing balsam, under whose benign influence the soulirests after its hard struggles and its the soulirests after its hard siruggles and its wild storms are still! More than once hast thou prevented suicide and preserved from madness. The terrible, the bitter words which des ... by the heart are by degrees obliterated during the feverish dreams of illness; the terrors which lately seemed so near us are drawn away into the distance; we forget, God be thanked, we forget; and whom at last we rise with exhaust tance; we forget, God be thanked, we forget; and when at last we'arise with exhausted strongth from the sick bed, our souls often awake as out of a long night into a new morning. So many things, during the illness of the body, conspire to soften the feelings; the still room, the mild twilight through the window-curtains, the low voices, and then, more than all, the kind woods of these who surround us their words of those who surround us; their at-tention, their solicitude, perhaps a tear in their eyes; all this does us good, does us essential good. And when the wise Solo-mon enumerated all the good things which have their time upon the earth, he forgot to celebrate sickness among the rest.—
Bremer's President's Daughter.

The First Europeans in Japan.

Europeans first set foot in Japan in 1542. They were three Portuguese sailors, who, in the language of the Jesuit fathers, "breathed into the Japanese atmosphere the first breath of Christianity." Missionaries soon followed, notable among whom was Francis Kavier, and in the course of half a century so numerous were the converts that one might fairly hope that in a few years the whole empire would be Christianized. But the Shogun Hiddyoshi, who had learned of the Portuguese and Spanish conquests in India, grew suspicious of the new decirines, and instituted a violent persecution of the Christians, which ntinned hv it was alleged that the native Christians had entered into a conspiracy with the Porluguese government to overthrow the imperial throne. The whole sect was re morsely crushed: all foreigners were expelled from the empire, excepting the Dutch, who had sided the Shogun, and who were allowed to keep up a trading establishment on the little island of Doshims, which they were not allowed to leave, and where they were in effect prisoners, only three vessels being allowed once a year to come to them from Holland. Weary must have been the watch of these exiled traders as they paced along the shore of their little prison, straining their eyes in gazing over the blu to catch the first glimpse of the white sails which were to bring them some tidings from the world without. From this time dates that system of jealous seclusion which for more than two centuries kept Japan a sealed book from the rest of the world. Yet during all this time the empire enj yed profound tranquility under the system of dual government, which had in effect been instituted as early as the twelfth century, but had been brought to perfection by lyoyasu and his grandson Iyemitan. The introduction of Unristianity and its com-plete extermination form a thrilling episode, but, after all, only an exisode, leaving behind it no trace of the history on Japan and its institutions .- A. H. GURRNTRY, in Harper's Magazine for September

Don't complain of the selfishness of the world. Deserve friends, and you will get them. It is a mistake to expect to receive welcome, hospitality, words of wheer, and help over rugged and difficult passes in life, in return for gold, selfishness, which cares for nothing in the world but self. Cultivate consideration for the feelings of other people, if you would not the feelings of other people, if you would not the feelings of other people, if you would not the feelings of other people, if you would not the feelings of other people, if you would not the feelings of other people, if you would not the feelings of other people, if you would not the feelings of the feelings of

* 2 . *

What to do with the Newspapers.

If Daniel Webster said that he had never taken up a country newspaper and glanced it through without learning scenething worth knowing, he certainly put country editors under lasting obligations to him by the remark.

It requires no great array of argument to prove that ours is the newspaper age. "Every other thing" is a newspaper. Alto prove that ours is the newspaper age. "Every other thing" is a newspaper. Almost ever four corners, of any pretensions to greatness whatever, has its printing-office. A village without a paper, now-adays, is deemed scarcely worthy to have a post-office. And if such village stop short of two, the one to asperse and blackguard the other, it is almost a marvel. There are religious, political, literary, story, scientific, musical, andeducational papers general; independent and partisan papers general; independent and partisan papers; good and bad; learned and unlearned; pure and impure; great and small. Newspapers are the burden of cur made; they glut the pest-office bexes; they strew the sitting-room tables, greatly to the dicturbance of the good h usewife's orderly nature. Newspapers are multiplying. Every little while the learneding of a fresh one of some description is announcement leads deubting people to wonder that so many can be sustained, and to wonder how the new aspir ant hepes to live. But it ing its vary into favour with somebody. It helds what it gets by an advoit use of the "inwa respecting newspapers," and gets what it can by head and be vereds, and in process of time. ing newspapers," and gets what it can by hook and by ercok, and in process of time, we are assured, it has reached a "paying circulation," There are monthlies and semi-monthlies, wooklies and semi-wook-lies, dailies and semi-dailies.

Rov. William Fraser, LL.D., tells us what we cannot doubt is too true, when he says "The daily newspaper is making book study raror than hitherto. It is felt in ten thousand instances to be distasteful and difficult. The subtle influence of the daily paper is telling on our thoughtful-

Lamartine certainly uttered a startling prophecy, and one that seems to approach fiffilment, when he said "Before this century shall have run out, journalism will be the whole press, the whole of human thought. Thought will not have had time to ripen—to accommodate itself into the form of a hock. The healt will not have form of a book. The book will arrive too late. The only book possible, soon, will be a newspaper. Reflections of this kind are often sug-

gested to thoughtful minds by the increase of periodicals, and the growth of that form

of poriodicals, and the growth of that form of read ng-taste to which they are adapted, and to which they cater.

That superficiality of knowledge, defective mental discipline, impatience of close application to difficult though important subjoots, and a surfeiting of the mind with thin and unnutritious soups, rather than a healthful feeding of it on solid food, will be the result are constant. healthful feeding of it on solid food, will be the result, no one can fail to forsee. But if the newsyaper is destined to supplant the book, then let it become as nearly a substitute for the book as possible. Thus it must furnish nature and thorough discussions of weighty subjects. It must go beneath the surface, and lay open the roots of things. As Jacob must be like Esau to secure the blessing, so the paper must be like the book, prepare, by a process of mental chemistry, such concentrated and desiccated food as through the newspaper will be adapted to the multitude.

ed and desicated food as through the newspaper will be adapted to the multitude.

What the newspaper shall be in literary and moral qualities, depends on the people. The demand must give character to the supply. It is said that the publisher of one of our largest magazines, once remarked that were he to make a better or a worse magazine, he would lose a hundred thousand by the change. He had studied carefully the grade on which the largest demand would be found. To meet that demand was "business." Though the press ought to make the people, it is practically true that the people have, to a considerable extent, to make the press; for while it is in a measure educational, philanthropic, religious, it is also no small degree secular, and looks well to the best degree secular, and looks well to the best chance and largest profits.

chance and largest profits.

Every family should have from one to a dozen newspapers. First, a good religious weekly is a necessity to every Ohristian household. It is like the morning dew to vegetation. Its influence is a potent, silent, constant, gentle influence, molding the character of each member of the home circle, beguiling with saushine and entertalnment many an hour, and producing a more intelligent and fine type of Christian life than could otherwise be attained. This paper should, other things being equal, be exponent of the accominational inwhich the person belongs. Be this as it may, a good religious paper should take rank No. 1 in any Christian home. It is a sad fact that what should be, is found not to be, in many an instance.

A good religious paper is also a good news, literary, and political paper. But for ampler reading on these subjects, and all the specialties, there are plenty of urnals of merit and unexceptional tone. To have a house well supplied with these, is a sign of intelligence and cultivation without which, in these days, any dwelling has only the most dreary and barren as pects of a home.

But what shall we do with the papers Read them all, verbatim et literatim? This would, like eating through an entire bill of fare, be impossible. Some articles are to be glanced at, some to be sketched through, some to be read carefully, and a few in each paper to be not only read but clipped out and laid aside for the serap-

The goran hook is therefore a logical in feronce from the newspaper. It is a sort of savings bank, in which the accumulations of a careful reader may be deposited, where "moth cannot corrupt nor thieves break through and steal."

In making a scrap-book any person may become an editor and a compiler, at least, and this is not a very great remove from being an author. Next to the power to write, is the power to write, is the power to that which others have written. By looking through a look which another has read and marked, or by inspecting a museum of selections which he has thrown into a

scrap-book, we may somewhat minutely read the person's churacter, though we have

read the person's character, though we have never seen him.

Economy of time is needful in the reading of the papers. This age has acquired the reputation of being a swift age. Speed is an element of saccess. Time is money at a high rate of interest. "What thou doest, do cuickly," is the precept which admits of smataut application is this time of fact mail trains and intensification in everything. bverything.

The best economy of time with a news-

The best economy of time with a newspaper, is to take from it on the first reading all that is worth taking, so that it will never have to be looked up and scanned over a second time. Itead that which requires but casual notice first; if the of interest to the family, read it aloud; then concentrate attention on that which is not to be retained verbatem, but by attention wrongs into the general stock of knowledge, so as to be available over afterward, upon occasion. Let this be like the cash ledge, so as to be available over afterward, upon occasion. Let this be like the cash which one carries in his portemonnaic for daily use. But that which is to be laid aside in the bank, for future use in meditation, in writing, sermon making, speaking, cut out as you go along. Let the real value of the paper be indicated by the number of holes in it when you are done. There is but one suggestion more to fluish this article; which, by its length may forfeit a place in any scrap-book, if indeed it ever sees dayight on the printed page. This closurg suggestion is that clippings should be rigidly classifed. Mr. Moody tells us that he keeps a number of envelopes marked for scraps on certain

envelopes marked for soraps on certain subjects, and puts all selections into the onvolopes marked, respectively, for them.

Thus he is all the while preparing his sermons. In the scrap-book, let pages be marked, with as many distinct headings as there are subjects on which the selections are made, and place each sorap under its appropriate heading. Thus an almost costless literary treasure will be amassed, and in some emergency, when in haste you desire some choice thing you saw once in a nawman. a newspaper, instead of worrying to no purpose, you escape the worry, and in a moment put your hand upon the very waif that meets your emergency. Manyi a time you will have occasion to say, "How glad I am that I have kept a scrap-book."— Selected.

THE JAPANESE.—The Japanese Age a mixed race, formed mainly by the amalgamation of two distinct stocks; one of which, styled by Mr. Griffis, the Yamato, from a province of that name in Central Hondo, came apparantly from the south, and long came apparantly from the south, and long before the Christian era, were in possession of the southern islands, from which they set out for the conquest of Hondo, which, with Yezo, was peopled by a race contemptationally styled chisu, or "barbarians," which had decended from the north-east of Asia, and are identified with the Aines, a remnant of which are still found unmixed in Yezo, and are occasionally to be met with in the capital. Mr. Griffis gives a characteristic portrait of one of these. The complexion is a dark brown; the eyes not set obliquely; the nose low, with rounded lobes; the mouth large; the hair black and abundant, clipped short in front, but falling in shunclipped short in front, but falling in abundant, clipped short in front, but falling in abundant masses over the back and shoulders; the beard and mustaches unusually long and thick. They are emphatically a hairy race, the entire body of the males being sometimes covered with a fell of hair any long. The hings are the statements. inch long. The Ainos are the stock-upon which the other races have been graffed, which the other races have been gratted, and whose language forms the basis of Japanese of to-day, compelling the numerous words which have been adopted from the Chinese to conform to its own laws of construction, somewhat as the Saxon musters the Latin element of the English language. "The Japanese woeshular" says The Harbonse somewhat as the Saxon masters the Latin element of the English languago. "The Japanese vocabulary," says Dr. Hepburn, "has been greatly enlarged and enriched by the introduction of Chinese words, all taken from the written language, and not from the colloquial, which has never been spoken in Japan. So extensively have these words been introduced that for almost suvery parties words the International Control of the Control these words been introduced that for almost every native word the Japanese have an equivalent Chinese word. But in common usage the names of things, family relationships, and the words which express the wants, feelings, and concerns of everyday life, are for the most part native words, while the technical, philosophical, and scientific terms are Chinese."

The distinctive types of the two races are still apparent among the Japanese. In goo the mag oval face, with prominent, well-chiseled features, deeply sank eye-sockets, oblique eyes, long, dro ping elevated and arched eyebrows, high nurrow forched, round nose, bud like mouth, and pointed chin; contrasting strongly with the round, flattened face, less oblique eyes almost love with the cheeks, and a reight ness, expauded and turned up as the tools, which prevail among the agricultural and labouring classes .- A. H. Guernsey, in Harper's Magazine for September.

IF a refiner can from mix- i gold, silver, iron and tin, bring sac a that apart and pure by itself—though the flosh of man be among a thousand worms, cannot God bring the flesh again by His power.-

A SYRIAN convert to christianity was urged by his employer to work on Sunday, but he declined. "But," said the master. but he declined. "But," said the master, "does not the Master say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull it out? "Yes," answered Hayhop, "out if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell that ass."

If a reflective, aged man, were to find at the bottom of an old chest—where it had lain for fifty years—a record which he had written of himself when he was young, simply and vividly describing his whole heart and pursuits and reciting verbatim many passages of the language which he sincerely uttered, would be not read it with more wonder than almost every other writing could at his age inspire? He would more wonder than almost every other writing could at his age inspire? He would lose the assurance of his identity under the impression of this immense dissimilarity. It would seem as if it must be the tale of juvanile days of some ancestor, with whom he had no connection but that of name.—

Forler.

British American Bresbyterian. 102 MAY STREET, TORONTO.

FOR TERMS, ETC., SER EIGHTH PAJE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

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

should be in the hands of the Editor not later than Tuesday morany.

All communications instruction companied by the writer's name, otherwise they will not be insorted.

Articles not accopted will be returned, if, at the fine they are sent, a request is made to that offect, sud sufficient postage stamps are onclosed. Manuscripts not seaccompanied will not be preserved and subsequent requests for their return cannot be complied with.

British American Bresbyterian. FRIDAY, AUGUST 25, 1876.

INTERNATIONAL EXCHANGE OF PULPITS.

It is neither our purpose nor desire to claim originality in writing upon an Exchange of Pulpits as between the clergymen of America and those of the Mother Country: The idea is so far from new that it is being carried out every year on a somewhat extensive scale. All we wish is as it were to comment upon a movement already begun, and assuming we believe every year newer and grander proportions.

The very mention of this subject brings up the names of many distinguished ministers whom we have cordially welcomed to our shores. The Rev. A. N. Somerville is a present and forcible example of what we mean, though this gentleman is not here in the character of an exchange. That he has drawn in every city and town he has visited immense crowds of eager listeners, that he has delighted every one with the perfervidum ingenium Scotorum of which he is such a living example, that he thrilled the Assembly with his peculiarly fervid elequence, and charmed every one he came near by his genial manner and kindly humor, is proof of the value set upon such visits by our people.

Then how many men we would like to see in our midst, if but for a brief season. In the place of Guthrie, Candlish, Macleod, Eadie, and many others who have given distinction to the Scottish Pulpit, but who are no longer with us, there are the young lights, such as Black, Smith, MacMillan, of the Free Church; Caird, MacGregor, Lang, Wallace, the Macleods, Burns, of the Established Church; Cairns, Calderwood, McEwan, Harvey, and many others of the United Presbyterian Church; Cumming, Dykes, Frazer, Edmund, and a host of ministers besides in England, not to speak of many eminent divines in Ireland. Several of these have already been with us. and we know what they are. Their memory is blessed. Let us hope to see with us again these and many other equally distinguished men, and we have no reason to fear that our people will ever grow weary of such a superior kind of Reciprocity Treaty.

But this is not exactly what we are aiming at. The ministers as a body in the mother country, and belonging to the several denominations that are usually considered as confederate, are superior men. They are as a rule faithful expounders of Scripture, active in every work of benevolence, and interested in everything that affects the welfare of the people. The ministers of Canada may be conscientionely commended for their similar good qualities. Let a system of Exchange of Pulpits be established between the pastors of the old and new world, and it needs no force of reasoning to see its great and abiding advantages. The clergymen themselves would be benefitted. It would give them new life to carry the fruits of their labours across the ocean and sow in other fields. These coming from the mother country would find in our Dem nice and United States scenery that would fill them with wonder and delight. Our own ministers, crossing the Atlantic, would have a new realm of natural beauty in which to revel, and with it the song and poetry which give to it an embodied life. Coming in contact with different manners and customs, with the history, the literature, the Christianity of the country visited, whether on this side or the other, would fill the traveller with food upon which he could work with fresh zeal in his own field for many years. But we are apt to think of this plan of exchange as beneficial only to the favored ministers. We think the people would gain more than their pastors. Think of the good the people of America would derive from the preaching of such a man as Spurgeon? And were this gain multiplied, as we believe it would be, were such exchanges becoming general, the congregations would be roused, stimulated, and even enormously increased.

We do not encourage a selfish view of this matter, when we suggest that a plan of Pulpit Exchange would be the means of bringir many distinguished clergymen from the other side to be permanent occurpants of our pulpits. We do not undervalue our own native ministry, or the varione schools and colleges which are success fully educating our future divines. 'But'

such is the extent of our country, such is its annual increase, the prospect of future development is so great, that there is room for all good and true workers who may come ever to help us. We perceive with pleasure that a church in Montreal has succeeded in thus obtaining a minister from England. It was in this way that Drs. Hall, Taylor, Ormiston, Inglis, and many others were secured by the New York and Brooklyn congregations. The Canada Church is to a large extent made up of men who have come over, and once here, have set'led amongst us. We trust therefore that exchanges will become more systematised in the future, and that more and larger benefits of the kind we have named will be experienced on both sides of the Atlantic.

We call attention to advertisement in another page, relating to the opening for a teacher for the Presbyterian Mission School. Prince Albert, Saskatchewan. The salary is \$700 per annum, and free house.

WE learn that the final meeting of the Accommodation Committee, in connection with the late General Assembly, was held lately in Dr. Reid's office. It was feared at one time, in consequence of the largeness of the Assembly and the length of time during which its sittings were continued, that the pecuniary liabilities of the Committee would be large, and accordingly the right was given to draw on the Assembly Fund up to \$600. It is pleasant to have to state that members of the Church in Toronto, who were unable to entertain in their nomes delegates to the Assembly, put into the hands of the Committee so many and so considerable sums that the whole amount to be taken from the Assembly Fund does not exceed \$870. This result has only been reached through the cordial and active co-operation of all the congregations in the city with the Committee appointed to attend to the matter.

OBITUARY.

In thus announcing the death of the dearlybeloved wife of the Rev. Isaac Campbell, at the early age of 23 years, there is a sadness to the writer as well as to the bereaved husband and relatives. It is always painful to chronicle the decease of loved ones, but this is more especially so when they are called away in the prime of youth, when everything promises fair for a long and useful life. How little did her friends think on the day of her nuptials, just one year and nine months previously, that they would soon be called upon to turn their joy into sadness, and their festivities into mourning. Until within four months she possessed all the bloom and beauty and loveliness of youth, promising, according to natural laws, to live many years, to be a fond husband's sweetest delight, a kind and tender mother, a blessing in the church, and to those with whom she associated. But the All-wise Disposer of events had decreed differently. His command went forth, calling her to Himself. She was the eldest daughter of James Stratton, Esq., late proprietor of the Peterborough Examiner, by whom she was most tenderly and dearly loved. By her many amiable qualities and gentle, loving disposition, she had endeared herself to all who knew her. But the most loved and admired are often those whom God first takes to His heavenly mansions. At the early age of fifteen years she became a sincere and devoted Christian, and from that period her delight was to do the will of her blessed Saviour, who had called her into His marvellous light.

Through an illness of over two months termed it, not a murmur was heard from her, and when she saw her end approaching, she cheerfully said: "Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me. Thy rod and Thy staff they comfort me." About two months ago she was taken ill with gastritis, which proved so obstinate that medical skill could not abate its effects. Five physicians were called in, but to no avail. On the Sabbath before her decease it became evident that her dissolution was near at hand. In talking of it she said she did not fully understand why she was thus to be removed home; but she knew well that God had some good purpose in her death. To within a very short time previous to her death, she talked with her husband and relatives who were with her and when the fiat went forth she said calmly, "I am dying; Lord Jesus receive my spirit." The consolation that she so dearly loved her Saviour and that she is now with Him, may case the troubled minds of bereaved friends, and aid them in bearing the loss of one so dearly loved; and the hope that her early removal to sing, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of Saints:" may be the way He has chosen to bring many sons and daughters unto Himcelf; helps them to say even in this and affliction, "The will be done, O God."

Ministers and Churches.

THE congregation at Kirkwall, wishing to give tangible form to their sympathy for their esteemed pastor, Rev. Isaac Camp. bell, in his sore bereavement, forwarded to him at Peterborough a very gind and sympathising letter, and on the next day a simflar one containing a cheque on the bank for 8140.

Ar an adjourned meeting of the Presbytery of Manitona, hold on the 9th inst. in Knox Church, Winnipeg, Mr. J. S. Stewart was examined and ordained. He was licensed by the Presbytery about a year ago, and since that time has labored within the bounds of the Presbytery. At the ordination the Moderator, Prof. Hart, prosided. Dr. Black preached and addressed the minister, and Mr. Robertson the congregation present. Mr. and Mrs. Stewart left for Palestine after the meeting. Mr. Stewart is stationed there, and owing to the distance from any of our ordained missionaries or ministers, it was deemed advisable that he should be ordained. Mr. Borthwick has arrived, and will proceed at once to the Boyne and Pembina Mountain district, where he is to labor.

Book Neviews.

AN OUTLINE OF THE HISTORICAL EVIDENCE OF THE TRUTH OF THE CHRISTIAN RELI-GION. By Alexander Macknight, Professor of Theology, Haiifax, Nova Scotia. A. & W. Mackinlay, Halifax, N. S.

We are not aware that the "Historical Evidence" has hitherto been presented to the public in a pamphlet of seventy-seven pages at the low price of twenty-five cents, post paid. In this way Professor Macknight's little work has taken possession of ground previously unoccupied; but brevity and cheapness are far from being its only recommendations. It is not by the omission of matter that brevity has been secured. The argument is all there. It is clearly and forcibly expressed; and its compact form is the result of immense labor, and that by a master mind. The last sentence of the author's preface may be taken as a sample of his terse, concise mode of expression; and it may also be taken as a sort of an epitome of the whole book:

"The unbeliever would require a stronger faith in his philesophy than that of the Christian in his Bible."

This is just the thought that floats through the mind of a candid reader as he follows the author's reasoning throughout the book, but especially in the last five chapters although an ordinary reader could never have expressed it in eighteen words. Belief in Christianity is reasonable; the unbeliever is more credulous than the believer; and, certainly, the infidel or the sceptic, who rises from the perusal of this little treatise, an infidel or a sceptic stil. must cling to his own creed (whether that creed be positive or merely negative) with a blind faith which deprives him of all claim to be regarded as exercising free thought, and earns for him the name of fanatic and bigot, which he is, so ready to hurl at others.

We quote two paragraphs from the first, or "introductory" chapter; one to show why the book appears on its present plan, and why it appears at all; and another to state the question to be discussed.

"However, the inductive fashion reigns, and we may as well submit to it, whether we altogether approve or not : just as a sensible man conforms to the head-gear of his contemporaries, though, had the question been an open one, he might have preferred a cocked hat for picturesqueness, or a tarboosh for comfort. This is one reaor a tarboosh for comfort. This is son why the historical evidence of she manifested the most lovely Christian of Christianity requires re-statement in our desposition. Although fully persuaded that she was about to be called home, as she continued the state of the world nine she was about to be called home. teen centuries ago, is distasteful to modern savants. The evidence must be presonted in terms and after a method adapted to the scientific habits of the age. Another reason for attempting thus to re-cast the material composing the historical evidence, is that the ambelief of the present day is more radical in a character than that of reason for attempting thus to the last century, and requires to be met on its own ground."

"We begin, then, with affirming the existence of Ohristendom—a fact as incontrovertible as the existence of the coal measures or of the old red sandstone. And the question we propose for consideration is: How is that fact to be accounted for? What is the origin of the Christian religion? Is it from heaven or of men?"

In answering this question the author shows, by copious extracts from the Christian Fathers and from Pliny, "that Christianity is substantially the same religion as it was seventeen centuries ago: and then he traces it "through the scanty remains of primitive antiquity to the time of its origin."

Chapter II. gives an account of Irenaus and his age, with extracts from his writings; III., Titian and Theophilus; IV. Justin Martyr; V., Papies and the Epistle to Diognetus; VI., Hermas; VII., Barnabas; VIII., Polycarp; IX., Pliny; X, Ignatius; XI, Clement of Rome; XII,

Hallucination, Imposture, Our author disposes of these modes of solution, one by one, in a most satisfactory manner; shews that every one of them calls for "assumptions and explanations that are more incredible than revelation, or incarnation, or miracle;" demonstrates the absurdity of Volney; proves himself much more than a match for the shrowdness of Strauss; and exposes the silliness of Renan. Chapter XVI. treats of the possibility of miracles; XVII, the credibility of miracles; XVIII, The connection between Miracles and Doctrine; XIX, Conclusion.

We have no doubt that the very few typegraphical evers will be corrected in a new edition; and we would suggest that although paper covers are good enough for the flying literature of the day, which is merely read and thrown aside, such a book as this, in order to occupy the position for which it is otherwise well qualified as a vade mecum to the student of Divinity (professional or not) ought to be well and strongly bound.

ZION CHURCH PULPIT: Vol. 2, No. 7, July

These two Sermons of Dr. Cochrane's, entitled "Sentimental Religion," and "The Father's Love," are fully up to the standard. They are polished, plain, and evangelical. The monthly numbers of this publication are sold at 10 cents, and thelyearly volume at one dollar. The publishers are Mr. Jno. Sutherland, Brantford, and Messrs. Adam Stevenson & Co., Toronto.

THE QUARTERLY: A PERIODICAL CONNECTED WITH THE HAMILTON COLLEGIATE INSTI-TUTE. July, 1876.

As the work of a batch of editors and subeditors, who are probably not far into their teens, this magazine is exceedingly creditable. The present number contains quite a variety of interesting matter. At present we have only time to notice a translation of a "Bear Story" from Victor Hugo. We do not know whether it is a good translation or not, because (without mentioning other reasons) we have not the original to compare it with; but it is an excellent English composition. Lawrence Sterne could not write better English; even when writing not the thoughts of another, but his own. We hope the youthful editors will go on and prosper. As a preparatory training for whatever sphere of intellectual effort they may afterwards enter upon, we do not know a better exercise.

Concert for Prayer.

Editor BRITISH AMERICAN PRESETTERIAN. Sir,-The following letter was recently addressed by one minister to another, and is now made public in the hope that its object may thereby be greatly furthered. All will acknowledge the need of such an outpouring of God's Spirit as is sought. The want of rain after the prolonged drought of the present season could not be more evident. May God give us a deeper sense of our great need, and lead us to put Him in remembrance of His promises, and cry mightily for their fulfilment, and "give him no rest" till it be obtained. Were this the manner of our prayers, the answer would scon come. And have we not already, for our encouragement, given to us gracious droppings in many parts of the field, which seem to foretoken a plenteous rain. Let our prayers unite to draw the blessing down.

MY DEAR SIR,-A few of the ministers of our Church have for some time joined together in a union for prayer. The hour of sight on Saturday evening has been fixed. Each one has agreed, at that hour, to set apart a portion or the whole of the hour between eight and nine, for prayer—of course private—for the outpouring of the Holy Spirit upon the congregations, as well as ourselves, having on each Saturday evening a more special reference to the work of the following Sabbath.

The subject was mentioned during the

sitting of Assembly, at one of the morning prayer-meetings in Bay St. Church, at which you were not present.

Do you approve? and are you willing to join? If so, will you be so kind as to com-municate with any of your friends you think might be disposed to join too?

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

Hoping you may feel free to unite, I am, my dear sir, Yours in the Lord,

On Singing.

In his Yalo lecture, Dr. Taylor speaks as

In his Yalo lecture, Dr. Taylor speaks as follows of congregational singing:

"Stick to the tunes that go well in the great congregation. Thus only can enthusiasm for singing be developed. I would always read the hymn appreciatively and distinctly, and then sing with the congregation. Do not allow the bringing up of notices that they improve the singing should be disturbed. at that time; singing should be disturbed no more than prayer. The last hymn should gather up into it all the inspiration of the occasion. If that drags, you may generally conclude that you have failed in

Some of these are good suggestions, and among them that one relating to order and reverence during the singing is particularly valuable. With many persons the idea seems to prevail that singing is only en-gaged in for the purpose of filling up, and giving people an opportunity to get ready for the other services, or discreetly to get out of the house. It is a time for making fires, for fixing windows, for consultations, and for doing up all the spiritual chores and errands which are considered necessary The Apoetle John; XIII, Matthew, Mark, Luke; XIV, Paul and Peter. Chapter XV, is compled with the four sceptical solutions of the problem, "What is the stained of the Christian Religion, vis: Myth, L gend, but, little spiritual pleasure and profit.

Presentation to Rev. J. A. G. Calder, Orono.

At a meeting held in the Presbytorian Church in this place on Wednesday evening, August 9th, the temperance people of the township of Clarke presented the Roy. J. A. G. Caldor, who has resigned the pastorate of the church here, with a purse of \$250, and the following address which was read by J. R. Anderson, Esq., of Kondall. To the Rev. J. A. G. Calder:

REV. AND DEAR SIR, -The temperance

people of Clarke having learned that you have resigned the pastorate of this church and are about to remove from this place, cannot allow you to go without conveying to you our sincere regret at your removal.
We are not among those who believe that this age furnishes no moral heroes. The number of those who act from principle is not as great as it should be, and yet as opportunities present thomselves, men, good and true, come forward and take the lead in great moral and social refering, such as the we in which we have been engaged. In the face of opposition, and engaged. In the face of opposition, and often at considerable personal sacrifice, they persoveringly pursue the course which their conscience approves. Your own action amongst us for some time past confirms us in the opinion that the moral heroes are not all deal. The martyr spirit still lives. Regardless of the opposition was have met of the personation was have met of the personation. position you have met, of the persecution you have endured, and of the base calumgies that have been uttered, you have continued to denounce as a great and growing ovil the sale and use of intoxicating drinks, and have followed up that denunciation by active efforts to lessen the ovil in every possible way. But if the martyr spirit still lives, the spirit of the persocator lives also, and by your faithfulness you have brought down upon your head the hate and malice of disappointed office-seekers, and of those who desire to perpetuate the drinking customs of the day. True the form of personution has changed. Fire and fagot and the stake, have made way for misrepresentation and falsehood and abuse that only the emissaries of Satan could employ to gain their ends. Notwithstanding all this you have not been turned aside, but have shown your heart to be fully in the work, neither allowing considerations of personal ease, worldly pros-pects, or ecclesiastical position to deter you in the prosecution of this work. As a watchman on the walls of Zion you have faithfully raised a warning voice against this evil. Publicly and privately you have used your influence to guide the erring, to strengthen and encourage the weak, and to lead all with whom you came in contact to live sober, virtuous, godly lives. We are here to-night, dear sir, to do honour to you on account of your faithfulness. We appreciate your manly conduct in the cause of right, and heartily thank you for the noble and aggressive stand you have taken. You have been a rallying point in the past, and we trust that your example will not be lost upon us who are left. May it live in our hearts, and prove an incentive to more determined action in the future. As a further proof of our thankfulness, and an outward sign of our appreciation of your labours, and sympathy with you in your trials, we would present you with this purse, not of great value in itself, but valuable as an expression of the esteem in which you are held by us. We trust soon to hear of your induction into a new field of labour, and we feel assured that the same faithfulness in commendation of right and denunciation of wrong will character-ize your labours in the future as in the past. We trust that you with many of us may live to see the day when old King Alcohol will be driven from his last strong-hold, and the iron heel of the law placed on the monster's neck, when we may be allowed to sing the song of victory on the last battle-field, the burden of whose chorus shall be "a world free from the thraldom of drink." It is the fervont prayer of our hearts that He who neither slumbers nor sleeps may watch over you and yours.

May He continue to be your guide and counsellor, leading you in green pastures and by still waters, and when your piland by still waters, and when your pa-grimage on earth closes, may an entrance be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—J. R. Anderson, on behalf of the temperance community. Mr. Calder in reply to the address spoke for nearly an hour, and was listened to by

ndiance with marked attent He referred to the growth of temperance sentiment in the township as the result of the agitation during the past two years; to he number who had been induced to give up the use of liquor as a beverage. and the lessening of the number of places where liquor is sold; the number having been reduced more than one half during the past year. He spoke of the discouragements that had attended our efforts in the past, and of the encouraging signs of the present, and exhorted all to persevere in the work so well begun. Mr. Calder has been a fearless and unflinching advocate of total abstinence principles, and the leader of almost every inevenient against the enemy. He saw clearly the power Municipal Councillors could exercise either for good or ill on this question, and endeavoured to secure, with a good measure of success, a change in the composi-tion of the Council Board. He has been most bitterly maligned by some who were affected by his efforts in this direction, and also by those engaged in the sale and use of intoxicating druks. His many friends regret very much his removal from this locality. Addresses were also given by the Revs. Messrs. Miller and Horton, of Orono; Addison, of Newcastle; J. B. Fairbairn, Esq., of Bowmanville; and H. Bellamy of Brockville. Music by the Kendall choir.—Cox.

KINGDOM OF PEACE. -- One of Casar's captains solicited for him of the senators of Rome an extension of his government, but was denied. Grasping his sword, Cosessaid, "Since you will not grant it to me, this shall give it to me." Pompey's answer to the citizens of Messana was, "What! do you prattle to us of your law that have swords by our sides?" Mohammed dissolved all argument by the sword; but the seepler of Christ's kingdom is not a sword of steel, but of the spirit.—Spenser.

Bermon on the Transfiguration.

(Conoluded.)

It is characteristic of Peter that he can peak at such a moment as this. James and John were of a different mould, and were too deeply impressed by the Transfiguration glory to think of uttering a single word. Thus was Peter all through his caforward, impulsive, ever the first to break the silence with his tongue. Who was the foremost to confees that Jesus was the Christ, the Son of God, without think ing on the full meaning of his words which of the disciples rebuked the Master as he prophesied of His death at Jerusalem? Was it not Peter? and it was Peter, when Christ came to the disciples walking on the sea, who asked to be permitted to walk also. It was the same disciple who made the strongest protestation that he would follow Christ to the bitter end. It is true that St. Mark and St. Luke state that on the occasion of the Transfiguration scene Peter did not know what he said. He is, therefore, a fit type of all those who speak without thinking, who must always be talking, and who do not know what reverential sileuco means. And yet his words had surepsome intention in them. What did he say? "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if Thou wilt let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias." He wanted an impossibility,—that this scene should last forever, that Christ should continue always in this Transfiguration glory, and there was the mistake that such glorified beings required for this purpose the ordinary dwollings of men, such as tents or tabernacles. The Transfiguration was not intended to last forever. It was a single event, given for the purpose of confirming the disciples' faith, and of strengthening the Lord Himself. It would have unfitted these disciples for taking part in the affairs of the forever, that Christ should continue always for taking part in the affairs of the world. As it was, it was an earnest of the glory that was reserved for Christ after his redemption work was finished. It was a revelation to these disciples of the majes-ty of Him whom they were permitted to serve, before he would come to the last act of his life's drama, and put off his divinity that he might stoop to shame and death. It was also an interpretation of that death which they would afterwards remember when their Lord had risen to His everiasting glory, of which the Transfiguration was a symbol and foretaste. To have stayed on the mount and been made spectators of a whole panorama of transfigurations, would have demanded an unwarrantable number of miracles which would have answered no real good purpose. Besides, there was selfishness in the request Peter thought not of the disciples who were left lehind. He did not reflect upon the wonderful hold Christ had on men's hearts, and upon the continued benefaction he was to the world's sufferers. He did not realive that Christ had a mission, and that russion was to be fulfilled not on the mountain tops, but on the lowly plains and the crowded thoroughfares where men dwelt. He was the kind and good phy-sician who must be amongst His patients. He was the teacher who must be sur-rounded by listeners. He came to this rounded by listeners. world not for the glorification of Peter, but for the salvation of sinners. Peter's latent thought was for himself, as it was all along, as it was when he desired to walk on the water, and when he too rashly vowed he would not deny his Master. here is a valuable lesson read to us here When we are enjoying the calm and rest of our transfiguration mount, the holy Sabbath day, when our souls are borne upwards with the inspirations of God's nouse, when we feel that God's house is a banquetting chamber, and that "in this moun ain the Lord of hosts makes a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," we are apt to say let us make here our tabernacles for a perpetual resi-dence. We think how much better it would be to be exercised uninterruptedly with spiritual things. We would pray always. We would be always singing. It would be a constant communion of the saints. Men have tried this on a small scale, and as in dividuals, and have failed. Men have tried it on a large scale, and as communities, such as the monks, and have failed. If the Church could be made a perpetual dwelling house, there would be no need of heago down from the mount of ordinances to our homes and stores and factories. mother to her routine cares, the child to his tasks, the husband to the sweat and toil of life. What a blessing indeed the Sabbath! but it would be without meaning were there not the six days of toil. What a happiness the Church, but it would pall upon our dull spiritual senses were we obliged to earn our bread. We are to sing and pray that we may work all the better And we have to remember that while we might be standing on the mount, what of our brothers and sisters toiling be-low. We must go out from the church that we may bring others in. We must leave our pews and do as Andrew did—bring his brother anto Christ. We must leave our home in the Church, and take our journey, that like the good Samaritan we may be in the way of doing good, of helping the feeble, soothing the suffering, and throwing

our arms around the dying. It was sufficient rebuke of Peter's for wardness that no answer was made to his request. The scene was not completed. There was more of wonder in store for these favoured witnesses. "While Peter yet spake, behold a white cloud overshadowed them; and behold a voice out of the cloud, which said, 'This is my beor the cloud, which said, 'This is my beloved Son in whom I am well pleased, hear ye him.'" We understand by these words that for the time the cloud same between the transfigured form of Christ and the three disciples—overshadowing them and hiding him from their gare. It was a bright cloud, as if the whole divinity ware concentrated on one point. Let us were concentrated on one point. Let us remember that a cloud was the chosen symbol of God. It was in the cloud of pillar and fire that God marved, forward, leading the hosts of Imael. We read the

Lord said unto Moses, "I come unto the in a thick cloud." The prophet Isaiah says, "The Lord rideth on a thick cloud. And the Saviourin referring to His second coming, declares that the Son of Man shall be seen coming in a cloud." God thus veiled himself, because no sinful man look on His face and live. hind that cloud all that was divine in Christ merged into the divinity of the Father, and they were one, as they had been from all eternity, and as they would continue to be, after the sacrifice of the cross was accomplished. It was a sight which these three witnesses could not have beheld and lived. It is the glorious spectacle which is reserved for God's children in heaven, when they shall be like God and see Him But while God cannot show as Ha is. Himself to fleshly creatures, He can make Himself heard. He spoke to Adam in paradise. He gave special directions to He addressed Moses from the midst of the burning bush. He imparted to him the two tables of commandments. He broke the silence of the heavens at the baptism of our Lord, saying, "This is my beloved Son in whom I am well pleased." In almost the same words God now addressed these disciples, adding "hear ye him," that is, listen to my son's instruc-tions. Be obedient to His command-ments. Follow Him. Be His witnesses. We may explain the voice of God speaking to men in either of two ways. Either, first, as God expressing Himself by means of articulate sound, or as God teaching us His thoughts through our consciousness If the latter, the impression is so vivid to those who are accustomed to employ speech and language that we think it is a voice speaking to us. I am sure some of us have felt at times as though God were calling to us. In the silence of the night as we lie awake thinking of God, of heaven, and eternity, who has not felt as though some one were speaking. We are sometimes startled by apparent sounds which we afterwards are convinced were but the fancies of the mind. In reading the works of some well known preacher, I seem to hear his voice as a distinct aural sensation. Let the words of some wellsensation. Let the words of some well-known hymn come into your mind, and the tune to which it is sung will seem as the sounding in your ear. God is speaking to us every day, and some of us are so constituted that we cannot help thinking that we hear his voice. But while this is true and while this theory does not in the least militate against the Scriptural statement that a voice was heard, it is obvious to remark that there is no well-known reason why God may not speak to men, as they speak to one another. He com-mands the lightning and thunder. He Ha created the air by which sound is conducted. He constructed that most mysterious organ the ear, and adapted it to the atmosphere. He made the voice, and gave to it all its wonderful variety of tones. And can He not speak, who made His creatures speak? These words of the Father, "This is my beloved Son," gives meaning to the whole scene. It is a second declaration of the Sonship, and spoken to these three that in aftertimes they might be impressed by it, and that they might be able to interpret to others the meaning of his death. But for the voice the vision might death. have faded from their minds. The words fixed upon them the transfiguration scene These words were instructive—revealing to them the mystery of the incarnation-preparing them for the reception of the Gospel of Christ, and giving them vantage ground as preachers of that Gospel. But the immediate effect of the voice was

that the disciples fell on their face and were sore afraid. How true this is to human nature.—Men are more affected by sounds than by sights. They are more readily startled by words. Peter was silent enough now, though he was not restrained by reverence from breaking in upon the grandeur of the transfiguration scene by unseasonable words. He could not have spoken any more. They fell on their face—surely a becoming attitude for humble and sinful men. They were sore afraid, because of an experience so unwonted. And yet they had stood beside Christ as he turned the water into wine, as he raised the dead, as he fed the multitudes, and had no fear.

Long would they have lain on the ground had not Jesus come and touched them, and said, "Arise, and be not afraid." It is the same gentle companion that speaks now as spoke to them all the time. It is the same loving friend. It is He who strengthens and comforts them in the midst of their tended for rest and refreshment, and to fit fears. It was He who rose up in the us for the practical duties of life. We must majesty of His strength and rebuked the winds of the sea. It was He who came walking to them on the waters, at each step tread ing down the boisterous wave, and saying ing down the boisterous wave, and saying "Be not afraid. It is I." It was He who promised them where two or three would promised them where two or three would be gathered together in His name, He would be with them. It was He who said, before He ascended up on high, "Lo! I am with you always, even to the end of the world." And it is this Jesus who comes to us now in our sorrows, and says, "Arise, and be not afraid." Let us keep in mind that His promise is to be with us in all circumstances, and that in faith of this we, with the apostle Paul, may be able to say, I car do all things through Christ which strengtheneth me.

Comforted and assured by the loving words of their master, "they lifted up their oyes and saw no man, save Jesus only.' The transfiguration scene was over. Moses and Elijah were no longer visible. The strange voice ind ceased. There was Jesus only. That is, only Jesus as He was. He only. That is, only sessions at 120 way. It is the very same person still, notwithstanding that so much honor had just been given to them. But Christ was no less a king before, than He was after His kingly enthronement. He who took sinners by the hand down amongst the dwellings of men is still the same after His coronation glory, and will be more a helper of the suffering than ever. And He is the same Jesus to these desciples, that he had been before and always. They might feel it is well with us that the strange sights, and sounds, and personages having passed away, we have Jesus only with us. I think this is very suggestive to us. We are now on the holy mount—witnessing to one another our love fee the Saviour—there are wafted into our learnt the awest sound of praise. Wa have had Moses and Elias present to our is the very same person still, notwithstand-

thoughts, and maybe some of you have been looking up into other scenes, of which this Church and its services are emblematperhaps God has speken to you from out of his cloud! And in a few moments more this congregation shall have parted— these sounds of music shall have died away —the vision of the glorified beings who sing round the throne of God, will have geno— the ladder we have seen going up from this altar to the throne of Heaven, on which we beheld angels ascending and descending, will have disappeared, and well for us if, when we lift up our eyes, we see no man save Jesus only. I never realized thus feel-ing more than when I stood on the stage of the Academy of Music, at the great meeting of the Evangelical Alliance, and saw a thousand persons before me on the platform and thousands more crowding that beauti ful building from floor to ceiling. The sight to me was overwhelming. To listen to that yast multitude singing, "All hall the power of Jesus's name," to watch countless glistening eyes, and in the midst of silences that grew out of thoroughly carnet apto the conscience to the very beating of thousands of human hearts, speaker after speaker extelling the Saviour's name, to observe and feel the assemblage as they bowed in prayer to God. All this, I felt was a transfiguration scene. But whon all was over, I waited till the seats were emptied, till the speakers on the platform had gone, till the brilliant lights lowered down to the very border land of darkness, and then these words came into my mind, "And when they had lifted up their eyes, they saw no man save Jesus

Chautauqua Sunday School Assembly

The interest with which the Assembly opened has not flagged in the least. A Cen-tennial spirit has seemed to take possession of Christian minds represented here, demanding higher standards of teaching The work is not confined to any narrov channel, nor is it bounded by sectarian limits. All unite in the conviction that the church of Christ must be awakened by the necessities of the hour, which strongly in-dicate that as Christian workers our highest education must be in the Holy Scriptures—the real foundation of all our national greatness.

As a means of inciting new interest in the study of the Bible a portion of each day is devoted to normal-class work, under the instruction of the most advanced students of the Word. This has been a leading fea-ture from the first in every programme of study at this place, and the Alumni now number nearly 300 graduates, holding Chautauqua diplomas—awarded them upon a competitive examination. These graduates, scattered over the whole land, inspired by a holy zeal for the cause, are earnest workers, establishing normal-classes in their various fields of labor, so that the teaching power is being largely in creased everywhere. This union of senti-ment—and the fresh inspiration awakoned here—has assumed a new form at this As-sembly, and a committee of nine was apointed from different denominations and from among the foremost workers to arrange from the text-books already pub-lished, with such additions as might be thought desirable, an advanced course of union Bible study to be known as Chautauqua Normal Class Series, which may be adopted by any church association or institution of learning. A local committee of instruction may adopt this course of study, and may hold competitive examinations, and grant deplomas—which will be

prepared at a small expense.

Rev. J. H. Vincent, D.D., Methodist, N.
J., chairman; Rev. W. E. Knox, D.D., Presbyterian, N. Y.; Rev. J. T. Cooper, D.D., United Presbyterian, Pa.; Rev. A. J. Baird D.D., Cumberland Presbyterian, Tenn. D.D., Cumberland Presbyterian, Tenn.;
Rev. Richard Newfon, D.D., Episcopalian,
Pa.; Rev. Dr. Hartshorne, Methodist, Ohio;
Rev. L. M. Kuhne, D.D., Lutheran, Pa.;
Rev. Charles Rhodes, Baptist, O.; James
McNab, Eeq., Canada; Dr. O. F. Preebrey,
socretary, Congregationalist, Washington,
D. O., was designated as such committee,
and offer mature deliberation they have and after mature deliberation they have prepared a series of forty normal lessons, which will be hereafter used, and will form the basis of instruction in future Assem-

The Alumnidinner was a most entertaining and profitable occasion. Nearly two hundred were seated at the table, and after the meal many good speeches were made in response to appropriate toasts. Christian response to appropriate tosts. Contains traternity is enjoyed here to the largest extent, and all meet on a platform as broad as the Bible itself—believing it is the foundation of all our hopes, our liberties, and civilization. Among the instructors are found the leading educators of every Chris Among the instructors are tian denomination, and the platform witnesses daily the interchange of cordiality from men from different churches in all parts of the land. The study of the Hebrew under Dr. Vail, which was begun two years ago, and was considered an experiment, has become a fixed fact, and very many who took their first lessons have kept up their study and have made great progress in this ancient language. This year the this ancient language. This year the study of the Greek has been added to the curriculum, and Dr. Strong has a cla of earnest students, who have well night conquered that most difficult part of the grammar, the verk, and will soon find them-selves reading the Greek Testament.

There can not be too much said in praise of the management at this resort. The religious idea lies at the very foundation of this enterprise. It is the all-inspiring thought, and impresses everyone the very moment the landing is made. Christianity tempers all; hence there is no liquor or tobacco sold on or Lear the grounds, and, in consequence, no onthe, boisterous or uncouth language is ever heard. It is really delightful to know that there is one summer resort where the worn and tired spirit may find rest for itself, and may feel secure from the disturb-ing influences found in all our watering places. Parents may feel that their children are here safe from the many snares and pitfalls that encounter them when away from their own homes. The Sabaway from meer own nomes. The Sab-bath is here a delight, a day of quiet rees and worship. No boat is allowed to land at the docks, or stranger visitant pass the entrance-gate: Complete control is had over every access to the grounds. Hun-

dreds of business men loave their homes on

A Sabbath solvol was held on the first Sabbath hero.

A Sabbath solvol was held on the first Sabbath in August, numbering nearly 1,000, with Dr. O. F. Fushry, of Washington, D.C., as superintendent, There were over fifty tonology, and any when was the Rev-Lyman Abbutt of New York, who had charge of an immense Bible class. It was a stable length to great property and all who onarge of an infimous Bioto cass. It was a sight long to be remembered, and all who participated or who witnessed that great company mented beneath the leafy trees on that quiet Sabbath, studying God's holy word, taught by so many of the foremost Bible students in the land, will carry with them to their work on returning a new losson witch will infuse new life into many

As I write I hear the ory of Van Lonnen the Turk, as he calls to prayer, after the style of the Oriem, standing as he does, on Mount Hemon, in 1 2 of a great crowd who are in the Park, to listen to a lecture on the Hely Land. A little distance away Dr. Cowles, of Elmira, has an attentive audience which is deply interested in a channing description of the Tabernacle, its outer and inner courts, its alter of sacrifice, laver, Hely of Helies, voil of the Temple, etc., etc. McGerald, the close Bible etudent, at the same heur has a throng of listeners as he points out the mosques, the temples, the Mount of Olives, Gethsermane, and all the places a sacred to the Bible stalent found in and around the Hely City. The order of exercises is markthe Turk, as he calls to prayer, after the the Bible student found in and around the Holy City. The order of exercises is marked by the ringing every hour of a chime of bells, from Meuceley and Kimberly of Troy. Steamers are arriving and departing every hour, leaded with their precious freight. The people of the immediate vicinity seem to have caught the fire of anthusiasm, and to have caught the fire of enthusiasm, and the houset masses look with real pride and satisfaction at the results that have been accomplished thus far. Soon the thousaccomplished thus tar. Soon the ands will have left Chautauqua, but the influence that shall be carried away will the action in this "City of the Woods," in 1877, will be the most attractive of any hitherto held.—Ohristian Weekly.

"Dr. Duff's School."

A book about India* has just been published, which will be read, particularly at the present time, with the greatest interest. It consists of Sketches of Life and Travel, It consists of Sketches of Life and Travel, taken from her letters and journals, by Mrs. Murray Mitchell. Mrs. Mitchell has as observant eye, and a heart in the right place; and her description of the country and people, and of the Christian work carried on in it, are most graphic and spirit-stirring. As a sample we give her account of a visit to what the natives call "Dr. Dnffs school."

"Dr. Duff's school."
"We started soon after nine, and drove through the narrow streets as fast as the numerous obstructions would allow. The strange and novel scenes in native life one constantly comes upon in these bazaars have always a fresh interest for me. The streets are sometimes ludicrously narrow, and in one of the narrowest we came to a dead halt behind a long train of bullockcarts laden with jute. The one in front having unluckily lost its wheel, it was capsized right across the road, and formed an impassable barrier to everything that followed. Here was a dilemma, and no doubt a salutary lesson of patience, if Dr. doubt a saintary sesson of patience, it Dr. M. could just have spared the time, and was not so particular about being punctual. It was very droll to watch the apathetic movements of the bullock-men, and to see how coolly they took the whole affair, as now coony they took the whole allair, as they leisurely tied up the broken machine, utterly regardless of our shouts of 'juldi, juldi' (quick, quick). At length our syce managed to induce the weary little beasts to drag their loads to the side, and we got nast, but with the loss of nearly half ar past, but with the loss of nearly half an

hour. "The native town presents very different aspects at different parts of the day. In the early morning, there is the busy buy-ing and selling, and working at the differ-ent trades. In the evening, there are the gossiping groups you see seated on their heels everywhere outside the houses and shops, enjoying the cool air and talk together; but at noon, on every door step, before every shop, wherever there is a scrap of shade, on every available spot, lies a sleeping man. The faculty of sleep which the natives possess is wonderful and most enviable. I often notice the punkahwalas sitting on the floor pull-pulling with a monotonous, rather mesmeric motion of the hand, while the head lies on the breast fast asleep. I have sometimes seen a long train of bullock-carts drawn to a side, the patient little beasts never proposing to stir, while their drivers lay, each under his cart, in the dust or mud, calmly taking his siesta. I might have helped myself to a bag of rice, or bale of jute, and no one been a bit the wiser. The noontide sleep, after he has bathed and eaten, seems to be as needful to a native as his night's rest or

"Having at length overcome all difficulties, and steered our way through a lane-called by some 'Dr. Duit's Strait,' because he always drove through it to school-so parrow that our gharres had no more than room to pass, and with he usual deep ditch at either side, we arrived at Duffdiction at either side, we arrived at bull-iscool' (Duff's school), as the Free Church Institution is popularly called.

"You may imagine with what interest one looks on this noble missionary college,

where the higher Christian education, which is carrying such a tide of blessing over India, may be said to have originated; and where, day by day, fully a thousand of the youth of this great heathen city receive at least as thorough a Christian tro ing as it has been the glory of Scotland, since the drys of John Knox, to give her sons. The general training is as thorough and good as any Government college provides, with the grand added advantage of

religious instruction. The Institution is situated quite in the native town, in a very populous district, and is an exceedingly handsome and mas-sive structure. It cost about a lakh and a-half of rupees (£15,000), collected by Dr. Duff in Britain, America, and India. It is surrounded by a pretty green compound, and the drive takes you round the pillared front to the portico, where, on the one

"" In India." By Mrs. Murray Mitchell. Lon lou and Edinburgh; T, Nelson & Sons.

hand, there is the large lecture had, an I on the other a flight of steps which lead at once to the middle floor; while unde neath there are lew, vault-like chamber. some of which are used as class-rooms for beginners. Facing the entrance, at the top of the steps, there is a large room seated for gallery exercises; and beyond this, on either hand, stretch long, wide corridors, with rows of open windows, off which the class-rooms for the school division range. On the upper floor, similar class-rooms are arranged for the college and higher school; and over the gallery stands up abrary, a noble, lefty room, lined with hooks, and ornamented by a few pictures, the chief being portraits of the missionaries who formerly taught here. It is spacious and airy, and wonderfully cool, though the in-dispensable punkah is nowhere to be seen except in the library. All the pupils are dressed in white, the young men generally being wrapped in fine soft musica. There are no turi ans and head goar, as in the other presidencies. All have bare heads and close-cropped hair, like Eugheh lads; and close-cropped hair, like English lads; and most wear shoes and stockings. One thing very observable is the entire absence of all idolatrons marks on the forcheads or persons of the pupils. Orthod-x Hindus, as a rule, when they perform their morning ablutions, put on some mark on the fe head, arm, or breast in white paint or red. in lines or in deta. according to the red. in lines or in dots, according to the the god they worship. But not one of the lade I saw in the institution showed any such idelatrous sign; a most significant and encouraging fact.
"The first part of the work Jay is

the opening religious exercis. They are conducted in two different rooms—in Bengali for the junior, and in English for the more advanced. A short passage of Seripture is read and briefly and pointedly explained, and then a short prayer is offered platined, and then a short player is oldered up. The whole only occupies about ten minutes, and all are expected to attend. The non-Christian lads sat during the prayer, but all were very quiet and attentive. After this the work begins. The first class was composed of about fifty mere because we composed to be a learning to ginners, who were occupied in learning to pronounce English words. In the lowest classes, great attention to pronounciation is needful, or the boys would never learn to speak accurately. It was very droll to see the frantic endeavours the little follows made to get their tongues about the unac-customed sounds. The word 'sash' was given; it seemed very hard, and indeed impossible to some of the taller boys, who were beginning their English education rather late, and who could not not got beyond 'sass' or 'shash.' The bright, keeneyed younger ones did much better; and eyed younger ones did much better; and all seemed to think it great fun, and tried new words and combinations with an appreciation of the mirth which would hardly have been possible to shy English boys. Nothing delights a sharp little fellow more, whose tongue is gib, than to be allowed to give the rest of the class difficult words to pronounce. pronounce.

"From this there were classes in every different stage of advancement; then there were lessons on objects, history, grammar, and indeed every branch taught in schools at home. One thing which strikes every visitor is the eagerness and intelligence of these boys, who learn with a pleasure and a will not often seen among schoolboys in a will not often seen among senctions in Europe. The proficiency in mental arith-metic was something wonderful; and the readiness with which the boys cast up long sums in their heads was so surprising to the slower processes of my own brain, that I thought they must be answering by chance. But no. I took my pencil ignominiously, and calculated, and they were correct in

every instance I tried.
"All this was very interesting, but much more so were the classes for Scripture knowledge, which are taught by native Christians and the missionaries. With the more important and historical parts of the Old Testament and the Gospels, even the younger classes seem quite familiar; and they are able to repeat a good deal by heart, especially the narratives of the parables and miracles. A great delight of the younger boys is to be allowed to repeat poetry. Their memories seem filled with it,—pretty pieces on the goodness of God, love and respect to parents, truthfulness and forgive-ness, and all the deepest lessons in morality and religion; though a very good rule obtains, that no piece is to be committed to memory which the boy cannot translate into his mother tongue. In short, the training these boys receive fills their minds from the outset with the good seed o religious truth. The other studies of the college department are determined by the University regulations; which, of course, are binding on the Missionary as well as Government colleges, the University fixing the subjects of examination, and giving academical degrees to those who pass. Englsh literature, Bengali, Sanskrit, mathematics, and mental philosophy are the subjects chiefly prescribed.

"It was a deeply interesting morning, and all the gentlemen were very good showing me the work. I sat beside the native professors, Messrs. Chatterjee and and K. Banerjee, for some time, and enjoyed their classes and teaching exceedingly. It stirs one's heart to think of all the good this great institution has done for India; how many men it has sent forth from its halls and class-rooms, who are now scattered over the length and breadth of the land, at least of all Northern India, as missionaries, evangelists, and teachers, besides many useful, enlightened men who now hold posts of trust and influence every-where. We have met members of such wherever we have travelled over India."

FRANCE has now more than a thousand FRANCE RAS NOW more than a thousand Sabbath Schools, eighty-four being in Paris. The travelling agent visited one hundred and eighty places in Germany, and found twenty cight schools, four of them conducted by clergymen, but nearly all by tradesmen, workmen or farmers.

men, workmen or farmers.

In 1776 there were in the United States 1,000 Evangelical churches. In 1876 there are 92,000 of such churches. The increase during the century has been forty-eight fold, while the increase of population has been but fourteen fold. There are new eighteen members of Evangelical churches to every 100 of population, or four times the preportion as it stood in 1790.

Choice Siterature.

The Bridge Between.

CHAPTER XXV.-THE REGINNING OF AN END. "Dorothy," called Mr. Woodward, at she passed the study door, "I want you." "Yee, papa; but Mr. Blakesley is waiting for mo in the garden."

"Never mind, dear, I will not keep you a moment."

She entered, and found her father sitting before a pile of papers, and with a care-worn lock upon his face. Netta was there, and locked as if she had been crying; but after a minute she rose, and left the room.
"What is the matter?" she asked, a feeling of fear creeping over her.

"When are you going to be married,
Dorothy dear?" he inquired, kindly.
He was a dear old man, and fond of his
children, little as he troubled about them

children, little as he troubled about them
—fonder far than his wife was of them.

"Oh, not yet, papa dear; let me stay at home a little longer!" She was quite distressed; everybody seemed conspiring to hurry her into the bonds of matrimony.

"I want you to let it be soon, my dear," he said, almost entreatingly. "Netta is going to be married to Sir George Finch next month, and I should like you to have Blakesley the same day, if possible." The tears came into her eyes, and rolled slowly

tears came into her eyes, and rolled slowly down her cheeks. He looked at her in surprise; he, as is so often the case with fathers, knew nothing of the state of his daughter's heart. "What is the matter,

"I want to stay with you a little long-

er," she pleaded.
"No, dear, it is much better you should be married. The fact is, Dorothy, I fear things are going very badly with me; the paper is not doing at all well; nay, worse, I think, since it was altered and outarged. I hoped we should make a fortune, said, in a pained voice, that touched his daughter sorely; "and that I should be able to provide for your mother and all of you—I don't want to lose you—and instead of that I have ruined you all."

"But mamma's money?"
"All lost, I fear. Two thousand pounds go a very little way in a large speculation when everything goes out and nothing somes in, and we have had two actions for libel, and unless things take a great turn for the better a crash must come; and it would be a great relief to see you and your sister married."

"Not both of us." she said.

"Yes, Dorothy, dear; for Netta is going to India, and seems terribly afraid lest Sir George should find out that we are likely to be poorer. But I think you will be dif-ferent, and Blakesley is a good fellow, so that if the worst came about you could give Sally a home for a little while." She looked up at him in surprise. "Yes, dear," he said, in answer to her dumb inquiry, " we may have to leave here."

She stood still, staring blankly at him, then she thought of the garden and the underwood in the bygone summers, and she looked round at the cosy room, which Netta's influence had never altered or dis-turbed, and at her father—a kind, careless father, who had never said a cross word to his children in his life. How bitter it would be for him to go away from the dear old house, and to see his home broken up, she thought! She stopped, and put her arms round his neck, and kissed him

"Vory well, dear papa," she said, softly.

and clung a little closer.

CHAPTER XXVI .-- OUT IN THE GARDEN.

Dorothy went out into the garden at last. This had been such a long strange day, she thought; but, thank goodness, it would be over soon, and then she could creep away, and, in the darkness, think it all over. She walked up to George Blakesley, in a dazed sort of way, and stood before him.
"I thought you were never coming," he

said.
"I have been talking to Mr. Fuller and papa," she answered, "and now I have come;" she sat down on the rickety sent him; "and it shall be--what we were talking about to night—whenever you please," she added, meekly.

"My dear child, my dear little child !" he said, trying to draw her to him, but she

shrank back.
"Oh no," she said, "don't do that; and "On no, sae said, "don't no that, and I'm not a child any longer. I feel like an old woman. There is something all wrong in my life," she added.

"It will be right presently," he said, hencelly. "Willy made the property."

hopefully. "What made you change your mind so soon, Dorothy."

"Papa wished it," she said frankly and

"I sec-I fear things are going wrong, He has made some mistakes over the paper lately. He is quite right to wish to see you enfely married.

He said the words to homself, not to her, but she heard them, and they stung her pride; she said nothing, only turned her tace a little more away, and began absently making pictures in the shadowy outlines beyond the garden. It was very dark; sho could scarcely define a single object beyond the fence, and the sycamore-tree above her waved gravely to and fro in the breeze. It was a warm night, but she shivered with cold and wretchedness, and looked down longing at the garden, and thought how terrible it would be to leave it. And then to be married! To go away from home and her dear old father, over whom home and her dear old father, over whom a scrow was stealing, and from Tom and Will and Sally. Will was getting on so well with his studies, and Sally could draw figures in a way that was quite wonderful, and then there was Mr. Fuller. She did not even want to see him any more, she thought, she felt so argry with him, and so achamed of herself and all that had passed them. To go away from home between them. To go away from home and from the dear cld garden, to be married to George Blakesley for ever, to take this for her life and all her hopes and dreams, and never to look for anything more! Oh, it seemed dreadful! she would give the world to be free. She should never care for Mr. Blakesley, never.

"Dorothy!"
She woke from her reverie with a start. "Yes;" and she did not look round. Suddenly she felt a hand put softly over her eyes.

"You are crying, Dorothy." He had been thinking of the interested, and building up air-estile just as Dorothy once had built them; but they fell with a crash when he felt the tears upon her checks. "Look round at me," be said, kindly. "Don't be afraid of me. Now, tell me what is the matter. Are you crying because you are going to marry me, my child?" She hung her head, and hesitated; but she could not tell a falsehood. "Does the prospect distress you so very much, Dorothy?" "Yes," she said.

"Why did you ever accept me?"

"I don't know. I was very unhappy.
Oh, please forgive me, George, I have been very wicked,' she broke out; "I will marry you know, and paps wistes it; but, oh, I would give the world to die!"
"Rather than marry me, dear?"
"Yes," the said, gadly. "But it's too late; now, too, when I have seen your aunts, and overybody knows. Let it go on now——"

"No," he answered, gravely; "you shall be free, my child. It is no use caring for what people say ir a matter of right and wrong. I have been wrong to force you as

wrong. I have been wrong to force you as I have done. But I'm so fond of you, my dear little girl!" and the tender voice touched her a little, as it always had done.

"Oh, forgive me!" she said.

"Yes, I quite forgive you," he said, softly. She never dreamt how much he suffered. "You cannot help your feelings, my child. There, there," he said soothingly, as he felt her tears fall upon his hand, "don't be so distressed. You are quite free; and I will go away and never quite free; and I will go away and nover worry you more. I think it will be much better for you." She began to doubt him almost, he was so calm.

"Do you love me, then, so very much?"

sho asked, wonderingly.
"With all my heart," he answered in a

low voice.

"Yet you give me up?"

"Because I love you so much that your happiness is more to me than my own."

"Ob. how good you are George!" she "Oh, how good you are, George!" she said, passionately; "I can't think how it is I don't love you, but I don't, and I believe I have no heart; I think I'm made of

stone, and I don't believe we ever love the right people." The last words slipped out right people." almost before the was aware of it, but he heard, and stood silently considering them I will not worry you any more," he

said; "and when we meet again we will be friends." "Yes," she said, eagerly. "Don't go al-

together. Then he looked round at the old familiar

garden, and stared once more at the girl's

garden, and stared once more at the girl's troubled face.

"Good-bye," he said; "will you kiss me before I go dear? you never did in your life." She put up her lips and kissed him, gratefully; yet in the readiness with which she complied there was a hopelessness of any stronger feeling that raddened before any stronger feeling, that saddened him more than all before. "Good-bye," he said again; "my Dorothy, my dear little girl," and he went, and left her alone under

the sycamore-tree.
She etarted after him, almost dazed, and listoned till the last faint sound of his foot-steps died away, and then she put her lands over her face, and bent it down upon the other side of the seat. She could scarcely realize that she was free, that after all she was not to marry Goorge Blakesley, and have the door of her dream-worl; shut on her for ever. He would never come again, or talk to her about their future life, and where they would live, and what they would do, and she should never see the faded beard coming down the garden path any more, and reflect that she must walk beside it through every day to come, and that she must like no o her face so well as that one Tom had so often called "washed-out." It was a great relief to be free, and It was a great relief to be free, and yet she gave a long eigh, and was a little sorry. Had he not loved her better and sorry. Had he not loved her better and more than any one else had? and now she might go through the world alone, and without any one to care for hor. Her encounter with Adrian Fuller that evening, too, had made her long never to see him again. Oh, the was so thoroughly alone in the world, and the old question came back once more, and with a bitterness she had never felt that it held previously,

"What do we live for ?"

Then suddenly she remembered her fa-ther's position, and that he had said that if she married she could take care of Sally, and new that was impossible. Shestarted, and stood upright, considering what she should do, and how she should tall her father what had has pered, and what would become of Sally. Now that she was fiee, all her old love for her brothers and her quaint little sister came back with a rush. "I will take care of Sally, I will!" she cried passionately to herself.

"Dorothy!" called Mr. Woodward, out of the study window, "I want you;" and she went, half trembling, and fearing to tell him the news.

CHAPTER XXVII.-DOROTHY ANSWERS HER

OWN QUESTION. " How generous it was ; there never was any one half so kind," Dorothy said to hersolf, as she went to her own room at lest. She was thinking of George Blakesley. He had told Mr. Woodward that the cu-

gagement between them was over; but he had taken all the blame upon Limself, taying that he was too grave and stand for Dorothy, and that she wanted to stay at home with her brothers and sisters a utile longer. "They were not going to be strangers, though," he said, and he hoped he should still be allowed to come to the

"Poor little girl!" he said tenderly to himself, as he left the house; "I believe she has lost her heart to that Fuller, though I always thought that he was after the Beauty. I wish she would put a little more exruesiness into her life, and think of something beyond the garden and her

story and poetry books."
"How generous he is !" thought Dorothy again. And she sat down by the window, and looked vacantly out at the garden and the trees, and all she loved so well, and soon might have to leave. Presently the looked up at the clear hard grey sky, with the stars shining brightly down upon her. "I used to think they were little holes in the kky ance, and the light of heaven shows

through them. I should like to go to heavon," she thought; "It must be so beautiful there. I might just as well die. I'm sure I am of no use to any one." Them auddonly, almost with a start, the question came to her lips—"But should I get there came to her lips...." But should I get there if I did die?" and it was a long time before she answered it, with sad and bitter tears chasing each other down her checks. "Why, I never did anything good in my whole life, never! 'What right have I to heaven? I am very soliish, I have always lived to please myself, and though of my. lived to please myself, and thought of mysolf, and had dreams and hopes all for my-self. Oh, what shall I do!" She went away from the window, and sat down be-side the bed on which Sally was sleeping. She thought of all George Blakesley had said by the fire-light on the evening he had first told her he loved her; how some great man, she did not remember his name, had said that we should regard the world as a workshop, in which we should make something good and beautiful; and the longing she had felt at the time, and forgotten ever since, came back. He had said, too, that work was the noblest of all occupations, and that there was always plenty to do to make life better for others; and that if we did not make some one the happier or the better for our being in the world, we were only so much human lumber, taking up light and life and room to no purpose what-ever. "I can't think what he ever loved ne for, the thought; "he must have seen how selfish I was. I would give the world to be better, and to make something beautiful!" and then suddenly she heard Sally

without knowing it, sank on her knees, and prayed that God would help her, and make her hands and heart strong to work. "I believe that is the secret of it all-I have not thought enough of God. George said half the teaching of Christ was summed up in working and in helping others." Suddenly it flashed upon her, "Perhaps this is what we live for—to make other lives beautiful, till in their reflected light our own become beautiful also. I believe I have found out the secret at last," she thought. It seemed to Dolly as if new feelings came to her in that long hour she sat alone and made these resclutions for a new life, and she looked back almost wonderingly at the past days, in which she had frettered because her mother had not loved her very much. "I never gave her any reason," she thought; and then a longing came to go to her before she went to sleep

breathing, and remembered her father's

wish that she should take care of her.

"And I will," she said, firmly, to herself;

"I will learn to work and to take care of her and of others too, and in trying to make their lives better I shall make my own so too. Oh, how wicked I have been!"

and she burst into tears again, and, almost

that night. She knew that her father was still in his study, and her mother alone in her room, so she slipped softly along the short corridor, and listened for a moment at the door. There was a faint sound, as of some one

sobbing.
"Mamma!" she said, opening the door gently.
"What is the matter?" Mrs. Woodward

asked, surprised. Her children had never been very demonstrative towards her, and she never

dreamed of Dorothy's errand.
"Mamma! dear mamma! what is the "Mamma! dear mamma! what is the matter?" and with all the pent-up longing for love which still was in the girl's heart, and the aching feeling of all the past still strong upon her, and all the disappointment it held, she wont forward and flung herself down by her mother's side. "Oh, dear mamma, tell mo what it is!"

"We are ruined, Dorothy, quite ruined! Your father has lost all the money, and will be in the bankruptey court soon, and

will be in the bankruptcy court soon, and we shall have to go away from here. He has lost my money, and all-

"But don't grieve so, dearest mother," she said, kissing her as in all her life she had never kissed her before. "We are all with you, and will work."

"Oh, what can you do, dear?" asked Mrs. Woodward, teuched by the tenderness of the daughter whom she had always

of the daughter whom she had always slighted for her prettier sister.

"I can work, and I will. I'll teach, or bog, or go to service, if you like. Mr. Blakesioy says I write a nice hand; perhaps I can do semething with that."

"But you are going to be married, you forget that," she said, sorrowfully, for she was beginning already to learn upon this

was beginning already to lean upon this girl who had only just resolved to bear the burden of other's sorrows besides her own. 'No, mamma, I am going to stay with

you, and take care of you and Saily and

Dorothy was right—she was no longer a child, but a woman. Then her mother turned to her, and carressed and thanked her for her kindness, and told her she had always neglected her for Netta, who had been quite angry when she found that ruin stared her parents in the face. "But it will not hurt her," said Dorothy.

"She is going to make a grand marriage, and going to India."
"Yea; but she is so ashamed that Sir

George should know we are poor, and that she cannot have her friends here any longer, or have a grand weeding.'

"Dut Netta has money of her own."
"Only the interest of a thousand pounds, and she has to buy her trousseau. You had better go now, dear, and I am so grateful for your kindness," and she put her arms around her daughter's neck, and kissed her. Then Dorothy went back to her own room and eat down, and though the erred again that night, they were not such bitter tears as before; and she woke in the morning with the keen cense of hav-ing found something now and strange—the answer to her own long-weariful question, "What do we live for?"

CHAPTER XXVIII, -- DOROTHY AND NETTA.

"Netta," said Dorothy, as she helped the beauty to look over her garments, a few days later, "are you happy?"
"Yes," she answered, shortly.
"Dooyou love Sir George?"

"¡Oh, I don't know, I auppose so; don't talk monsense, Dorothy!" she hanswered; "I'm going to marry him, and that's enough.

"Should you have had him if he had been poor? " Mo, estiminiy not," and the team came

into the Beauty's blue eyes, though she tried to hide them from her sister. I can't bear poverty, and I am not fit for it—it would kill me."

"Nelta, I want to tell you something. It was not my fault, but I once heard you

talking to Mr. Fuller, and he called you 'darling.' Did you love him?"
"What right have you to ask?" Netta was trembling and pale, not angry, as Dorothy expected.

"Because I think I should like you better if you really did care for him," she answered in a low voice.

"Then I did—I do still, though I hate myself for it. I began to filtr with him, to tease you, Dorothy, and then I fell in love with him. with him. I never meant to marry him, unless he got rich, and I soon saw he never would. He would have dreamt of his love for me fereyer, but he never would have found strength to work for mo. I hate your dreamers," she flashed out, "who pass their time dreaming dreams they have not strength to realize, and who blend all their lives into their foolish musings until all realities that are not hard, and do not touch their sense of pain, become a part of

"Yet you loved him, Notta."
"Yes, I did. I took him from you, I know that, but it is a good thing. Ho would only have made you a dreamer like himself, until you woke to hard realities. I did love him, Dorothy, but I always despised him a little, too. I always shall. And I could not face poverty. I am very selfish, I know that, yet my selfiseness did you good. He was very certain that you were in love with him, too, Dorothy, quite sure of it, and he has the worst kind of vanity, which prides itself on not being corrected." corrected."

"Oh, Netta, how can you speak so of a man you say you love?"
"I don't know. Perhaps I don't love him; not so much as I do myself, that is certain, for I could not give up luxury for any man living. I can't think how you can be content to stay at home and face poverty—it is such a terrible thing!"
Then suddenly she got up. "You forgive
me, don't you, Dorothy, and, see here, I

me, con't you, Lorothy, and, see here, will give you this ring."

It made Dorothy think of the bracelet she gave her nearly three years ago.

"No," she said, and refused to take it,

but Netta made her, and afterwards Dorothy always wore it in remembrance of the day on which Netta had asked her forgive-

"Mr. Blakesley," said Dorothy, when, a week later, he paid them an awkward visit—he had so wanted to see her again— "I want you to help me in something."
She felt so shy and hesitating in telling
him what she had to say.

"Yes, what is it?"

"I want—I want to know, do you think

I could earn money in any way. I want to work."

He gave her no approbation, which she had half expected he would—expressed no surprise, only answered, in his usually quiet manner, "Yes, of course you can

work, if you wish to do so."
"But do you think I can earn any
money?" she asked; "and what can I do?"
"Why are you in such a hurry for money?

"Because we are poor."

"I see. Yes, you could work; you know French, and you play pretty well, or you would make a good reader or amanueneis."
"And how should I set about this?"

"You might advertise, for one thing.
I'll ask all the people I know, too, if they know of anything.

That was all he said. He seemed no longer to take any vivid interest in her. She was a little piqued and angry, but still she did not falter, she had made a step in the right direction, and she meant to per-

sever.
"Mr. Blakesley," she said one day, "I wish I could get out of the way of dreaming so much."

"Dreams are good in a way," he answered; "we may grope on in a dream, seeking for an idea that is worth realizing, and finding it at last."

"But perhaps we have not strength to realize it."
"Then the fault is ours."

A fortnight later and Netta was married, and sailed for India almost immediately

afterwards.
"Dorothy," the Beauty said, "I shall never see Adrian again. If you ever marry him-and you may, for I think, unfertunately, he liked you, and you will never care for George Blakesley—tell him some day that, heartless as he thought me, he sgoilt my life. If he had loved me better than his ease, he might have made me a

"What a terrible thing it is!" thought
Dorothy. "I see now that, by not trying to do some good in in the world, we are not merely passive, but are letting wrong grow up under our feet;" then she caught sight of her face in the glass, and thought how it had aged lately, and she felt that her heart had aged much more.

(To be continued.)

GENUINE neighborly love knows no distinction of persons. It is like the sun, which does not ask on what it shall shine, or what it shall warm; but shines and warms by the very laws of its own being. So there is nothing hidden from light and heat.

A TEACHER, wishing to explain to a little girl the manner in which a lobster casts its shell when it has overgrown it, said, "What do you do when you have outgrown your clother? You throw them aside, don't you?" "O, no!" replied the little one; "mamma lets out the tucks!"

" THE excuse of the third man," said Mr. Mody, illustrating the parable of the guests who were backward in coming forward, "was more abourd than any: 'I have married a wife, and therefore I cannut come.' Now, why didn't he take his wife along with him?"

"Who is a friend like me," said the "Who is a friend like me," said the Shadow to the Body, "Do I not follow you wherever you go? Sunlight or moonlight, I never forsake you." "It is trae," said the Body, "you are with me in mundight and moconlight, but where are you when neither sun nor moon shines upon me? The true friend shides with no in dachman."

Scientific and Alseful.

Ponr boiling water over them till it rises an inch above the eggs. Cover close, and let them stand five minutes. Pour off and let them stand five minutes. Pour off the water, cover again with beiling water, and let them stand five minutes. They will be thoroughly cooked without being hard.

FURNITURE POLISH.

Dissolve 54 grains of finely shaved stearin in 72 grains of warm oil of turpentine, and when in solution permit it to cool. A little of this salve is rubbed on the furniture with a woolen cloth and political, and they rubbed with a clean and ished, and then rubbed with a clean and dry cloth.

Take of perfectly ripe tomatoes one half bushel; wash them clean and break them to pieces, put over the fire and let them come to a boil, and then remove from the fire; when cool enough, rub them through a wire sieve, and to what goes through add salt; two tencupfuls ground alispice and cloves, of each one tonoupful; best vinegar, one quart. Put over the fire again, and cook one hour, stirring with great care to avoid burning. Bottle and seal for use.

CAUTION IN VISITING THE SICK.

Do not visit the sick when you are fatigued, or whon in a state of perspiration, or with the stomach empty—for in such conditions you are liable to take the infec. tion. When the disease is very contagious, take the side of the patient which is near the window. Do not enter the room the first thing in the morning, before it has been aired; and when you come away take some food, change your clothing immediately, and expose the latter to the air for some days.

PASTE FOR SCRAP-BOOKS.

For a pasto that will not strike through for a pased that will not strike through the paper, we may recommend ordinary flour pasts with the addition of about five per cent. of alum. To keep the pasts from spoiling, a little carbolic acid and about five grains of corrosive sublimate to the pound may be added. The said has the effect of preventing the formation of mieffect of preventing the formation of mi-oroscopic growths and animaloules, and the sublimate effectually keeps away the flies and winge I insects which are apt to lay their eggs in the pasts, where they will hatch in spite of the carbolic acid. Recent-ly salicylic acid has been used for the same

TO CLIANSE WOOD-WORK.

Save the tea leaves for a few days, then steep them in a tin pail or pan for half-an-hour, strain through a seive and use the tea to wash all varnished paint. It requires very little "elbow-polish," as the quires very little "ellow-polish," as the tea nots as a very strong descreent; cleansing the paint from all impurities, and making the varnish equal to new. It cleans window-sashes and oil-cloths; indeed, any varnished surface is improved by its application. It washes window panes and mirrors much better than water, and is excellent for cleaning block galant picture. excellent for cleaning black walnut picture and looking glass frames. It will not do to wash unvarnished paint with it. Whit-ing is unequaled for cleansing white paint. Take a small quantity on a damp flannel, rub, lightly over the surface, and you will be surprised at its effects.

HOW TO KEEP APPLES.

Mr. Ratliff, an old fruit grower of Wayne County, gives us his method for keeping winter apples as follows: At the proper season, before they are fully ripe, in the fall, he picks them carefully from the free and buries them in shallow pits in the ground, covering them over with three or four inches of earth over that. He assures us that he takes them out the next spring. as late as May, perfectly sound, nice and plump. He is particularly successful in this method with the Russet. The freezing in the winter seems to be a bonefit instead in the winter seems to be a benefit instead of an injury to them. When good apples will bring from one to two dollars a bushel in May, it pays well to take this trouble in preserving them. It certainly is a less exspensive plan for keeping a few hundred bushels than building a fruit house, and according to our friend's experience, it is quite as safe and successful.—Exchange.

ACTIVITY ESSENTIAL TO LONGRVITY.

Lazy persons, it is said, die young. It is he active in body and brain who live to extreme old age, as a rule. Is is abundant-ly proved that excercise of the mind invigites its bodily receptacle, even when that exercise is carried to an apparently extreme point. The brain, the reservoir of energy to the rest of the system, inreases in volume and vigor by use, just as the arm of the blacksmith or the log of the pedestrian gain in muscular development. The general system benefits by the en-hanced brain power, and the greater vitality and longevity is the result. Work by method and on system, even when severe, is actually conducive to it, while the terpor of idleness or the excitement of fitful effort are the sure percursors of mental and phsical degeneration. This is a useful doctrine to preach, and still more useful to practice.

TAKE CARE OF YOUR PEET.

To keep these extremities warm is to effect an insurance against the almost in-terminable list of disorders which spring out of a "slight cold." First, never be tightly shod. Boots or shoes, when they fit closely, press against the foot, and prevent the ires circulation of the blood. When, on the contrary, they do not embrace the foot too tightly, the blood gots fair play, and the spaces left between the leather and the stockings are filled with a comfortable supply of warm air. The second rale is, never sit in damp shoes. It is often imagined that, unless they are positively wet, it is not necessary to change them while the feet are at rest-This is at sallacy; for when the least damp-ness is absorbed into the sole, it is attended further to the foot itself by its own heat, and thus perspiration is dangerously checked. Any person may prove this by trying the experiment of neglecting the rule, and his feet will become sold and damp after a few moments, but on taking off the shoe and warming it, is will appear quite dry.

Enchantment.

Tho sails we see on the ecean Are as white as white can be: But never one in the harbor As white as the sails at sea.

And the clouds that crown the mountain With purple and gold delight, Turn to cold, gray mist and vapor Ero over we reach the height

The mountains wear crowns of glory Only when seen from afar; And the sails lose all their whiteness Inside the harbor bar.

Statoly and fair is the vessel That comes not near our beach; Stately and grand the mountain Whose height we never may reach

O Distance I thou dear enchanter, gill hold in thy magic veil The glory of far-off mountains, The gleam of the far-off sail! -Record of the Year

The Baltimore Oriole.

Geoilius Calvert, second Baron of Balti-mare, has a hold upon the recollections of mankind far surpassing that secured by any monument in the noble city which he founded, in the fact that the most charming that that, makes its summer bome in the bird that makes its summer home in the parks of that city bears his name. That bird is the Baltimore oriolo—Icterus Balti-more of Linnaus. Its plumage is patterned in orange and black, the baronial colors of the noble lord's livery, and Linneus only paid an appropriate compliment to the source to which he owed his specimen of the new species when, in 1766, he recogniz-

ed the coincidence in the name.

Then as now the orioles were among the most beautiful and conspicuous of wood-land birds. From their winter retreat under the tropics they return northward as the warm weather advances, arriving in as the warm weather advances, arriving in Maryland during the latter part of April, and reaching Central New England by the middle of May. In these migrations, per-formed mostly by day, they fly continuousformed mostly by day, they not contained they halt, and uttering a few low notes, dive into the thickets to feed, and afterward to cest. They do not go in flocks but singly, or two or three together. The males come to us in advance, and instantly announce their presence by a loud and joyannounce their presence by a loud and joyous song, in the execution of which they continually emulate one another during the week or more that clapses before the arrival of the females. But this emulation does not ead with vying in song; they have many pitched battles chasing each other from tree to tree and through the branches with angry notes. The coming of the females offers some diversion to these numeracious cavaliers, or at least furnishes a pugnacious cavaliers, or at least furnishes a new casus belli; for, while they devote themselves with great ardor to wooing and winning their coy mistresses, their jealousy is easily aroused, and their fighting is often resumed. Even the lady-lovers sometimes fermed: New times and the same of some their fancied rivals, or drive, out of sight the chosen mate of some male bird whom they want for themselves. This is not all fancy, but lamentable fact.

Mademoiselle Oriole is not so showy as

her gay beau. Persuade the pair to keep quiet a moment, and compare them. They are in size between a blue bird and a robin, but rather more elender then either. The plumage of the male is of a rich but varying orange upon all the lower parts, underneath the wings, upon the lower part of the back, and the outer edges of the tail; the back, and the outer edges of the tail; the throat, head, neck, the part between the shoulders, wing quills, and middle tail-feathers are velvety black; the bill and feet are bluish; there is a white ring around the eye, and the lesser wing quills are edged with white. In the female the pattern of color is the same, but the tints are tern of color is the same, but the tints are tern of color is the same, but the tints are duller. The jet of the male's head and neck is rusty in his mate, and each feather is margined with olive. The orange part of the plumage is more like yellow in the female, and wing and tail quills are spotted and dirty. Three years are required for the orioles to receive their complete plumage, the gradual change of which is beautifully represented in one of Audubon's gigantic plates. "Sometimes the whole tail of a [roung] male individual in spring iall of a [young] male individual in spring is yellow, sometimes only the two middle feathers are black, and frequently, the black on the back is skirted with orange, and the tail tipped with the same color." Much confusion arose among the earlier naturalists from this circumstance.

The singing of the males is at its height now that the female have come, and they now that the female have come, and they are to be heard, not only from field and grove and country way-side, but in the atreets of villages, and even in the parks of cities, where they are recognized by every school-boy, who calls them fire-birds, golden robins, hang-nests, and Baltimore birds. The lindened avenues of Philadelphia, the elm-embowered precincts of New Haven, the sacred trees of Boston Common, the classic shades of Harvard Square, and the malls of Contral Park all cohe to their spring-time music.—ERNEST INGERSOLL, in Harper's Magazine for September.

Tea Culture in India.

Within the past twenty or twenty-five Within the past twenty or twenty-new years, the culture and manufacture of teahas assumed in India a position of great importance. It is indeed about fifty years since the first attempt was made at cultivating tea in India, but for many years little came of it, and India tea was unknown to the foreign markets. Within the last few years, however, there has been a very great always the southern slones and lower. advance; the southern slopes and lower valleys of the Himalayas, from Cashmere to Assam, wherever English enterprise has gained a footing, are everywhere dotted with tea plantations; and India must now be ranked with China and Japan as one of the three great tea producing countries of the world. So far as I know, Iudia tea is the world. So far as I know, Iudia tea is not to be had under that name, in the American market. When last in America, a few years ago, I repeatedly endeavored to procure our favorite Iudian tea, but the dealers shook their heads and knew nothing of it. I have, however, assed in America, occasionally, so called "English Breakfast Tea,", which, from its flavor, I should shrewdly suspect must have, beest grews: among the Himslavas. among the Himalayas.

Among the most noted Indian teas are those produced in this yally of Dehra Doon. Having occasion lately to visit our mission there, I accepted the invitation of a friend who is the manager of one of the largest plantations in the Doon, and drove out to his establishment to receive my initiation into the manager of the manager into the mysteries of tes manufacture. The estate in question comprises 550 acres,

all in tea, which at the usual rate of 8600 plants to the acre, gives a total of almost two million plants to the plantation.

The tea plant, left to itself, grows to a height of several feet, but for the purpose of tea production, is kept trimmed round to a round, compact bush, not more than three feet in height. There are saveral varieties of plants yielding tea of slightly different flavors; climate and soil, especially, also modify materially the flavor of the same variety. But from one and the same bush, come forth black and green teas, in all their different varieties of Hyson, Gun-powder, Bohea, Houchong, Pekoe, etc., etc. The leaves become black or green tea, according to the wish of the manufacturer; the finer leaves and unopened leaf buds yield the choicer brauds, the larger and coarser leaves, the inferior sorts, whether of black or green tea. Thus, young Hyson and Pekee, Souchong and Bohen, with their many different flavors and qualities, come all from the self same bush. How this is brought about, we will now briefly show, and first, as to green toa.
All the leaves that are fit for any sort of

toa, are plucked togother, and immediately thrown into iron pans, over a slow fire, where they remain only until slightly wilted. They are then taken out, and rolled in handfuls over a table of stretched matting, which gives the leaves the twist which is necessary to keep their adges from breaking down into dust in the process of manufacture. The tea is then spread out in the sun till slightly crisp, when it is toa, are plucked together, and immediately manufacture. The toa is then spread out in the sun till slightly orisp, when it is again put into the pans, relaxed by a gentle heat, and rolled again as before. By this time all the original greenness of the tea is gono, and its appearance is quite indistinguishable from black tea. After indistinguishable from black tea. After this second rolling it is heare in an iron vessel till dry. Great care is taken here, that it be not over dried, else it would become brittle and be reduced to powder in the subsequent manipulations. When sufficiently dried it is next put into small bags, holding a few pounds, and compressed, first by tightly twiting the bag, and then by treading under the feet. pressed, first by tightly twisting the bag, and then by treading under the feet. After the leaf has thus been pressed and twisted into proper shape, it is now ready for the last process of "greening." This is not done, as some have supposed, by any admixture of coloring matter, or by treating the tea in copper paus, but simply and solely by heat. The tea, taken out of the bags, is placed in deep ron pans in quantities of about a hundred pounds, and exposed to a moderate steady heat for about two hours. As the result of this "cooking," as it is sometimes called, the color of the leaf, which had entirely disappeared, is in a measure restored, and the tea, if properly prepared, comes out of the appeared, is in a measure restored, and the tea, if properly prepared, comes out of the pan at dult mildew green. If any green tea have a brighter tint than this, it is an evidence of some mineral coloring, and will be wisely rejected. On coming out of the "greening" pan, the leaf is now bona fide commercial tea; but as yet leaves of all sorts, the larger fragments of the coarser leaves, and the delicate, tiny, orange. leaves, and the delicate, tiny, orange-tinted leaf buds, remain all mingled together. In this state it is called "black tea," and although an admirable article for table use, it is never sent to market until first sorted. To this end the tea is passed, first through a kind of faming-mill, which separates the leaves from the "tea-dust," and after this, through a suc-cession of sieves of different flueness, which finally separate the coarser from the fluer leaves, and deliver, one Hyson, another young Hyson tea, and so on through

the list.
It will not be necessary to detail the process of making black tea so minutely, except where it diff a from the foregoing. On coming from the field, the leaf, if black tea is required, is wilted, not quickly over a fire, as in the case of green tea, but slowly in the sun; it is then rolled thoroughly like the green tea, and thrown into a vat where it is allowed to ferment very slightly for about two hours. I istat this point it gains its characteristic qualities; the formentation lessens its power over the nervous system; nor can any process of heating, after the it has fermented sufficiently, it is heated slightly in pans over a fire, then again ex-posed to the sun, rolled again, and finally dried in sieves of bamboo over a slow char-coal fire. Like the green tea, it is then assorted by sifting, and when boxed is ready for the market. The so-called Orange Pekoe is really no more than a name. The name "Orange Pekoe" is applied, strictly, only to the interior bleached heart of the young leaf buds, which have the most delicate flavor, but which of coarse constitute no more than a minute proportion of the whole leaf product. An ounce of real Orange Pekoe never goes to market, nor could it be sold under several dollars a pound. The name, however, is commercially applied to the finest leaves, which contain a larger or smaller proportion of these orange tips aforesaid.

Until the present year the entire annual orop of the plantation we visited, amounting last year to 115,000 pounds of tea, was sold to Afghan merchants from Cabul, who buy for the Central Asian market. These are among the largest customers of the Indian tea market. This year, however, the entire crop is sold to a firm in London, who give from two to three shillings a name. crop of the plantation we visited, amountwho give from two to three shillings a pound for tea delivered in London. The cost of for its delivered in hondon. The east of freight from the plantation is only about twelve cents a pound, so that a handsome return is realized. The evening we reached Dehra, a long line of carts passed through, bound for the railway, containing 42,000 pounds of tea from this single plantation. The plucking began in April, and with but a slight intermission will continue till the beginning of the containing an estimated crop for this pounds of containers of the containing of the containing of the containing of the containing of the local position, as also gold, though at a much lower figure. The market price of the Indian tea even here Dehra, a long line of carts passed through,

fully equals that of the same brand of the best China tea, and we have observed that few who have ever used the Indian article, care again to use another.—Rev. S. H. Kellogg.

How a Bird Flies.

The most promininent fact about a bird is a faculty in which it differs from every other creature except the bat and insects,—its power of flying. For this purpose the bird's arm ends is only one long clouder finger, instead of a full hand. To this are attached the quills and smell feathers (coverts) on the upper side, which make up the wing. Observe lease their make up the wing. Observe here light all this is: in the first place, the bones are hollow, then the shafts of the feathers are hollow, and, flually, the feathers themselves are made of the most delicate filements, interlegiting and discipled. ments, interlocking and clinging to one another with little grasping hooks of microscopic fineness. Well, how does a bird fly? It seems simple enough to describe and yet it is a problem that the wisest in such matters have not yet worked out to everyone's satisfaction. This exchanation, by the Duke of Argyle, appears to me to be the heat. be the heat: An open wing forms a hol-low on its under-side like an inverted saucer; when the wing is forced down, the upward pressure of the air caught unthe upward pressure of the air caught under this concavity, lifts the bird up, much as you holst yourself up between the parallel bars in a gymnasium. But he could never in this way get ahead, and the hardest question is still to be answered. Now, the front edge of the wing, formed of the bones and muscles of the forg-arm, is rigid and unyielding, while the hinder margin is morely the soft flexible ends of the feathers; so when the wing is forced down, the sir under it, fluding this mardown, the sir under it, fluding this mar-gin would yield the easier would rush out here, and, no doing, would bend up the ends of the quills, pushing them forward out of the way, which, of course, would tend to show the bird aliced. This process, quickly repeated, results in the phonomenon of flight.—Earnest Ingersoll, in Scribner for September.

"The leaves * * Were for the Healing of the Nations."

In a modest little plant found growing by the roadside, and known as Smart Weed, or Water Popper, reside medicinal properties of more than ordinary value. In Dr. Pierce's Compound Extract of Smartweed, these wonderful properties are combined with other vegetable extracts of acknowledged virtues in such a manner as to make it a most effacacious remedy for Colic, Cramps, Summer Complaint, Diarrhoa, Dysentery, Cholera and Colera Morbus. A celebrated medical author says:—
"A friend of mine had an only child dangerously ill with the Summer Complaint. "A friend of mine had an only child dangerously ill with the Summer Complaint. He had employed a great variety of the usual means for relief, but all appeared unavailing. The child was finally given Smart-Weed, which was entirely successful. It arrested the vomiting and purging in a short time, and without the aid of other medicine entirely restored the little patient." Dr. Pierce's Extract of Smart-Weed is sold Dr. Pierce's Extract of Smart-Weed is sold by all druggists.

No saint can keep long locked up in his heart a strong desire to do good; it will show itself in action.

Special Notices.

A DOCTOR'S OPINION.

M es srs. Craddck & C., 1082 Race Street, Philadelphia,

You will perhaps remember that I sent for three bottles of East India Homp about ten years ago, when I had a severe cough, and every one thought I was fast going into Consumption, especially as my physician told me I could never get well. After taking your medicine I found myself cured.
Lately I have not been feeling well, and, having good faith in the Cannabis Indica from what it did ten years ago, I again order three bottles.

Respectfully. MONTROSEVILLE, LYCOMING Co., Pa., Sept. 20, 1875.

N.B.—This remedy speaks for itself. single bottle will satisfy the most skeptical.
There is not a single symptom of Conumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointmont, \$1.25 each. Sent at our risk. Address, Craddock & Co., 1082 Race Street Philadelphia.

CHINA HALL

71 King Street East, Toronto.

The undersigned begs to announce to his cus-tomers and the public that having returned from England and the Continent, after purchasing his summer and fall stock of Glass, China, and Earth-anearc, he is low showing the contents of 18 onware, he is now showing the contents of 10 casks French China in Binner, Broakfast, and Tea Sets, 30 casks English China Broakfast and Tea Sets, Dinner and Dessert Sets, and a large assortment of Bodroom Ware.

GLOVER HARRISON IMPORTER.

W. ALEXANDER.

JOHN STARK

Alexander & Stark,

STOCK BROKERS.

AND

ESTATE AGENTS 10 KING ST. BAST,

(Members of the Stock Exchange.)

May and sell Stocks, Debentures, Se. Mort images and Louis negetiated. ORDER PROMPTLY EXECUTED.

DR. C. M'LANE'S CELEBRATED

LIVER PILLS.

FOR THE CURE OF

Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

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

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used. preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL

Address all orders to

FLEMING BROS., PITTSBURGH, PA.

P S. Dealers and Physicians ordering from others et an FI-ming Bros, will do well to write their orders distinctly, and take none but Dr. C. M'Lane's, prepared by houng dros. Pattsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pulls for the cive three-cent postage stamps, or one was of Vermila of the United States, one box of Pulls for the cive three-cent postage stamps, all orders from Cartin much too accompanied by twenty cents extra id by all respectable Druggists and Country Store-

Dr. C. M'Lane's Vermifuge.

to tail be kept in every nursery. If you would have us of dien from ep to be HEALTHY, STRONG, and to seek a MEN and Women, give them a few doses of M'LANE'S VERMIFUGE,

10 EXPEL THE WORMS. ... BLWARH OF IMPLATIONS.

EFFECTUALLY DESTROYS TICKS penetrating to the vermin in all grades of development, extinguishing both instead and unlatched life. It also taproves the growth and quility of the work blind with the all instead onables show to had a with an at time. No flock master who takes its stock should be without it. Price 35c, 70c., and \$1.00 per tin. A 35c. tin will clean about 20 shooper 30 lambs. Soldoverywhere.

BUGH MILLER & CC. Agricultural Chemists, 167 King Street East, Toronto.

CONSTITUTIONAL

CATARRH REMEDY.

LITTLEFIELD & CO.

PROPRIETORS.

CATARRH

Cannot be curred by snuffs, washes or local applications. It is a weakness of the constitution, developing itself in the masal organs first, afterwards extending to the threat and lungs, ending generally in Consumption, if not checked by proper remodies. Peins in head, back, loins, and weakness of kidnoys are its attendant diseased. More people have Catarrh thus any other disease. It is easily cared. Thousands of cases, some of Foarr years standing, have been entirely cured in New Hampshire and etc. Downin-in the past three years, by the Constitutional Catarrh Remedy Certificates to back the chore, and a treatise on Catarrh sont free on application to T. J. E. Harding, Chemist, Brockville, Ont. Send name on postal card and it will cost only a cent. Price, 21 per bottle, or six bettles for 25. Sent to any address on receive i money.

NERVOUSNESS.

Br. CULERIER'S specific or French Remedy, for Nervous Debility, etc., attended with any of the following Sympt ms: Deranged Digestion; Loss of Appetite. Loss of Flesh; P-trul and Nervous or Heavy Sleep; Inflammation or Weskness of the Kidneys; Troubled Breachin; Fraintre of Voice; Irregular Action of the Henri; Eruptions on the Faces and Neck; Hendachic; Affections of the Eyes; Loss of Memory; Sudden Flushings of Heat and Blushings; General Weskness and Ludelmos; Aversion to Society; Melanchely, etc. Clergmen, Physiciaus, Luvyers, Students, and persons whose pursuits in ore great Mestal Activity, will find this preparation most valuable.

Price - 10, 12 fix Peckets for \$60.

Address Jos. Avviss & 40.,
(Sole Agents for the above preparative.)

(Sole Agents for the above prevarative.)

FITS

FITS! FITS! FITS!

CURE OF EPILEPNY: OR. FALLING FITS, I'V HANCE'S EPILEPTIC PILES,
I'd France's Epileptic Pilisto Pilisto,
I'd Hance's Epileptic Pilisto be the only remedy was discovered for curing Epilepsy or Falling File,
The following certificates short true, and should thay be need by any one who is not addicted himself. If he has a friend who is a sufferer, he will do a kumane act by uniting this outland sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARKARLD CURE.

PRILL DRIFHIA, Juno 25th, 1887.

SETH HAYOR, Beather HAYOR DURY Six No. 1887.

SETH HAYOR, Beather HAYOR DURY Six No. 1887.

Sether Hayor, Beather HAYOR DURY Six No. 1887.

A stocked with binicpsy in dirty, 1887. Immediately to physician was summoned, but the contil give no no. 1887.

In the conquited another physician, but seemed it now worse. I then tried the iteration of another, but there are no seemed in the second of the second in the second i

IS THERE A CURE FOR EPILEPSY?

The shiften a curity for EPPLETSY?

The shiftened will answer.

**REXADA Meet Alexander Shift S. Harra — Dear Sire

**Dear Sire S. Harra S. Harra — Dear Sire

**A will all the shiftened of college, which I send you for

**A who have of your Epiderski Pilla. — I was the first person

who ties by your Pilla by the put of the your Y My son

as be day afflicted with this for two.

**A did to the shiftened of the sh

ANOTHER PEMARKABLE CURE OF EPILEPSY; OR, FALLING FITS,

CURIE OF EFFLEPNY; OR, FALLING FITE,

BY HANCE'S EPILEPTO PILLS.

HOSTOONER, Texas, June 20th, 1867.

TO SETH S. HANCE. A person in my employ had been efflected with Fits, or Epileosy for thirteen years; he had the contacts at intervals of two to four wooks, and often times row will in quick anocession, sometimes continuing the contact of the contac

STILL ANOTHER CURE.

Read the following testimonial from a respectable clitical of Greanda, Mississippi.

String S Hangs, Baltimore, Md.—Dear Bir. I take great resource in relating a consec of Sysams, or Fits, cuthed by a lival unable Pills. My brother, J. Ligon, has long to a mittered with this awal disease. He was first able at dwhile quite young. He would have one or two was at one attack at first, but as he grew older they meet to increase. Up to the time in commenced taking a ur Pills no had mem very often and quite severe, prostactly, but now, I am happy to say, he is cured of those for it will now, I am happy to say, he is cured of those for its properties of the same of

Sent to any part of the country, by mall, free of postage, of the up, of a remittance. Address, SETH S. HANCE. 1: Bultimers St. Baltimore, Md. Price, one box, 45; to 45; twelve, 52; twellows, 52; the lines of manifest where you saw them a various serie.

J. BRUCE & CO.

Artists and Photographers,

118 KING STREET WEST, TORONTO. (Opposite Rossin House.)

Operating done by Mr BRUCE, so well known as Ohief Operator and Manager at Notman's for the past six years.

PORTRAITS IN EVERY STYLE-THE FINEST IN THE DOMINION.

Satisfaction guaranteed at moderate prices. Discount allowed to Clergymen and Students

D'ARY'S

Curative Galvanic Belts, Bands AND INSOLES,

are made or the most approved scientific princi-ries, and will certainly cure all diseases of the sexual organs, nervous disorder,

RHEUMATIC AFFECTIONS, NEURALCIA

weak back, and joints, indigestion, constipation, liver complaint, consurption and diseases of the kidneys and bladder. All these yield to the mild but powerful application of Electricity. Send for circular to A. Numian, 118 King Street West, Toronto.

D. S. KEITH & CO., LUMBERS, GAS & STEAM FITTERS BRASE FOUNDERS AND FINISUERS.

Manufacturers of

PETROLEUM GAS WORKS Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.

Importers and Wholeshi Doslers in Iron and Lead Pipes and Plumbers' Materials.

109 KING STREET WEST, TORONTO

CANADA STAINED GLASS WORKS, ESTABLISHED 1868.

FIRST PRIZE PROVINCIAL EXHIBITION 1871-72 Ecolesiastical and Domestic Stained Glass Wind dows executed in the best style.

BANNERS AND FLAGE PAINTED TO ORDER JOSEPH McCAUSLAND PROPRIETOR,



WANTER.—Men and Women out of Work to write for the extraordinary inducements to Agents on the 64 column family and religious paper, "The Constitution," with its mearpoaned premium attraction. Only \$1.10 a year. Agents say," Naver saw anything t he like it," "Bella belt;" "Took 54 names in 115 hours." For terms, numple, yes, address, Jas. R. Parke Boston Man.

Extremes Meet.

Ir there are any individuals living on this world of ours who have made so little observation of human nature, as still to be ignorant that extremes are very apt to meet, as well in religion as in any thing else, another instance is just now being added to the long list that might have been qu ted in support of the statement we alvanced some time ago; and it must not be allowed to pass without a word or two of remark. It is, indeed, an instance of so glaring a character, that, notwithstanding the repeated instances which we have heretofore met with, of a somewhat similar nature, we were hardly prepared for anything quite so startling. We refer to the sympathy which is just now accorded by religious people—Christians—English and Canadian Christians—to the Moing, upon an unoffending Christian population—abominations and atrocities, we venture to say, that have found no parallel in countries professing to be civilized, for many a century past, and which were by no means equalled on the memorable night of the capture of Constantinople, on the 29th of May, in the year of grace, 1458. as our great historian remarks: "The wealth of Constantinople had been granted by the Sultan to his victorious troops; and the rapine of an hour is more productive than the industry of years;" deeds of barbarism were committed; outrage and assassination, attended by excessive cruelty, were resorted to; but these criminalities, while of less magnitude than those which have now been witnessed, were regarded as the privilege of the conquerors, while the great majority of recent sufferers were entirely innocent of indulging in what, to some nations of the earth, would be regarded as the luxury of in-surrection. When first the English con-suls remonstrated with the Turkish authorities, the rumors were said to be exaggerated; and when Mr. Disraeli was questioned on the subject in the House of Commons, the excuse of exaggeration was again repeated. But the most recent and reliable accounts show that the original reports were far below the truth in the number and extent, as well as in the savage abominations which the Moslem population committed upon the Christians. Nor, according to the same most recent and reliable accounts, is it true that the Christians began the atrocities, or that any Christians joined the Mohammedan standard, except a very small proportion of those who were in absolute want, and resorted to it for relief. The account taken to England by a traveller who says a Bulgarian showed him a number of heads of Turks, whom he boasted he had slain, may be dismissed, with the contempt it deserves, by those who know that the Bulgarians are notoriously plodding, sluggish, and absolutely incapable of being roused to avenge their wrongs, or to assert their rights, as Christians and as men. If it occurred at all, it must have been en-

tirely exceptional. And yet with these facts, and a multitude more of a similar character, the Ultramontane Romanists blame the Christians, and give their sympathy to Turkey. Of course they hate the Greek Church and every member of it, and rather than that more primitive form of Christianity should rise from the depression and degradation to which it has been subjected, and rather than see the Patriarch of the East ascend his ancient seat in the Temple of St. Sophia, and eclipse his brother of the West, the Bishop of Rome and his most ardent sup porters would prefer to hold out the olive branch of peace to the successor of Mohammed, and rejoice in the continuance of a savage Moslem barbarism, on some of the finest and the loveliest tracts of the earth's surface. At Rome, the Pope and the Sultan appear to be on the best terms; and the Journal des Debats, commenting on the fact, remarks: -"The Court of Rome would rather treat with Mohammed than with Photius -with the Sultan than the Czar.

Being tolerably well aware of the fact that the morality of Rome, by her own confession, rises no higher than the principle that the end sanctifies the means we are not so very much surprised to find the natural antipathy of the Romanist and the Mohammedan reduced to a minimum in the presence of the common foe-the Greek Christian-who simply as being a Christian, is foe to the Turk; and is foe to the Romanist, because he will not bow down to the Roman Pontiff; and also because in the renovation of the Turkish Empire the Faith of the East would again resuscitate, and still further diminish the authority of his own.

But that, again, the strongly puritanic, the absolute and unappeasable anti-Roman section, the professedly evangelistic school among us, which claims exclusively to disseminate the Gospel,—that it should join with the Ul-tramontane Romanist in his sympathy Turkish hatred of Greek Christianity, is so plain and forcible an illustra-

tion of the principle that "extremes are very apt to meet," as we did not think we should so soon meet with. And yet the fact is so patent, and so recent, that

surely no one will have the hardihood to The periodical literature deny it. The periodical increases of the hour teems with the proofs of it; and the cause is not very difficult to find. The Eastern Church, though in several respects more thoroughly Protestant than our own, yet bears its unflinding, its ineffaceable testimony to historical Christianity—to dony it. the necessary historical connection, that is, between the Church founded by Christ's own person when on earth, and the legitimate Christian Church of the present day. Or it may be because the Turk is an unmitigated Calvinist. But whatever may be the cause, the fact can-

not be disputed.

We are glad, however, to find that the whole of the school to which we have referred, is not open to the strictures we have made. A very prominent member of that school, the Earl of Shaftsbury, able language, on the subject. We willingly quote a few sentences of the Earl's speech, as given in the Guardian. He

says:"I believe every word that was sent by 'our own correspondent,' of the Daily News, and I think you will see that the cautious language of the Blue-Book confirms every syllable of that correspondent. But, then, it is very sad to hear that all these excesses are spoken of by persons in authority as a war between savage races. It is all very well—though the Turk might say, 'Save me from my friends,' at the thought—to save his character at the expense of his iriliation. I will leave that a register civilization. I will leave that consideration to others; but I will come forward and say, Will you have this said as to the Bulgarian population? All that I have learned from books, all that I have seen in letters, all that has been told me by travellers, describes the Bulgarian population as an honest, quiet, industrious, agricultural race, and if there is any doubt about it, there is the testimony of the Blue-Book itself."

He further says :-- "We are threatened with the extermination of a noble race; and I confess I think the time has come when all the powers of Europe should rise as one man, and in the name of common humanity, see that this shall not be permitted in their midst, and that Turkey has proved wholly unfit to have any authority over any portion of the human race." We entirely agree with the sentiments expressed by the Earl of Shaftsbury, so contrary to those of many others of the same school as himself-except that we think the time for the interference of Europe, on behalf of the oppressed Christians of both European and Asiatic Turkey, came long ago; and that it is to the eternal disgrace to the whole of Christian Europe, except Russia, Servia and Herzegovinia, that that interference has not become an historical fact .- Dominion Churchman.

Births, Marriages aud Deaths. NOT EXCEEDING FOUR LINES 25 CENTS.

On 19th August, at the manse, Rast Gloucester the wife of Rey, H. J. McDiarmid of a son.

DEATH.

At the manse, Kirkwell, on the 11th inst., F. A. STRATTON, beloved wife of Rev. Isaac Campbell, aged 23 years.

Official Announcements.

MEETINGS OF PRESBYTERIES.

Owen Sound.—The next meeting of the Presbytery of Owen Sound will be held on the 3rd Tuesday of September, in Division Street Church, Owen Sound.

At Cobourg on the 20th Septembor, at 10 a.m.
Kinoston.—In St. Androw's Church, Bolleville,
on the second Tuesday of September, at 7.30 p.m. Paris. -In Knox Church, Ayr, on Tuesday, 19th September, at 2 p.m. BARRIE.—At Barrie, on the last Tuesday of September, at 11 a.m.

tember, at 11 a.m.
SAUGEEN.—Special meeting at Clifford, on the first Thursday of September, at 4 p.m. Regular meeting at Durham, on the Third Tuesday of September, at 7 p.m
BRUCK.—In Knox Church, Kincardine, on the last Tuesday of September, at 4 p.m.
MANTONA.—At Winnipeg, on the 2nd Wodnesday of October.

CHATHAM -In St. Andrew's Church, Chatham, on Tuesday, 26th September, at 11 a.m. HAMILTON.—In the Central Church, Hamilton, on the last Tuosday of Soptember, at 11 o'clock,

LONDON.—Next regular receting will be held in First Presbyterian Church, London, on last Tues-day of September, at 2 p.m.

TORONTO.—In the lecture room of Knox Church, Toronto, on the first Tuesday of September, at 11 a.m. BROCKVILLE.—In First Presbytorian Church, Brockville, on the 3rd Tuesday of September, at 2 o'clock p.m.

WANTED.

A Teacher for the Presbyterian Mission School, Prince Albert, Saskatchewan. Salary 3700 per annum and a free house. Travelling expenses to the field paid. Engagement for three years, to commence immediately.

Testimonials as to Christian character, qualifications and emclency as a teacher to be sent to Rev. Professor McLaren, Toronto, on or before the September.

Toronto, 23rd Aug., 1676.

YOUNG LADIES' SEMINARY

JARVIS ST., NORTH OF BLOOR ST., YORKVILLE

MISS H. CASSELS BROWN receives in addition to her day pupils a limited number of Boarders. Classes will be resumed Sept. 4th.

BRANTFORD YOUNG LADIES' COLLEGE.

Prosident, Roy. WM. COOHRANE, D.D.; Principal Roy. A. F. KEMP, LL. D.

This Institution will re-open

ON 7TH SEPTEMBER NEXT Its preparatory and collegiate courses embrace Classics, Mathematics, Literature, and Philosophy. For catalogues and information apply to the Principal. Brantford, July 16th, 1876.

PRESBYTERIAN COLLEGE

OF MONTREAL. The Calendar for session 1676-77 is ready, and will be sent on application to the Principal, Registrar, or Mr. Drysdele, 232 St. James St., Montreal.

 ${f R}$, J. Hunter & Co.,

MERCHANT TAILORS

OUTFITTER S.

ORDERS BY MAIL

carefully attended to and PROMPTLY EXECUTED.

CORNER KING AND CHURCH STREETS,

White & Sharpe,

65 KING ST. WEST.

SHIRTS

IN GENTS FURNISHINGS

Order your Shirts from WHITE & SHARPE.

ANGUS G. MACKAY,

INSURANCE, LOAN AND

REAL ESTATE AGENT.

Port Huron, Michigan.

Cultivated Farms and Wild Lands for sale in St. Clair, Sanilac, and Huron Counties, Michigan, at fair prices and on the most favorable terms. Can obtain a high rate of interest and the best of Real Estate Security for Loans entrusted to me. REFERENCES:

First National Bank, J. J. Boyce & Co., Bankers and Atkins Bro's., Attorneys at Law, Port Huron, Michigan.

Visitons to Toronto will find comfortable acommodation, by the day or week, at

THE FORY TEMPERANCE HOUSE, centrally situated at 94 Bay Street, near King

MANITOBA LANDS

Half-Breed Scrip for Sale.

Lands located anywhere in the North-west by my correspondents in person. Information about the Country cheerfully given on receipt of stamp to pay return postage. REFERENCES:—The Editor of BRITISH AMERI-CAN PRESEYTEBIAN, and Hon. G. Brown, Toronto. ARCHIBALD YOUNG, 37 Colborne Street, Toronto.

New English Edition.

Sacred Songs & Solos

IRA A. SANKEY & P. P. BLISS.

COMPRISING

rne HYMNS used at Mesars. MOODY & SAN-KEY'S Meetings in England, Scotland, and Ireland.

2. The ADDITIONAL HYMNS, sung by Mr. SAN-KEY at the later London Meetings; and

TORONTO WILLARD TRACT REPOSITORY, SHAFTESBURY HALL.

BEST THOUGHTS AND ADDRESSES OF

 \mathbf{D} . L. \mathbf{MOODY} , with sketch of Life and Work, and Portraits or Steel of

Moody and Sankey.

224 pages, 75 cents; cloth gilt. FOR SALE BY ALL BOOKSELLERS. J. B. MAGURN, Publisher, 36 KING ST. EAST, TORONTO.

NOW READY.

THE ONTARIO LAW LIST,

EIGHTH EDITION. Revised and corrected to the present time.

PRICE ONE DOLLAR. ROBDANH & NICEOLLS,
Law Stationers,
\$8 King Street East, Toronto.

New Books, &c.

1 00

MEMOIR OF NORMAN MOLEOD, D.D. by his brother, 1 vol., cloth, with Photo.....

Post free to any address on receipt of money, JAS. BAIN & SON, Booksellers, Toronto.

GUELPH

Sewing Machine Co.



From the unprecedented success of our Machine in competitions, and innumerable testimonials in their favor by those using them, we are satisfied that the time and money speut in their improvement has accomplished what we desired,

A FIRST-OLASS MACHINE IN EVERY RESPECT.

Examine and try them.

WILKIE & OSBORN, MANUFACTURERS, Guelph, Ontario, Canada.

SEWING MACHINE SALES FOR 1874.

| MACHINES | MACHINES | Wheeler & Wilson Man'f'g Co. | # 92,820 | Wheeler & Wilson Man'f'g Co. | # 92,820 | Howe Sewing Machine, estimated | # 25,000 | Weed Sewing Machine Co. | # 20,495 | Grover & Baker Sewing Machine Co. | # 20,495 | Grover & Baker Sewing Machine Co. | # 20,000 | Reministed | # 20,000 | # 20,495 | Grover & Baker Sewing Machine Co. | # 17,525 | Wilson Sewing Machine Co. | # 17,525 | Gold Medal Sewing Machine Co. | # 17,525 | Wilson Sewing Machine Co. | # 18,710 | Macrican B. H., stc., Sewing Machine Co. | # 13,529 | Victor Sewing Machine Co. | # 13,529 | Victor Sewing Machine Co. | # 1,696 | Bartram & Fantom S. Machine Co. | # 2,611 | J. E. Bransdord & Co., Etna. | # 1,666 | Bartram & Fantom S. Machine Co. | # 2,50 | MoKay S. Machine Association | # 128 | MoKay S. Machine Association | # 128 | MoKay S. Machine Association | # 27 | # 128 | Machine Co. | # 27 | # 128 | Machine Co. | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 | # 27 |



NEW YORK SINGER SEWING

MACHINES.

THE SINGER MANUFACTURING COMPANY sold, in 1874, 241,679 Machines, being 148,859 more than any other Company sold. Warranted to outwear two of any other make. Beware of Imitations and cheap-made Machines.

NONE GENUINE WITHOUT

BRASS TRADE MARK

on Arm of Machine. The only office in Toronto, at 22 Toronto Street.

R. C. HICKOK, Manager The Singer Manufacturing Co., 34 Union Square, New York.

Nepenthe Bitters

ARE AN

Excellent herb Preparation,

Tested and proved a thorough stomachie that will regulate digestion, strengthen the secretive and assimilating organs, and help nature to throw off any poisonous matter that has found its way into the blood. It is therefore,

A THOROUGH BLOOD CLEANSER

that really will do its work well. Sold everywhere, Wholesale and Retail. A NORMAN 118 King St West, Toronto.

CIVIL AND MECHANICAL ENGINEERING AT THE Rensselaer Polytechnic Institute, Troy, N. Y. Instruction very practical. Advantages unsur-passed in this country Graduates obtain excel-lent positions. Re-opensept. 14th. For the An-nual tegister, containing improved Course of Study and full particulars, address Prop. CHARLES DROWNE, Director

MENEELY & COMPANY, Bell Founders, West Troy, N. Y.

Fifty years established. CHURCH BELLS and CHIMES; ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings. Catalogues free. No agencies. <u>--</u> - **4**--- ---

MCSHANE BELL FOUNDRY

Manufacture those celebrated Bells for Churches Academies, &c. Price List and Circulars sent free seat. NEX PICSHEANE & CO., BALTIMORE, MD





Tegal Caras.

DUGGAN & ROBINSON,

BARRISTERS, ATTORNEYS-AT-LAW Solicitors in Chancery,

CONVEYANCERS, &c. Office-Provincial Assurance Buildings,

Court Street, Toronto. John Duggan, Q.O. John G. Robinson, M.A.

Business Cards.

ESTABLISHED 1854.

A MODONALD.

Renovator and Dyer, Of Gentleman's Wearing Apparel. No. 24 Albert Street, Cor. of James, TORONTO

R. MERRYFIELD;

Boot and Shoe Maker. 190 YONGE STREET.

A large and well assorted Stock always on hand

Medical and Dental.

W. ELLIOT, DENTIST,

Uses his own new PATENT FILLERS, EXTRACTORS

MOULDING-FLASKS. 45 and 45 King-st. West, over Druggists. coper & Co.

R. A. REEVE, B.A., M.D., OCULIST & AURIST.

22 Shuter Street, corner of Victoria

TORONTO,

J. MATTHEWS, PROPRIETOR

ROBINSON HOUSE. TEMPERANCE HOTEL

Very central on BAT STREET, a few doors north King. Only Temperance Hotel in the City. • \$1.25 per day. Terms,

DR. JOHNSON'S

\$30 HEALTH-LIFT. Highly commended by Hundreds of LL.D.s., —B.D.s.—H.D.s.—A.M.s.,—Presidents and Pre-fessors of Colleges,—School Principals,—Edi-tors,—Attorneys,—Bankers,—Publishers,— Merchants and Brain Workers generally. Send Stamp for Full Circular.

J. W. SCHERMERHORN & Co., 14 Bond St., New York.

BOOK AND JOB PRINTING

Business and Visiting Cards,

Circulars, Hand-bills,

PAMPHLETS, SERMONS,

BILL HEADS, BLANK RECEIPTS,

AND ALL KINDS OF

PLAIN ORNAMENTAL AND FANCY

PRINTING,

Neatly and expeditiously executed at lowest-prices, at PRESBYTERIAN PRINTING HOUSE,

102 BAY ST., TORONTO. Estimates furnished for Book Work. BOOK BINDING in all its departments at fair prices.

Orders from our friends and patrous solicited and satisfaction guaranteed. Address, C. BLACKETT RORINSON, 102 Bay Street, Toronto

British American Presbyterian,

102 BAY STREET, TORONTO, CANADA. TERMS: -82 a year, in advance, free of postage.
To avoid mistakes, persons sending money should write the name of their Post-office, County and Province.

CHANGE OF ADDRESS.—Subscribers when or-dering their address changed must be careful to give the name of the office to which the paper and been sent, as well as that to which they desiret

to be sent.

ENT Post Office Money Orders, Registered Letters and Drafts may be sent at our risk. Any one of these modes is porfectly rafe, and Post Masters of all Post Offices where money orders are not sold, will register letters for a small section of money mailed in unregistered letters will be at the risk of the sender. Make Drafts and Money Orders payable to the order of the undersigned.

sar Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped.

not be stopped.

ESF According to law, papers may be forwarded until an explicit order of a discontinuance is received; and whether taken by subscribers or nosfrom the place where they are deposited, he is accountable for the pay until he orders a discontinuance and pays what is due.

ADVERTISEMENTS 10 cents a line—12 lines to the inch.

Special Ruses on application, for long continued advertisements.

Births, Marriages and Deaths, not exceeding lines, each 25 cents; 8 lines or over, 50 cents. Orders to discontinue Advertisements must be unded in in writing. Address all communications,

C. BLACKETT ROBINSON, Publisher and Proper

unto, J. C. Drawer Stot.