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Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

BETHLEHEM, &c.

It was natural that while joining in the celebration of Christmas, my thoughts should turn to Bethlehem, where the great event took place which we were joyfully remembering.

I had no desire to go, as some did, to take part in the superstitious ceremonials that defile the place where the Lord was born. But I had a great desire to look on Bethlehem, and to do it alone, so that no social intercourse might come between me and the solemn feeling of beholding the place where they laid him in a manger, because there was no room for him in the Inn. Him whom all the hosts of heaven bowed down to worship. So one bright morning in Christmas week, I got the loan of Mrs. G's white donkey, and sallied forth at the Jaffa Gate, set off along the Bethlehem road, which, though not a road in our sense of the word, is such a marked track that there was no fear of my losing my way.

Proceeding southward down a steep incline between the city walls and the Valley of Gihon, I crossed the deepest part of the valley on an embankment which must have formed the upper end of the lower Pool of Gihon. The embankment at the lower end also forms a road across the glen, and between these in old days no doubt a large body of water must have filled the wide rocky empty space which now does not hold water, even when the rains have filled the upper pool of the same name. Skirting the west side of the old pool, I passed a long row of cottages, built by Sir Moses Montefiore, for poor Jews. Then, by a steep bit of rocky road, where the rocks formed steps up which my donkey scrambled nimbly, I reached the ridge of the rising ground which is connected with the Hill of Evil Counsel, and could look down to my left through the Valley of Himmon, and see how steeply the Hill of Zion rose up from it. There was now a sloping plateau rising gently before me, across which a wide track led, on which I passed many men and women on foot or on donkeys, or camels, bringing in vegetables, fire-wood, fowls, etc., for the Jerusalem market. In dry weather the Plain of Rephaim affords pleasant ground for a good canter, but after rain the unmade road or track is almost a swamp, over which the poor weary animals meander from side to side trying in vain to find firm land. Near the highest point of this plateau before it breaks down into the valley that divides it from Bethlehem, a large convent is built on the spot where, according to tradition, the prophet Elijah rested when flying from Jezebel, and had his wants supplied by angels. At the side of the road is a rock in which is a slight depression which is pointed out by the monks, and said to have been formed by the body of the prophet as he lay there and rested. Before reaching the convent I passed an old well, from which tradition says the wise drew water on their way from Bethlehem to Jerusalem, and while drawing it saw reflected in the water the star which had guided them to Jerusalem, but which they had since then lost sight of.

Several poor pilgrims were evidently looking with great interest on these so-called sacred spots. They were proceeding to Bethlehem guided by a monk, no doubt designing to take part in the great ceremonial of Christmas day in the Church of the Nativity. Of course those holy places were nothing to me, for there is no evidence of the truth of the tradition connected with them, but every bit of the road was most interesting when seen in the light of Scripture history. Riding a very short distance past the convent, I paused on the brow of the hill, and looked across an open valley to another hill, on the sides and brow of which Bethlehem lay spread out before me. Even apart from the sacred interest of the place the scene was very attractive. The terraced sides of the hill beneath and around Bethlehem are better cultivated than most parts of Palestine, and dotted with olive trees. The little town lay right in front of me as I stood looking south, its flat roofs rising tier above tier, and the large Church of the Nativity presenting a stately appearance at this distance. To my right away westward, a steep hillside rose up so well clothed with olive trees as almost to be called well-wooded, while the small village of Beit Jala with its large church looked very picturesque about half way up. Turning eastward my eye ranged over the valley below me, then over the wild hills of the wilderness of Judea, where David must have fed his father's sheeps, and have had his encounter with the lion and the bear which he overcame by the strength of the Lord his God. Here and there, through gaps in these hills I had on my way obtained peeps of the Dead Sea, lying glittering in the sun at the foot of the Mount of Olives. These scenes were the only thing that re-

minded me of its being mid-winter, for here and there on their summit lay a slight coating of pure snow, looking intensely white in the brilliant sunshine. As I sat there surveying the wide prospect, of which Bethlehem formed the central point, I could not but think of the joy which the same sight must have given to the wise men, as the star which had guided them during their long and weary journey at length rested over the place where that young child lay, whose birth (though little noticed on earth) was heralded by the angel choir as the one means of bringing both glory to God, and peace to earth, with good will for men. I did not go on to Bethlehem, I deferred that for another day. It would not have been thought safe for me to go alone, in fact, as it was, when I returned to Jerusalem, I found my kind hostess rather anxious at my long absence. On retracing my steps, I found that Jerusalem was shut out by the ridge on which the convent of Mar Elias stands, but on more than one occasion afterwards, from a point higher on that ridge, I had a prospect of both Bethlehem and Jerusalem, thus beholding the two points between which lay the whole career of the God-man, who, though equal with God, yet took upon him the form of a servant, and while he could speak of himself as "the Son of man which is in heaven," yet for our sakes began life in a manger, and ended it on the tree of shame, "being made a curse for us."

What marvellous memories this road between Jerusalem and Bethlehem bears to the mind. By this way doubtless Abraham went up to that mount of which the Lord told him, when, on the third day, he lifted up his eyes and saw the place afar off "where he was to offer up the son of promise." By this way Jacob came on that sorrowful day when his dearly loved Rachel was taken from him, and laid in the grave which yet remains close to the road to Bethlehem. By this way Mary came with Joseph from their distant home among the Galilean hills to have their names registered in the city of their father David, the whole Roman Empire having been moved to have this registration made twelve years before the tax was collected, that thus the words of Old Testament prophecy might be fulfilled, and the "ruler in Israel" be born in little Bethlehem Ephrathah.

Though this look of Bethlehem from a distance was very interesting, it only made me long for a further acquaintance with the little town, and a German missionary who resides there was kind enough to receive me as his guest for a few days. I found his kind wife at first rather alarmed at the idea of entertaining a British lady, fearing that their simple style of living would not suit me. When I heard her description of an English family that had once encamped beside their house, with their fourteen males load of personal baggage, and had turned their whole house topsy-turvy, that one of the party might sleep under a roof instead of a tent, I could not wonder that she feared I might be a troublesome guest. A most kind hostess I found her, in spite of the busy life she led. The mission house is built almost like a little fortress, with a strong wall and gate of enclosure. It has been all needed, during the twenty six years Mr. Muller has spent in Bethlehem, he has more than once been attacked by robbers, and has been thankful that his walls and doors were strong enough to defy them. The population of Bethlehem and the neighborhood has been rather famous for its turbulence, and has suffered much in consequence. Matters are better now, but even yet it is not thought safe for a European to wander about alone. On the evening of my arrival in Bethlehem, I was made to feel almost like a prisoner by the kind solicitude of my hosts. I was going out for one of the solitary rambles that I found so attractive in Bible lands, but was hardly outside the gate when first a native servant girl, and then Mr. Muller himself, came rushing after me, entreating and insisting that I should take some one with me, and the only way in which I could get leave to go alone was by promising to keep in view of the house. Happily it stood so high that I could go a good way without losing sight of it. The family life was very interesting to me, for, besides Mr. Muller's own family, there were some dozen native boys (one a true Bedouin) and girls, who received a simple useful training; in their house, in the hope that by the grace of God their truly Christian instruction and example may result in these young people growing up to serve God, and influence their own people for good. They sat at the same table with me at meals, and after supper when the Arabic Bibles were brought out, I was glad to take my English one and follow the chapter which was being read verse about by the young people, only sorry that I could not understand the questions and comments by which Mr. Muller made its meaning plain to them. The life in the mission family came a little more near native life than my Jerusalem life was, and in that way helped to illustrate some parts of Scripture to me. For instance, a poor old beggar frequently sat by the wall either outside or inside the door of the room where we were at table, waiting to be fed from the crumbs that fell from this table, though it was far from being the table of a rich man. To an eastern there is not the least thought of its being an intrusion to go in, and sit down while a family is at table. I could easily understand how the woman of Luke vii. would come in at the ever open door, and mingling with any other unbidden guests who were sitting outside the circle at table, could come behind our Lord and perform her humble set of penitential devotion, which called forth the disgust of Simon, not on account of her intrusion unbidden, but because of her character making her very touch in his eyes pollution.

Our Statistics.

FROM THE BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—A great deal of attention is given just now to the Statistics of the Presbyterian Church, in connection with our recent happy Union; and it is very desirable that we should have one full and accurate statement of these for the various Churches. It is plain to any one who has given any attention to the subject, that the published statistics are very unsatisfactory. They err seriously by defect. A cursory glance reveals numerous omissions. In summing up no attempt is made to estimate the value of those blanks, so as to give an approximately full and correct statement. These blanks may often be filled up satisfactorily. The returns for the previous year might be taken, or, as in the late Canada Presbyterian Church, many blanks may be filled from the Home Mission Report. In every case a very near estimate can be made, in very many a perfectly correct and reliable one.

As an illustration of the method followed in giving such a fair statement, let us take the first Presbytery on the list of that Church, the Presbytery of Montreal. Now first, five congregations are total blanks, viz., Nazareth street, Montreal, Stanley street, Montreal, Alexandria, Lingwick, and Kenyon. The total number of families credited to this Presbytery is 2,185, members 4,592. These five congregations are omitted, and no estimate of their value given. Now the previous year, Kenyon reported 110 families, 185 members; Lingwick, ninety families, fifty-six members; Alexandria, twenty-three members, estimate twenty families. The other two are new. Estimate Nazareth street at sixty families, sixty members; Stanley street at eighty families, 120 members. This gives a total of 360 families, 894 members to be added to the returns for the Presbytery. But second: Three congregations give partial returns. Erskine Church, Montreal, Cote street Church, Montreal, and Knox Church, Montreal, return the number of members, but not that of families. Knox Church last year, gave 120 families. Erskine Church, and Cote street Church are persistently blank in this item. But taking a very low average for congregations of the same standing, we may safely credit them with 250 families each. A total of 620 families to be added. Thirdly, There are eleven Mission Stations on the Presbytery Roll. All are blank except one, Lancaster. All, however, are reported for this year in the Home Mission Statistics. The ten stations omitted return 285 families, 239 members, which also fall to be added to the general total. The sum of all these omissions, for which, let it be remembered, not even an approximate estimate is given, amounts to no less than 1,265 families, 638 members, giving as the proper return for the Presbytery a total of 3,450 families, 5,225 members, instead of, as given, 2,185 families, 4,592 members.

Now, Sir, the data on which the omissions are supplied are open to all. Evidently, they are for the most part minutely and entirely reliable. If we take the trouble to go over each Presbytery list, as in the case of Montreal, plainly we shall come very near a correct return. I have done this in the case of the late Canada Presbyterian Church, and the result is as follows:

	Families	Members
For the Presbytery of Montreal	3400	5225
Ottawa	2534	4010
Brockville	883	1534
Kingston	1473	1941
Colborne	2923	3209
Ontario	1800	2588
Toronto	3119	5077
Simcoe	1499	2365
Owen Sound	870	1272
Hamilton	2759	3497
Peterborough	1798	2741
Guolph	2981	5000
Barnham	283	1748
Bruce	1850	1992
London	2720	4120
Chatham	1531	2408
Stamford	1721	2523
Huron	2161	3214
Manitoba	350	452
	3346	6053

In the Returns for the Presbyterian Church of the Lower Provinces, which are very complete comparatively, we find thirteen blanks in congregations. In this case also, no attempt has been made to give the value of these even approximately. Professor McKnight, Convener of the Committee on Statistics, and Mr. Falconer, Clerk of the Synod, kindly examined these and furnished me with a probable estimate of each omission individually. There falls to be added to the grand total given, not less than 800 families, 1000 members. These, I think, ought to be larger. But taking these numbers as reliable we have for that Church a total of 15,124 families, 19,683 members.

With the Synod of the Presbyterian Church, in connection with the Church of Scotland, there is somewhat more difficulty. The last complete statistical returns were in 1872. Three years gives time for considerable change. At that date there were reported 11,603 families, 17,042 members. The following suggestive remarks are made in the body of the Report on Statistics: "Estimating five members to each family, our constituency appears to consist of 68,040 individuals. According to the last decennial census of the Dominion, we ought to be able to account for at least 70,000 in Ontario and Quebec, so that somewhere in these Provinces there are no less than 18,000 sheepless sheep that

want looking after at our hands." A similar fact is noted in connection with the Canada Presbyterian Church. No full statistical returns have been given since 1872. But, bearing in mind the fact noted above of this discrepancy, and that the Church has had three years to grow, an addition of at least 2500 families, and 3500 members, will require to be made to bring us near the probable numbers. The Statistics of 1872 refer with few exceptions to congregations, leaving Mission Stations unnoted. With this addition then, we reach a total of 14,109 families, 20,542 members.

The Synod of the Lower Provinces in connection with the Church of Scotland, gives us somewhat imperfect statistics. The members number 4622 apparently by the latest returns. The families not given may be estimated at 3000.

Combining these and adding the number of ministers and congregations belonging to the various Churches at the last returns, we may give the Presbyterian Statistics for the Dominion of Canada, or for the Presbyterian Church of British North America, as follows:

	Min- isters	Con- gregations	Fam- ilies	Mem- bers
C. P. Church	339	670	25346	40553
P. C. of Lower Provinces	124	138	15124	19683
P. C. Kirk of Scotland	141	179	11108	20542
P. C. Kirk Lower Provinces	31	41	3069	4122
	635	1028	64778	105400

Now, Sir, we claim that this is the nearest approximation to a full and fair statement of Presbyterian Statistics yet given. There is a moral certainty that it is still an understatement. But for all it contains we have sufficient data, reliable and satisfactory. Yours, M. McK. Almonte.

Our Common Schools.

FROM THE BRITISH AMERICAN PRESBYTERIAN.

SIR,—Has the state the right to educate? I unhesitatingly say it has. For the very existence, not to speak of the usefulness of a state depends upon education. If the government is of God, and in consequence a state has a right to exist, it has also the right to provide for its existence. Again can the state educate? I affirm not only that it can, but that it ought—that it is its duty to educate, and that the neglect of this duty imperils its very existence. But what is state education? It is not simply the raising and expending of money in providing school-houses and teachers; it must provide something to be taught, as well as to see to it that that something is taught, for if the very existence of the state depends on education, then there is the same right and the same need to compel children to be educated, as there is to compel the raising and expending money to provide the means of education. If the state has the right to enact laws and compel us under penalty to understand and obey them, I hold it has the same right to compel children to take advantage of the educational privileges it provides. But further, the existence and efficiency of a state is as much, if not more, dependent, on the character as on the intelligence both of the ruling and the ruled. If, then, as already stated, a state has the right to exist, it has the same right to provide for its existence; and if its excellency and efficiency depend on its character not less than its intelligence, has it not the right to establish and enforce that which is best productive of both? But further still, as a Protestant state the right to educate? None surely, will deny this? Without however defining either the privileges or peculiarities of a Protestant state, I would simply say that we are a Protestant state, and that our sovereign wears a Protestant crown. If, however, some may say that Protestantism in a state means nothing, then our forefathers were worse than fools in shedding their blood to secure it, and if there are others who can contemptuously say, be it what it may, it costs us nothing, such either show a gross ignorance of what the revolution settlement secured, or a great want of common honesty in failing gratefully to acknowledge the many benefits it has conferred. Granted, however, that a Protestant state has the right to exist, has it no right to teach ought of that which constitutes it a Protestant State? Nay, more, has it not the right, as a Protestant state, to inculcate that which will preserve and perpetuate itself in its highest excellency and efficiency? There the Roman Catholics say no. Is this just, is this generous? If further, a Protestant state has the right and exercises it, to give to Roman Catholics separate, or in other words, sectarian schools, has it not the right to confer the same privilege on itself? There again the Roman Catholic emphatically say no. They not only hold control over their own schools, but forcefully they must also hold control over ours, and to such an extent that nothing must be taught in them that has not passed through a Roman Catholic filter. Can anything be more usurping and aggravating than this? Can any Protestant defend such a course? If so, he is truckling to a tyranny that reigned rampant on the revolution, and trampling on a precious birthright which our forefathers shed their blood. I hold them, defiant and undaunted, not only that a Protestant state has the right to exist, but also that it has the right in spite of all to the contrary, to provide and inculcate that which constitutes and conserves its Protestant peculiarity, and especially that which will best promote and perpetuate the highest intelligence and the purest morality, seeing that character, not less than intelligence, is essentially necessary to the dignity and stability, the excellency and the efficiency of any Protestant state. Gleaner.

Statistics.

FROM THE BRITISH AMERICAN PRESBYTERIAN.

SIR,—It may not be of much importance to notice small errors in statistics which purport to be "approximate," but if you think it worth while you might say that the list of ministers of the Canada Presbyterian Church, as read by me at the Union meeting in Montreal, on the 10th ult., contained 350 names, not 338, as stated in the letter of "W." in your last issue. Wm. FRASER.

Bond Head, July 1, 1875.

Explanation.

FROM THE BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The letter headed "Irregularities," and which was written by me, and published in your last issue of the BRITISH AMERICAN PRESBYTERIAN, I am hardly responsible for, as I wrote you not to publish it. It was written hurriedly, and it was also written in ignorance of the fact that Mr. Skelton's position was unknown to the Presbytery, and that I myself never for a moment imagined that I was a member of it.

This alters the case very much. It may be too that I misapprehended Mr. Skelton's motives in bringing the matter up before the Presbytery. I deeply regret the publication of the letter. It adds another testimony to the necessity of watchfulness as well as to pray not to be led into temptation, and that in many things we offend and come short of our duty.—W. E. McKAY. Orangeville, 18th July, 1875.

The Irish Presbyterian Assembly and Sacramental Wine.

One of the keenest discussions in the late meeting of the Irish Presbyterian Assembly was in reference to the "unfermented" wine question.

The Rev. Professor Watts, D.D., in response to an overture brought before the Assembly to the following effect:—

"That, whereas differences of opinion exist among the members of our congregations in regard to the kind of wine appointed by our Lord to be used in the celebration of His supper; and whereas these differences of opinion have greatly disturbed the peace of our churches, and led, in some instances, to what many regard as grave departures from the teaching of Scripture in the observance of this most sacred ordinance, this Presbytery earnestly asks the Assembly to issue a pastoral letter to all the flock over which the Holy Ghost hath made them bishops, for their information and guidance, setting forth authoritatively the views of the Presbyterian Church in Ireland on this question."

Moved the following resolutions: First—"That the Assembly approve the overture, and declare that, as the wine used in the oblations under the Old Testament at the Passover, and by the Lord Himself in the institution of the Supper, was the ordinary wine of the country, that is, the fermented juice of the grape, they cannot sanction the use of the unfermented juice of the grape as a symbol in the ordinance." Second—"That the Assembly direct sessions to deal in a spirit of Christian charity with brethren whose consciences are troubled; and with this view, and because we should serve God with the purest which can be secured, recommend them to use a mild natural wine as most in accordance with the institution of this sacrament and the general practice of the church in all ages." Third—"That the Assembly deprecate the agitation for the introduction of the unfermented juice of the grape; affectionately exhort all members of the church to adhere to the simple and significant usage of Scripture; to avoid minute questions and divisive courses; to cherish brotherly kindness and forbearance, and to keep the unity of the Spirit in the bond of peace; and when celebrating the dying of the Lord Jesus Christ, to lift their thoughts to the inestimable blessings which have been purchased by His blood, and to seek that spiritual communion with Him and that fellowship with one another which may be enjoyed by all who worthily partake of the memorial of His sufferings." Fourth—"That a committee be appointed, in accordance with the request of the overture, to prepare a pastoral letter embodying these resolutions as setting forth authoritatively the views of the Presbyterian Church in Ireland on this subject, and, if occasion require, to advise and assist the brethren in carrying them into effect."

To this an amendment was moved by the Rev. Mr. Shanks, to the effect that, inasmuch as many persons have conscientious objections to the use of fermented wine at the Lord's Supper, on the ground that our Saviour used unfermented wine at the institution of that holy ordinance, fermented wine was an unseemly emblem, and that its use in that ordinance formed a link of connection between the church and the liquor traffic.

The amendment was lost on a vote by 301 to 20.

The Rev. Mr. Pettigrow then moved in further amendment, seconded by the Rev. Hugh Hanna.

"That without pronouncing an absolute judgment as to the kind of wine that must have been used by our Lord at the institution of the Supper, the Assembly declare that the ordinance is only observed in the use of ordinary wine. While they do not consider it necessary to issue instructions to congregations with regard to the kind of wine that must be used, the Assembly at the same time earnestly and affectionately exhort all their members to avoid unnecessary agitation on this question, and to study things that make for peace in the celebration of the Lord's Supper."

This was lost by a vote of 18 to 20.

Pastor and People.

Church Vagrants

People who live along our rural highways on any of those ancient stage-roads which lie between our larger towns, or even on the more retired country roads, are all familiar with the genus "Tramp." During the wintry months these human birds of passage are, for the most part, hibernating in unknown retreats, but when the spring comes, and the weather grows pleasant, they make their appearance in endless flocks, travelling to and fro, and, like the fowls of the air, gathering their food by the wayside. They are an idle, shiftless race, regardless of all social restraints, ignorant of the rights of man and man, never willing to settle down to more than a day of steady work, alike the pity and the terror of respectable housekeepers.

But the "tramps" are devoted to their strange ways, as much so as an gipsy that ever roved. There are some that have spent the better part of a lifetime in these wanderings. Nothing could induce them to resign their reckless freedom from duty, and law, and custom. From the short steps of childhood to the troubling and uncertain tread of old age, they wander along life's highway, homeless and careless, until at last they tramp into an unknown grave.

There is in our church-life a class of people who correspond very closely with these chronic vagabonds. Every close observer must have noticed them, particularly in our great cities. Physically and socially, they are not different from ordinary men and women; there is nothing in their dress or external appearance to point them out; they do not belong exclusively to any class, or race, or denomination, but ecclesiastically they are vagrants.

The qualities and habits which mark them as such are easily noted and described. They are first, and most noticeably, destitute of any church home. They are always on the move. Sometimes on one pretext, sometimes on another, often without assigning any reason other than their own sweet will, they must be fitting. The minister does not suit them, or the congregation has not paid enough attention to them, or they have been insulted or injured by some one, or, to tell the truth, they want a change of religious air. And so they tie up their spiritual bundle, and start for a new place. A year is a long time for them to be settled in any one church. They come and go among the congregations, always new people, always restless, and ready for a change.

Such a life can have but one effect. "Three movings," says the proverb, "are as bad as a fire;" and household goods and chatties do not disappear in the regular spring migrations, more rapidly than the spiritual property of these church vagrants melts and vanishes in the course of their wanderings. The sense of worship as a duty, reverence, church feeling, that warm attachment to the people of God which marks a healthy Christian life, all are lost; and finally the only religious goods they carry with them in their changes, dwindle down to a bundle of hymn books and fans, which might easily be done up in a bandkerchief, and slung, tramp-wise, over a walking stick.

You will notice as another characteristic of this class, that they consider themselves free from the ordinary duties of church-life. They do not feel bound to take part in supporting the religious organization. They are a peculiar people, a class apart, willing to receive as much as possible from the church at the cheapest price.

It is said that the true beggar, sunning himself by the roadside, and levying an alms on every passer-by, believes with all his heart that the earth was made for his especial benefit; that the complex machinery of society revolves principally to subserve his convenience; in short, that the world owes him a living, and he holds out his hat to receive it. The church-vagrant has very much the same creed. Often he will pass years in moving from pew to pew, never, by any means, finding one which suits him well enough to rent it. If he goes to a church conducted on what is called the free-pew system, of which he is a warm advocate, you will observe that the situation of his seat has no relation whatever to the figures on his envelope. That celebrated skin-flint who "thanked the Lord that he had enjoyed the blessings of religion for twenty five years, and it hadn't cost him twenty five cents," must have been a distinguished practitioner of vagrancy. At the conclusion of such a career as his, he might well have dropped a ten-cent note, carefully folded, so as to look like a half-dollar, into the contribution-box with all the generosity of assured success.

Another characteristic of the ecclesiastical tramp is his dislike for work. He is always too new—too much of a stranger. He feels such a diffidence about intruding himself into the benevolent and religious operations of the church. He finds it much more congenial to sit at home and criticize, and suggest, and find fault. Besides, he does not think he has been treated with sufficient consideration; the minister has not come to see him often enough; he has not been sufficiently pressed for his valuable assistance; and really, after all, it is very doubtful how long he will remain in the church, so it is hardly worth while to begin anything at this late hour. And so he departs, having brought nothing with him, and leaving nothing behind him. Not even a footprint, a teacherless class in Sunday school, or a vacant place in the charitable society remains to tell of his presence.

Year by year this class of people seems to be increasing. The unsettled habits of our city life, the custom which consigns so large a part of our people to a summer of vagrancy and religious relaxation, the desire for sensational preaching, for a spicy gospel, something new and entertaining—perhaps these are some of the causes which foster this mode of church-life. At all events, we must recognize it as a spreading evil. Children are growing up under its influence. Whole families are drifting unconsciously into its ways.

If it is to be checked, it must be by the application of the golden principle. We must train for ourselves, and teach others,

that religion is not a mere matter of the emotions, to make us cry, or smile, or feel so happy. It is a new life, with its duties and ties, which we must respect and cherish. A Christian without a church is as worthless as a man without a home. It is only as he settles down into his proper place, and does his proper work, that he becomes useful. The closer he draws the bonds of church association around him, the better he knows and loves the minister and people among whom he lives, the more homelike his church becomes, just by so much the truer, and nobler, and sweeter will be his Christian life; just by so much the more surely will he find his children and his friends bound to him in the blessings of a common faith.—Philadelphia Presbyterian.

A Just Estimate

It is seldom that the secular press are as discriminating and just in their estimates of the character of eminent clergymen, as was the New York Times of Sunday last in an article relating to the Fifth Avenue Presbyterian church of this city, and its distinguished pastor, Rev. John Hall, D.D. The point of the article to which we have special reference is that in which the causes which lay at the bottom of the success of this great church enterprise and the personal characteristics of Dr. Hall, are stated with equal directness and truthfulness, as follows:

"It is a capital illustration of the devotion which, in spite of our undemonstrative ways, our people have for the religious institutions in which they have been brought up and educated. So far as any personal influence is concerned in this particular case, it ought to be said that the Fifth Avenue Presbyterian church has a pastor whose estimation by his congregation is something more than popularity. Dr. Hall owes his influence to higher gifts and graces than those which a mere rhetorician or 'sensational' preacher may possess. With a commanding presence and great personal dignity, Dr. Hall has a direct and unaffected style of presenting the simple truths of the gospel. He owes his power to a single-hearted purpose to preach Christianity, rather than to any desire to please men. Earnestness, simplicity, and devotion seem to be the chief elements of his success."

Strong Men's Sons.

It is a common subject of remark that men of force and character do not leave their excellencies to those who bear their name. In all probability, the facts which appear to sustain this impression are unintentionally over-estimated. For if such a young man is of only average power, he is rated below it by comparison with his father. Expectation is so high, that mere ordinary excellence disappoints. And great men being conspicuous in their sphere, exceptional attention is concentrated on those who succeed them. On this very account, the notable cases of degeneracy will seem more numerous than they are, because they are so striking; just as it is common to allege that more sons of clergymen turn out badly than of the same number of laymen's sons, though in point of fact, it is far from being the case. But one such scapegrace is widely known, much talked of, and multiplied to the vision and imagination of the unreflecting.

Still making all deduction, it must be owned that in many sad instances weak or vicious men inherit the fortunes and disgrace the name of famous fathers. Of a recent English landlord, of high place and low morals, this story is told. Addressing his son and heir—a known black sheep—he said: "It pains me to think that when I am dead my fortune will go to the greatest scamp in England." "Yes, father," said the dutiful and appreciative son, "when you are dead." It was a neat retort, but it was a horrible revelation. In America, the failures of families to perpetuate their position is regarded as more common than elsewhere, from the great fluctuation, it is called, of affairs, and the want of entail laws and hereditary titles. Whether it is so or not we do not stay to inquire. It is of more practical importance to throw out any hints that may tend to the diminution of an evil which, however we may reduce its magnitude by exact statement of fact, is large enough to call for consideration.

The natural history of a single weakling may suggest some precautions. It would run in some such way as this: The Honorable Henry Brown—his father—no matter what name you fill in—was early thrown on his own resources. He had to save, and deny himself, and economize every dollar. He had hardships, endurance of which rendered him patient; and difficulties, battling with which gave him strength. Every success nerved him for a new struggle. He had no time for trifling, and no means to devote to enervating indulgence. His poverty was his defence. He had no friends to allure him from the hard road he was travelling. It was not worth any siren's while to sing to him. The only consequence he could command was the result of his hard won successes. He had every motive to effort; and that habit of application was formed which multiplied, manifold, his native energy. So he, in the working out of ordinary laws of Divine Providence, achieved success. Snippets called it "luck." He was credited with "genius." He knew that it was genius for work; it was the power to take pains and hold on that made the difference.

But now, let us study the position of his handsome, well-dressed, elegant eldest son, Mr. Henry Brown. Mr. Henry, since the day he learned to cry for more sugar in his pap, never wanted anything, that could be got for asking. He was cradled in a dainty crib, something between a big white lily, and a small pink cloud hanging near the setting sun. He was wrapped in furs in winter, and took his airings in summer under a parasol. He had books, pictures, toys, pleasures, as he wanted them, for the asking, and often without it. He was "born a gentleman." The deference of the very nurse told him he was rich. He has friends of the kind the rich have. He is worth courting and flatterer if not for his own sake, "for the connections." Traditions are obligations. He has time, money, leisure, and those who can help

him to fill it up. His condition is in absolute contrast to his father's at the same time of life. All that went to make his father his miseries—all that his father escaped is in his lot. No wonder if Henry Brown, Junior, be not "his father's son," as men say of a "chip of the old block," but only, as they remark with a shrug, of a weakling, "the son of a father."

Now what should be done? what for these endangered children of fortune? what by them?

They should be put, as far as possible, in the place their fathers occupied. Cut off all needless indulgences, luxuries, and hot-house forcing. Give fitting work to the child, the boy, the youth, the man, in so far as it is being done. Some actions of great houses are ruined, in England, by the great schools and universities, but more are saved by being put on a level with "other fellows," and cuffed, and drolled, and tanned "like other fellows." Some one has said that men are taught to be speakers as puppies to swim; "cluck them on!" So in many instances the youngsters of rich families should be taught to work. And yet a mistake may readily occur here. A self-made man may expect that in his sons, which at the corresponding period, was in him—without just reason. Your boy, Mr. Dives, to whom your wealth is not a profound secret, can not be expected to rate a dollar as you did at his age. You must allow for this in the kind of work, the training, and the surroundings of your son, or you may "provoke him to anger." Error here is often egregious and ruinous. And what should they do for themselves? "Plain rules for the sons of great men—to keep them from ruin"—that is what we require.

"Not many to read them," you say; "for there are few great men." We beg pardon. "Great" is a relative term. The grocer of Barton's Corners, the leading lawyer of Sandy Bottoms, the principal doctor of Grand Flats, the foremost preacher of the Enlightened Renovators' Association, the richest merchant in the town of Gooseville, the smartest politician on the "lower edge of the county"—all these are great men in their circles, and to their sons, and the sons of all like them, we give these following directions:

1. Never presume on your father's standing. He will not always be on hand. He will die. You may be where even his pre-eminence is unknown. Fortune fluctuates. Be a man on your own account. Never take liberties with money, manners or morals because your are his son. You may have friends on his account, but you may have enemies also. Great men have sometimes opponents, rivals, or envious detractors. Stand in your own shoes.

2. But do not churlishly refuse favours tendered you on your father's account. This is mistaken policy. It is often silly pride. Take gracefully and gratefully any tribute to him, paid through you, and proceed to prove yourself worthy of the continuance, on your account, of that confidence which was given you generously at first, on his.

3. Make the plane to which his energy and worth lifted him the starting-point from which you shall rise higher, not necessarily in wealth, or position, but in intelligence, culture, capacity to do good, and in general usefulness. You have to your hand the books, means of learning, of travel, of observation, of society, which he won by the toil of half a life-time. Go forward and upward. So you shall suggest to your generation your father's name, not by contrast, but by resemblance.—By Rev. John Hall, D.D., New York.

Freemasonry and Catholics.

The Times says:—The significance of the Prince's reception by the Freemasons last week must be measured, not by what might appear its importance, but by the circumstances which it illustrates and interprets. Lord Ripon's resignation reminded the craft in the most pointed manner that they are treated by the Roman Catholic Church as an irreligious, seditious, and even anti-Christian organization. There have been perhaps some excuses in foreign countries for the extravagant jealousy of anything which seemed like a secret society, but Lord Ripon informed the craft that the same unreasoning and illiberal jealousy was maintained in England. The reception of yesterday was in a great measure a national demonstration against this unjustifiable prejudice. The Prince of Wales, in accepting the office of Grand Master, has proclaimed to all the world that Freemasonry, at least in England, is a perfectly innocuous, loyal and virtuous association, and the craft in welcoming him have similarly proclaimed their possession of the qualities. The society against which the Pope fulminates all the terrors of this world and the next for its supposed hostility to everything loyal and sacred meets in innocuous splendor in a great music hall, welcomes with enthusiasm the heir to the throne, and makes solemn protestation of its loyal, religious, and charitable principles. Does not such an example say more for tolerance than for excommunication.

Tides of Grace.

Tides of grace, as opportunity, are to be taken at the flood. The Pentecost sun went down on a Church born in a day. Not here has the wonder, but in this, rather that we think it wonderful; that we see so few times of rapid ingathering and large God-ward movements of men which can at all compare with it. Some, thank God, have been seen. Would you have more? Then note these two things—that ten days of steadfast, expectant prayer, in which every believing soul took part, preceded Pentecost; and that it was when the Church had first been filled with heavenly assurance, joy, and praise, the testimony of her first preacher won the hearts of thousands. Lessons! These are the lessons:—The Spirit works when we beg him to work; and the ingathering to the church holds over a strict proportion to the life of the church. Christians are the fountain, fed from Christ, out of which dead souls around are to be quickened; but not till they run to him. As we would have the world converted, let us see also the Church overflowing.—J. O. Dyke, D.D.

Christ our All in All.

By the author of the Hymn, "Just as I Am."

I need no other plea
With which to approach my God,
Than His own love, boundless, free,
Through Christ on man bestowed,
A Father's love, a Father's care,
And Father and answers to my prayer.

I need no other priest
Than one High Priest above,
His intercession for me ceased
Since first I knew His love,
Though that my faith shall never fail,
Even when passing Death's dark vale.

I need no human aid
In which to pour my prayer,
My great High Priest is ever near,
On Him I rest my care,
To Him, Him only I confess,
Who only can absolve and bless.

I need no prayers to saints,
Heads, robes, martyrs' shrouds,
Hardships' death which the spirit faints,
Yet still, some hardened, pains,
Christ's service victuals and delight,
Easy His yoke, His burden light.

I need no other book
To guide my steps to heaven,
Than that on which I daily look,
By God's own Spirit given,
And this, when He directs my eyes,
"Thou shalt love me, makes us wise."

I need no priestly mass,
No purgatorial fire,
My soul to anneal, my guilt to efface,
When this brief life expires,
Christ died, my eternal life to win,
His blood has cleansed me from all sin.

I need no other dress
In rage no other claim,
Then His imputed righteousness,
In Him complete I am,
Heaven's portals at the word fly wide,
No passport do I need beside.

Two Truths.

"Darling," he said, "I never meant
To hurt you," and his eyes were wet,
"I would not hurt you for the world,
Am I to blame if I forget?"

"Forgive my selfish tears," she cried,
"Forgive," I knew that I was not
Because you meant to hurt me, sweet—
I know it was that you forgot."

But all the same, deep in her heart
Ranled this thought, and rankles yet
When love is at its best, one loves
So much that he cannot forget."

—London Christian World.

Growing Old.

It is the solemn thought connected with middle life, that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the days of youth go by so half-enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the longest day of the year is past, and every day that follows is shorter, and the light fainter, and the feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind, that a man is no longer going up hill, but down, and that the sun is always westering, he looks back on things behind. When we were children, we thought as children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, and then home. There is a second youth for man, better and holier than his first, if he will look on, and not look back.—F. W. Robertson.

The Bishop of Manchester on Raffles

The Daily News, referring to the remarks of the Bishop of Manchester in the course of a sermon delivered at Weaste on Sunday, says:—With very great respect we venture entirely to concur with the bishop. It is quite true that the promoters of charities, public or private, show a lamentable want of scrupulousness in obtaining money from their fellow creatures. They flatter our vanity by making us stewards of high festivals; they hoodwink us by tricks of popular comedians at the Crystal Palace; they submit us to winning blandishments at fancy fairs and bazaars; and all because they want our sovereigns and half crowns. There is a great deal of shocking shamelessness about the fashion in which honest people are thus coaxed out of their money. When a charming young lady presses an old gentleman to buy a photograph at eightpence, and then remarks, with the most winning smile, that she really cannot give him change for a sovereign which the foolish old person has handed to her, what is to be done? Robbery is not robbery when it is committed by a duke's daughter. Thieving is not thieving when it is done in the service of the Church. It is with great pleasure, therefore, that we hear the Bishop of Manchester declare that we ought not to be cheated and swindled in this manner. The promoters of charities are warned that they should use honest means—persuasion and argument, for example. We shall be pleased to read their circulars and listen to their representations; but we have the authority of a bishop for declining to be seduced into any charitable sweepstakes, raffle, or game at cards. If the dignitaries of the Church begin to look askance at subsidies coming from such a source, what are these sensitive people to do? They can only keep a stricter guard over their conduct, and positively refuse to have nothing to do with that performance of shaking up bits of paper in a hat which some young gentleman is always ready to declare the most innocent thing in the world. On the other hand, as regards the promoters of local charities who resort to all sorts of raffles, bazaars, sweepstakes, and similar means of raising money, we fear that they will put forward a plea of necessity, and that not even the Bishop of Manchester's caution will cause them to cease from inducing their fellow-creatures to join them in these nefarious devices.

Our trouble is, that we write our mercies on the sand, and engrave our afflictions upon a rock.

Random Readings.

BETTER is the poor that walks in his integrity, than he that is perverse in his lips, and is a fool.

GREAT as the wickedness of the world appears, it is like an iceberg, but partly seen above the surface; for evil-doers are inclined to hide their sins.

I would not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years.—Luther.

THERE is many a soul trudging along life's pathway with weary, uncertain steps, sad and downhearted, who would, if there was a kind hand reached out to help them, walk erect and step lightly, and avoid sin while passing over the rough places.

SINCE the knowledge imparted by the Spirit, respecting what is in God, is as eternal and unchanging as the Spirit of God himself, the conviction thus obtained that "God is love" becomes also the deepest and most reliable truth of our existence.

HAVE a special care to sanctify the Lord's Day. Make it the market for thy soul; let the whole day be spent in prayer or meditation; lay aside the affairs of the other parts of the week; let the sermon thou hast heard be converted into prayer.—Bunyan.

A snuff may slip into a slough as well as a swine. The difference is that the sheep dreads a fall, and speedily rises from it; while it is a habit with the swine to be unclean, and to love the same condition the other abhors.

In the spirit of that significant Oriental usage which drops its sandals at the palace door, the devout worshipper will divest himself of secular anxieties and worldly projects, when the place where he stands is converted into holy ground by the words, "Let us worship God."

THE greatest power consists in being able to overcome ourselves, and the kingdom of Satan. God can put to shame all the devices of the craftiest, and all the might of the greatest in the world. Why will thou fear? Look to God! He can and will give the enough for all things.—Starke.

FAITH stretches itself over humanity as the prophet stretched himself above the child—eye to eye, mouth to mouth, heart to heart; and to work a kindred miracle, to bring back life to the dead, by restoring the one to the one—the whole nature of man to the whole nature of God.—Dora Greenwell.

THERE is nothing on earth so beautiful as the household in which Christian love for ever smiles, and religion walks, a counsellor and a friend. No storms can make it tremble, for it has a heavenly anchor. The home circle surrounded by such influences, has an antepast of the joys of a heavenly home.

PEACE is better than joy. Joy is a very uneasy guest, and is always on tiptoe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so; it stays more contentedly, and it never exhausts our strength, nor gives us any anxious, forecasting thought. Therefore, let us have peace.

I HAVE been young, and now I am old, and I bear my testimony that I have never found thorough, prevailing, enduring morality with any but such as fear I God—not in the modern sense, but in the old, child-like way. And only with such, too, have I found a rejoicing in life—a hearty, victorious cheerfulness of so distinguished a kind that no other is to be compared with it.—Jacob.

OUR piety should never fall in kind words, in cheerful civilities, in wholesome encouragements; we must cherish all the sweet fidelities of friendship, the gentle tones of affection. Goodness and truth are of more weight than brilliant talents, and good temper goes farther than a great gift. We cannot expect people to believe either in our principles or our sincerity, when they see them falling to amend our faults and strengthen our virtues.

CYPRIAN, on his way to martyrdom, was told by the emperor that he would give him time to consider if he had not better cast a grain of incense into the fire in honour of the idol gods, than die so ignominiously. Cyprian replied, "There needs no deliberation in the case." John Huss, at the stake, was offered a pardon if he would recant. His reply was, "I am here, ready to suffer death." Thomas Hawkins, in like circumstances, said "If I had a hundred bodies, I would suffer them all to be torn in pieces, rather than recant."

THERE is more force than we are wont to suppose in the saying of our Saviour, "Except ye become as little children ye cannot enter the kingdom of God." Childhood and youth are the periods for the easy reception of all truth, religious as well as secular. Whoever has undertaken to teach an adult the rudiments of education, has experienced difficulties, similar, though inferior, to those which the preacher of righteousness encounters in teaching men. It is not impossible for a man who has passed his second or third decade to learn his letters and make something of a scholar, but it is a herculean task, compared with the effort which a child makes to attain the same end.

Be thankful if you know, by your own experience, that there is such a thing as peace and love, even though you may for the time have lost them, if you have ever really had them. God never takes back his gifts. If he ever gave you a sight of his truth and love, you have it still. Clouds may pass between you and the sun, but the sun is there, and will shine forth again. It may be a stormy night, and the stars are hidden; but they shine on, permanent and pure, behind the driving rain, and will again look out upon you with their shining eyes, and say, from their inaccessible and infinite heights, "Be patient, little child! be patient! and wait till all storms and all darkness shall have passed away forever."

Our Young Folks.

The Chapel Spider.

(Dedicated, without permission, to those whom it may concern.)

Two spiders, at the story goes, Upon a living bent, Entered the morning house one day, And hopefully were heard to say, "How we shall live at least ten days, With nothing to prevent."

Each chose his place, and went to work, The light, the sun, the dew, and rain, One on the platform spun his thread, But shortly came the "keeper" of the land, And swept him out, and set his hand, He sought another place.

"I'll try the pulpit next," said he, "There surely is a prize." The desk appears so neat and clean, In sure no spider, there has been, Besides, how often have I seen The pastor preaching thence.

He tried the pulpit first, alas! His hopes proved visionary, Without a sign, the "keeper" came, And swept his gentlemanly game, No given him time nor space to claim, The right of sanctuary.

At length he staved and weak and lean, He sought his former neighbor, Who now had grown so sleek and round, He weighed the fraction of a pound, And looked as if the art he'd found Of living without labour.

"How is it, friend," he asked, "that I Endure such things, an' knocks, While you have grown so very gross?" "Tis plain," he answered, "not a loss, I've met since first I spun across The contribution box."

What one Apple Did

In a small house on the outskirts of Salisbury lived old Job Peterson. No one lived in the house with him but his little grandson Ben. Back of the house was a little garden in which Job raised his potatoes and cabbages; in front was a small, grassy yard in which, by the side of the door, grew a tall apple tree—a constant source of great delight to little Ben, who was so lame that he could not get about from place to place without help. Every morning old Job's kind but rough hands helped him in his washing and dressing; then, when breakfast was over, he lifted him into his chair, which in winter stood by the window, arranged the pillows and soft cushions, placed his toys and picture books within reach, and then left him until dinner-time; the afternoon was also spent by little Ben alone, but when the day's work was over, his grandfather was with him in the evenings. On rainy days, and in the evenings, when he was not too tired, he had taught little Ben to read, and by books from the children he knew, he kept the poor child supplied with reading matter. But in the summer Ben's chair was by the open door, shaded by the long arras of the old apple tree. You, children, who can run about and play, and see so many things, can scarcely imagine the pleasure Ben took in watching all the changes of that one tree, from the first putting on of its leaf buds, and its pink and white blossoms, till the limbs were covered with their dense foliage; nor how regretfully he watched the leaves begin to fall, and knew that cold weather must ere long begin again and shut him within his four walls. His keen eyes spied out every pair of birds which began house-building in its branches, and the progress of the little builders was of great interest to him. How Ben loved the summer and his apple tree, and how he fairly sang with joy when his grandfather having a little leisure at home, would lift his chair out in the grassy yard where the wind blew gently on his face, and realized the joy, so seldom his, of being out-of-doors.

Ben had one trouble. A big boy, named John Smith, who lived on the same street, took intense delight in teasing him; morning, noon, and night, he kept it up. He rarely passed Ben's window, or saw the child seated at the door, without mocking his lameness, or daring him to come out and run a race. The child had read in his New Testament about the Lord Jesus who forgave his enemies, and he really wanted to forgive John Smith, and make friends with him; but, as he sorrowfully told his grandfather, John would not let him.

One day old Job was finishing off a piece of work in a great hurry. He had been hired to put away a supply of coal; night was coming on, and he had still much to do. He had just filled two baskets with coal, and was preparing to lift them into the cellar, when a little girl, who lived in the adjoining house, took a notion, as she came home from the school, to clamber over the pile of coal. Her foot slipped, and in her fall, she struck the full baskets, rolling them over and emptying them. Old Job was not generally impatient, but things had been very contrary that day, and the old man was tired; therefore, he astonished the little girl, who was accustomed to his usually kind face and pleasant voice, by his harsh words and sharp reprimand.

"I didn't mean to do it; I'm sorry," she said, and passed into the house. There she was met by her mother with a large, rosy cheeked apple, a perfect beauty. Apples were scarce that season, and her mother was very much surprised to hear her say, as she looked at the beautiful fruit, "I won't eat this apple; I'll give it to old Job."

"Why will you do that?" said her mother. "Because I was careless and knocked over his coal; he scolded me about it, and I'm sorry for him. I'll give him this, and perhaps he'll forgive me." Old Job was heartily ashamed of his harsh words by the time the child had entered the house, and when she returned with the apple, he wanted to refuse it.

"No, no, little one," he said, "keep your apple. Job is sorry he spoke so cross." But the little girl insisted, and so the old man took it, and he put it into his pocket.

"I won't eat this apple; I'll take it to my little Ben." That night Ben received the apple, and an account of the circumstances which had caused the little girl to give it. Now Ben had long been wanting an opportunity to do a favour to John Smith, that he might turn him into a friend, and he thought it was a chance. "Grandpa," said he, "I won't eat this apple, please let me give it to John Smith."

The old man looked at him with a queer smile, but only answered, "You may do as you like." Next morning Job went as usual to his work, but before he started he placed the carefully treasured gift within Ben's reach. "Ben!" It was a sacrifice to him to give away the apple, for it was a rarity to him, but he remembered a verse which spoke of kindness to an enemy, "as a sign of love upon his lips," and he had fully determined upon the sacrifice.

He looked patiently up and down the street for hours. At last the object of his search came in sight, and no sooner was he in speaking distance than he began with his taunts and nick names. Ben rattled on the window and beckoned so earnestly that John was enticed into the yard, and at Ben's repeated invitation through the closed window, he opened the door, and came into the house, saying as he did so, "What do you want with me, broken-back?"

"I want to give you this," said Ben, holding up the apple. "I kept it for you, grandpa said I might, he gave it to me."

"You want to give it to me! what for?" "Because I want you to be kind to me. O! it is so hard to be lame and have to stay all by myself, and not run about like other boys. And please be friends with me, and don't call me ugly names;" and the tears came into Ben's eyes as he spoke.

Now John began to feel really ashamed of himself, for he had not meant to be cruel; he had not thought how much his words hurt little Ben.

"Well, boy, keep your apple. I'm sorry I hurt your feelings, I'll stop it, though. There, now, don't cry."

"Then you'll be friends? But please take the apple."

"No, keep it yourself." "But I don't want it now. I've kept it for you. Please take it."

John Smith took the apple to please Ben; but as he thought it all over, he had no appetite for it, and he felt really ashamed to eat it.

"I won't eat this apple," said he, "I'll give it to Joe and Jane, and I'll be kinder to them, too."

Joe and Jane, his little brother and sister, were wonderfully surprised when John divided that large apple between them, and would not even take a bit himself. But they grew accustomed to John's kinder treatment after a while, for he stopped teasing Jane's cat, and helped Joe's dog out of trouble, and to make a long story short, from day to day he began to be a better boy. Often, after that, when old Job was busy, John would find time to lift the lame boy's chair into the yard, and many were the kind turns he did for him.

So you see how a good deed and a soft word kept moving on.—*North and Home.*

Unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. May a man live a burden to the earth, but a good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life.—*Milton.*

If it were not that the believer is regarded by the Father as He regards His Son, there were enough of impotence in his repentance, of heartlessness in his prayer, and of imperfection in his services, to banish him from His presence forever. There was a time when I thought this presumption but he who cannot enter into this truth has no clear view of his oneness with Christ.

Whom shall I ask what is meant by the forgiveness of sins? The proud Pharisee, who is toiling in his drudgery to earn an acceptance of God, knows it not. Nor has the man who has the terrors of a broken law dwelling on his conscience, and who has not yet beheld, with the eye of faith, a Saviour who casts out none. Even those who enjoy the closest walk with God as their Father have very inadequate ideas of what is meant by "the forgiveness of sins."

MANY who have been brought out from the gross world, and made a religious profession, are constrained to say, "Is this my rest?" The man is but brought into a smaller circle, and there is still the thorn. Resting in anything short of God Himself, is opposed to His Word, and can never bring peace. It is the heaving out of another cistern, which is either broken by the chisel in the act of hewing, or the Lord breaks it for us. Whatever he has promised is unspeakably precious, but I would covet that grace which raises me above the promise to the Promiser.

As in the fresh breeze to a ship becalmed at sea, filling her sails, and driving her onward in spite of herself, so is the Spirit of God and of Christ to the torpid, languid human soul, which will not be roused except by a power greater and higher than itself. As is the fresh air to a close infected room, so is the keen, invigorating breeze from the throne of God, which pours into the narrow chamber of the heart, stuffed with the prejudices and passions and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views.—*Dean Stanley.*

To halls of heavenly truth admission would'st thou win? On knowledge stands without, while love may

Sabbath School Teacher.

LESSON XXX.

JULY 16, 1876. THE NEW BIRTH.

COMMIT TO MEMORY, vs. 7, 8. PARABLE OF THE SOWER.—*Book XXXVI.* 10, Num. xvi. 9. SCRIPTURE REFERENCES. With v. 7, comp. Rom. vi. 5, 7, with v. 8. Rom. ix. 15, 16, with v. 9. John vi. 52, with v. 10, read *Book XXXVI.* 25, with v. 11, 14, 16, 17; v. 18, 12, John viii. 28, with v. 13, 14, Cor. xv. 1, with v. 11, comp. John vi. 32, with v. 15, Isa. xlv. 22, with v. 16, Job xxxviii. 21, with v. 17, Zech. ix. 12.

JOHN'S TEXT.—As many as received Him, to them gave he power to become the sons of God.—*John i. 12.* CENTRAL TRUTH.—Nothing entereth into heaven that defileth.

The scene of our lesson is in Jerusalem—where Jesus had wrought John i. 23 in cables, in consequence of which he was visited by the Jewish rulers. Nicodemus is only known to us from John's Gospel (for it is only conjectured that it is the same Nicodemus that appears in the Talmud). He was a Pharisee, a "ruler of the Jews" in religious matters, and a recognized teacher (vs. 1, 10), of naturally timid character, yet candid, just, and on occasion, not without firmness. We have three notices of him, marking his growth in knowledge and firmness, and which may be studied together with advantage, the other two being at John vi. 50, and xiv. 20. His coming by night was probably from the desire to learn truth without publicity. He was not willing probably to appear among even the inquirers, where none of the rulers were (John vi. 48). Perhaps there are persons still who fear to be "mixed up" with the followers of truth till they have gained a position.

To understand the Lord's words in this momentous conversation, we must look at the progress of the interview. Nicodemus begins with some self-satisfaction. "We know," etc. It might have been thought by a common person in Jesus' place, desirable to have such patronage from such a man. But Jesus went directly to the root of the matter. "Meek knowledge avails little without a change of heart" (v. 3).

"Born again"—how can that be—with the old? (v. 4). "Ah! it is not of the body I speak, but of the spiritual change of which Ezekiel wrote; 'I will pour clean water—I will pour my spirit,' &c., Ezek. xxxvi. 25, 27, till this has taken place, flesh is flesh (v. 6). You wonder: but do you not remember in the next chapter, the vision of the dry bones and the breath of wind—bones so dry and dead, till breathed on, then standing up and living; so is every one that is born of the spirit (v. 8). 'I do not understand—how can these things be?' 'What! you, a master in Israel, and not knowing these things, a teacher of the law and the prophets, and ignorant of these most important prophecies, and ignorant of all this?' This is the point at which our lesson takes up the connection. Note, and teach the pupils the following things regarding it.

(a) Nicodemus though afraid of man was sincere. Yet had he a little of the pride of superior class, and plumed himself on his knowledge. This was like those among whom he lived (John vi. 49). (b) Jesus dealt kindly with him, mildly glancing at his pride, and taking means to lower it. He did not reject him because of the mixture of evil in him. So gentle is he (see Matt. xii. 20).

(c) He does not refer to baptism here, but to something which a teacher in Israel ought to have known, as it concerned Israel and had a high place in prophecy. And it is quite not worthy that the two figures, the water and the wind, came in order from the two chapters (Ezek. xxxvi., xxxvii.). It is not spoken with reference to baptism, we venture to think, though many connect it with that rite. Jesus would not be likely to reproach Nicodemus for ignorance regarding baptism—not yet established.

Two great truths are taught Nicodemus, and include both the foregoing explanation; the substance of this lesson:

1. Regeneration by the Holy Ghost. It is a matter of "marvel" that a Jew in good standing, should need to be born again (v. 7). This is anticipated in v. 6. "How" it is effected is the next question. The answer is, in effect: the "how" is of no practical account; the fact is of essential importance. For there is much about the manner of the wind you do not understand. But the effect is undeniable. So it is here. The manner of the Spirit's working is not unfolded, but the results show where he has been working. Men who walk according to the Spirit, show that somehow they are "born of the Spirit."

Still Nicodemus wonders (v. 9). The reply of Christ has force only when we suppose the allusion to be to Old Testament Scriptures (v. 10; Ps. ii. 10; Jer. iv. 4; Ezek. xviii. 31, etc.).

How ignorant of spiritual truth we may be, and yet hold a high place, even in a church!

The connection of the next three verses is not very clear; but it appears to be, "I have been telling you things already revealed on earth ('earthly things') and ye will not believe. How shall I be believed when I tell ye things 'heavenly'; things yet to be revealed?" (v. 12). For I speak not as the Old Testament prophets, what I have been told to say, but what, as God, I know and have seen. Thus, Jesus glances back to Nicodemus' word: "We know thou art a teacher come from God." "Nay," says Christ, "I am more." To this higher dignity he points again in v. 18. "The prophets have not been in heaven to witness what they reported, the Son of Man has. I am more than the 'teacher' you make me to be. So he rebukes the self-complacency of the ruler, and brings him to his true level. Yet he does not forget his "how" (v. 6). The rest of the lesson is the answer.

II. Redemption by Christ (vs. 14-17). You ask how can a man be born again, &c, for instance, can you? The answer—"Look to, trust, believe, me;" for v. 14, as Moses (by God's direction), and so the

brazen serpent, that bitten Israelites might look and live, so I am "lifted up" in the preaching, on the cross, in the church, that, etc. (v. 15). And all this comes of Divine love. I do not win over the Father, but love set me. It is to "the world" any man of any name, color, race, who believes me, can share its blessing, even eternal life. He does not wish to condemn (v. 17). He loves. He goes for any begotten son, like whom there is another, who is not a creature among creatures, for men's salvation. And the salvation is obtained by believing, by any one "whoso ever" who will believe. He who does not believe persists, the alternative of being saved, twice presented (vs. 15 and 16). Luther called this the Bible in miniature.

The whole point of address might be put in this form: "You count yourself well-informed and in a good position toward God. But you cannot be in that good position till you agree. You ask me how I reply, born of the spirit, as the prophet taught. You still ask how can it be. Do not dwell on that. We do not deal about the effects of the wind, though its cause is obscure, nor should we about the reality of the Spirit's work, though the manner of it is obscure. You say, What can I do, if the 'how' is not revealed? Do this, the only thing needed, believe on me, the Son of God, sent of God from heaven, to reveal him and save men, through believing in whom men, all men, any man, publican as well as a Pharisee, and a Pharisee no otherwise than as a publican can have eternal life."

The explanation which possibly I'm heard, is identically the same, only at greater length, with that given in John i. 12, 13. Men are born again, by the Spirit, somehow, when they believe in Jesus.

We may learn from this lesson that (a) Every inquirer is to be taught, however slow, proud or timid. Let the truth work. (b) The great things to be taught; the need of a new nature, and the way to get it by going to, believing in, Jesus.

(c) The nature of Jesus, as a Son of God, is closely linked with the nature of the gospel.

(d) The work of teaching is not lost, though faith does not appear at once. See the latter history of this man.

(e) What is true of this ruler is true of every one in an un saved, that is, a Christless condition.

SUGGESTIVE TOPICS.

Nicodemus—position—character—feeling towards Christ—approach—where—when—how answered—meaning of born again—of "the kingdom"—his question—state of mind—reply to it—meaning of allusion to what—quote the passage—two chapters referred to—figures—their order—wind, how employed in Ezekiel—in John—point of comparison—Nicodemus' difficulty—the further light—the Lord's nature—different from Old Testament teachers—how men are to act—the Old Testament type—where reported—the points of resemblance—the gift of Jesus—the object—the result of receiving him—the freeness of their offer and the penalty of rejection.

Who shall be Superintendent?

In the choice of superintendent the younger the man the better, provided he is Sabbath school trained and thoroughly competent. Other things being equal, the young man is to be preferred to the old. The best old elder does not always make the best superintendent. There are, of course, splendid exceptions to this rule, as there are to all others, because there are some men who never grow old, who continue young in spirit, even when their heads are gray. There are also veterans in the Sunday-school work who have always loved it, and will love it as long as they live; and these will always be good superintendents to the end. Still, as a general rule, it is best to have a young superintendent, because he is more likely to be full of activity, full of enthusiasm, full of joyousness, full of sympathy for the young, and because of the important fact that the young regard him as nearer to them, more congenial with them, and more accessible.—*Dr. Halsey.*

Nothing in the world, be sure of it, can ever overcome the irresistible strength of a sweet temper. Nothing can overcome the teacher who has first of all overcome his own impatience—first even the "bad boy."

Dr. VINCENT says in the *S. S. Journal*, and we will let him say it again here: "If you are a Bible class teacher don't be a lecturer. Don't be a preacher. Don't be an exhorter. Don't be a declaimer. Be a teacher. A teacher gets work out of his scholars—gets questions, gets answers, gets hints, gets a good chance to keep his mouth shut a good part of the time, and the mouths of his scholars open and their brains busy, and their hearts excited. Teach! Teach!

A WRITER in the *Baptist Teacher* does not speak at random, when, in answer to the question, "How better Sabbath school teachers than those ordinarily engaged in the work can be secured?" He says:

(1). Let each one resolve to be a better teacher himself.

(2). Let all together pray that the Lord of the harvest will raise up such laborers as the whitening fields demand.

(3). Let the pastor and superintendent conjointly seek out such elements of power in the church as ought to be employed in the school, and never let them go till they have brought them in.

(4). Let a Normal class be formed, in which the teachers of the future shall be trained, and "thoroughly furnished unto all good works."

I once remarked to a doctor, your profession is much simpler than mine; there are but few diseases of the human system to cure, while our cases is infinite. He took from the shelf and read me the names of thirty affections of one member, when I begged him to stop for fear that with such capabilities of dissimulation existence might not be possible at all. So he who thinks it an easy matter to conduct a Sunday-school will find an infinite number of maladies which attack the classes that he never dreamed of, and which he will be "brown on all the resources which nature can give.—*E. C. Briggs.*

Miscellaneous.

The number of persons killed on the railways of Great Britain last year was 1,425, and the number injured 5,050.

A contribution returns for April and May show a decrease of more than 3,000 upon the returns for the corresponding months last year.

New York, June 27.—A letter from Maracabo, May 29, gives an account of the earthquake at Caracas, New Granada, South America, on the 18th. The first shock levelled every wall in the city, burying in a single instant 8,000 people out of a population of 30,000. Several not killed subsequently died from injuries, and many were murdered by robbers. The shocks continued, and the fires burned much property. Those saved fled to the neighbouring country.

One day last week, Mr. J. O. Van Wert caught in a trap at Greenwagh, King's County, a large bear, weighing about 700 pounds. A couple of weeks previous, Mr. Joseph Flawling trapped one of about the same weight in a dead fall. Bears have been seen about there frequently, and have done a great deal of damage to cattle and sheep. A bear with two cubs were seen near the Long Reach by Mr. St. Crutt, a few days ago.

Bristol, June 21.—About three o'clock a terrific storm of lightning, wind, and rain passed over this place, doing great damage to numerous buildings, completely destroying the Town Hall, and causing the death of a young man named A. Wood.

NEW-YORK has determined upon the construction of a railroad of about three hundred miles in length. It is to extend from east to west across the island. The preparatory surveying has already been begun, and as a matter of course, so also have newspaper and platform discussions. Various routes are being proposed as the most eligible—each route having, in the opinion of its advocates, special advantages to recommend it. There is also a considerable difference of opinion as to which gauge—the broad or the narrow—would be most prudent to adopt. The narrow gauge has cheapness in the cost of construction to recommend. But an ocean traffic is expected for the New-foundland Railroad which—it is alleged—a narrow gauge road would not have sufficient capacity to accommodate. Besides, it is said that a narrow gauge road would require a good deal more labor to keep it open during the winter than a broad gauge road. Whatever gauge is ultimately adopted, it is pretty certain that the construction of this road will tax the resources and credit of New-foundland to their utmost capacity.

CONFEDERATION OF COLONIES.—Lord Carnarvon is so well satisfied with the working of confederation in Canada that he proposes to apply the same principle—though, necessarily, with widely different forms—to the British Colonies in South Africa and the adjacent independent Dutch States. The whites are in perpetual jeopardy from the turbulence of the natives. One cannot think of the vast disproportion in their numbers without in some degree realizing the peril that exists. In Natal the whites number only 17,000, while of the Zulus—fierce and daring savages—there are 300,000. The disproportion is of course not so great in the Cape Colony, but it is even greater in the Province of Griqualand West, where the diamond fields are situated. Nothing like a uniform policy is pursued toward the natives, who are suspected of designs upon the settlements. They have firearms, and some districts have acquired rough military discipline under white leaders. The danger, then, is not altogether imaginary, and until it be removed and the problem connected with it solved, South Africa is not likely to attract the immigration which under other circumstances it might hope to receive. It is, perhaps, as a whole, the most magnificent undeveloped portion of the British Empire: its climate is delicious, its soil fertile, and its resources diversified.

UNITED STATES.—We learn that the total earnings of all the railroads in the country for the year 1874 were \$520,466,874, against \$526,419,936 for 1873, a decrease of \$5,953,061, or only about 1 per cent. Considering the generally prevalent cry of the great stagnation of business during 1874, this is a remarkable exhibit. The number of miles of railroad in operation at the close of 1874 was 72,623 against 70,688 at the close of 1873—an increase during the year of 1,940 miles. This is the smallest number of miles of railroad constructed in any one year since 1860. The total amount invested in railroads reaches the enormous sum of \$4,221,768,594, or nearly double the entire outstanding national debt.

EARTHQUAKES and Tidal waves have been running riot amongst some of the Islands in the South Pacific Ocean, and three villages are reported to have been swept away by the latter, with an immense destruction of life and property.

QUEEN VICTORIA has created three field marshals. The first is John Forster Fitzgerald, the second the Marquis of Tweeddale, and the third His Royal Highness Albert Edward, Prince of Wales.

British American Presbyterian.

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him, even supposing that he was innocent of the particular sin laid to his charge. The whole tone of the religious society in which Mr. Beecher lives, and of which he is the centre, is as unhealthy, hysterical and unnatural as can well be supposed.

Ministers and Churches.

CENTRAL CHURCH, TORONTO.—The Rev. David Mitchell, of Canal Street Church, New York, having accepted the call of the lately constituted "Central Church," Toronto, will be inducted into his new charge on Monday next, the 19th inst.

BAY STREET CHURCH, TORONTO.—We are glad to say that this congregation, which has once and again been disappointed in procuring a pastor, has been at last successful in securing the Rev. Mr. Smith, of Bowmanville. The induction takes place on Tuesday, the 20th ult., at 2 o'clock, p.m. There is also, we understand, to be a soiree in the evening.

THE South Presbyterian Church, during the absence of its pastor, Rev. Alex. Reed, D.D., has its pulpit ally supplied by the Rev. Dr. Macvicar, of Montreal. This clergyman, who is we believe, a Scotchman by birth, has many of the characteristics that mark the preachers of that nationality, some of whom have occupied our summer pulpits so acceptably. Dr. Macvicar's style is analytical and clear, and his illustrations, which are largely drawn from Bible story, are apt, and fastened with Scripture text. His pithy forms of expression and his piquant way of putting truth render it attractive and long to be remembered.—Brooklyn, N.Y., Daily Eagle, Saturday, July 10th.

PRESENTATION.—On Wednesday evening, the 7th inst., at the close of the usual prayer meeting, the congregation of Knox Church, Wellington Square, presented their pastor, the Rev. S. W. Fisher, with the sum of \$100, for the purpose of purchasing a buggy. And on Saturday evening, 10th inst., the congregation of Knox Church, Waterdown, presented him with the sum of \$80, with which to purchase a horse. This, in addition to many other tangible expressions of affection, with a salary regularly paid in advance, shows the good feeling and Christian sympathy existing between pastor and people.—Cox.

INDUCTIONS.—Next week there are to be two inductions in this city. On Monday Rev. David Mitchell, late of New York, is to be inducted pastor of Central Church. The services commence, in Shaftsbury Hall, at 7.30 p.m., Rev. J. Breckenridge is to preach, Rev. J. M. King to preside and deliver the charge to the minister, and Rev. J. Eadie to address the congregation. The following day Rev. John Smith of Bowmanville, is to be inducted pastor of Bay Street Church. Services commence at 2 p.m., Rev. K. D. Fraser, of Charles Street is to preach, Professor Gregg to preside and deliver the charge to the minister, and Rev. J. Carmichael, of King, to address the congregation. When these inductions have taken place, there will be ten Presbyterian pastors in Toronto.

THE scholars, teachers, and friends of the Agincourt Presbyterian Sabbath School having made arrangements with the Nipissing Railway Company, paid a visit to the busy little town of Uxbridge, on Wednesday last, July 7th. It was intended to take the whole company with the regular morning train from Toronto, but on arriving at Agincourt station, it was seen there was not metal enough in the little iron horse to take so large a multitude as had assembled on the platform. One half of the party was taken on the regular train, and reached Uxbridge about ten o'clock in safety. The pastor of the church, George Burnfield, arranged the company in marching order, and after "doing the town and seeing the lions of the place," the party reached the spacious park on the south side of the village. In the meantime about two hundred of the friends were waiting with becoming resignation at Agincourt, by the space of two hours, in a number of box cars, until that June of a locomotive, with a load and some looking both ways, came along and landed the forlorn friends at

their destination. After a friendly greeting from the first part of the school who had arrived earlier, there was a general opening of baskets and passing round of good things to strengthen the boys for cricket and hockey and the girls for swings and croquet. The whole party, to the number of four hundred, enjoyed themselves to their full with games and amusements. Mr. Hugh Clark intimated that Mr. Wheeler, of Uxbridge, had kindly placed a lot at the disposal of the party for the day which kindness was thoroughly appreciated by young and old. The company left Uxbridge at five o'clock in the evening, and arrived home safely in due time. Before separating at Agincourt Station, three rousing cheers were given for Mr. J. M. King, Superintendent of the Sunday School, after which all dispersed satisfied with the success and pleasure of the day. The attention and kindness of Rev. Mr. Cockburn, of Uxbridge, added much to the comfort of all parties. It should be added that owing to the care and diligence of conductor Mitchell, of the Nipissing, nothing happened to mar the pleasure of the trip. The company are fortunate in having an officer on the road of such ability and prudence.

PASTORATE OF THE CENTRAL PRESBYTERIAN CHURCH.—On Saturday evening, 10th inst., the Presbytery of Toronto met in Knox Church, Rev. J. M. King in the chair, for the purpose of receiving papers from the Presbytery of New York with reference to Rev. David Mitchell, the pastor elect of the Central Presbyterian Church. After prayer, Mr. Mitchell, who was present, stated that Rev. Dr. S. P. Alexander, the stated clerk of the Presbytery of New York, had been absent from that city all week, and though he had both written and telegraphed to him, the necessary documents had not yet been received, but he believed that they were then on their way. After a short discussion, the following resolution, moved by Rev. Mr. Cameron, seconded by Rev. Dr. Jennings, was carried unanimously:—"That Mr. Mitchell, having appeared before the Presbytery, and having stated that the clerk of the New York Presbytery was under instructions to give him his papers of transference to this Presbytery on application, but owing to the clerk's temporary absence from New York it was impossible for him to receive them so as to lay them on the table at this meeting, it be agreed in the circumstances to proceed with the induction on Monday, the 19th, at 7.30 p.m., on the assurance of Mr. Mitchell that the proper documents will be laid on the table of the Presbytery before the induction services be proceeded with." Rev. Mr. Breckenridge was then appointed to preach on that occasion, Rev. Mr. King to preside, and Rev. Messrs. Eadie and Burnfield to address the people. The Presbytery then adjourned. After the adjournment Mr. Mitchell received the following telegram from Dr. Alexander:—"Mr. Mitchell in good standing in the Presbytery of New York, certificates mailed." The reverend gentleman commenced his new duties yesterday, comparatively large audiences greeted him at both the morning and evening services. At the former he delivered a thoughtful and eloquent discourse from 2nd Corinthians, viii. 9:—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Mr. Mitchell is a gentleman in the prime of life, possessing much of the vital element, has a full, open countenance, and a very affable manner. He is a clear deliberate speaker, and his utterance is very slightly tinged with Scottish accent. He was born in Glasgow in 1833, and was educated at the Glasgow University. Ten years ago he came to this country, and has been stationed at New York since that time, being for eight years pastor of the Canal Street American Presbyterian Church, one of the oldest and most respectable in the city. Mr. Mitchell has always taken a lively interest in Sunday School work, having been the superintendent of his own school. A year ago he received an unanimous call from the Calvin Street Church, St. John, N.B., which he declined. Shortly after, he was elected Moderator of the New York Presbytery by acclamation, and presided for half a year over that large body, numbering about 180 ministers. He has also taken an active part in Scottish national societies in New York, being a member of St. Andrew's Society and the Caledonian Club there, and by lectures, etc., has done much to represent his interest in them. He was also for some time editor of the New York Scotman.

M. DE REMUSAT died on the 6th of June, at Paris, where he was born in 1797, the same year in which M. Theiers was born at Marseilles. The two statesmen were attached friends. M. Theiers took the lead in action, and M. de Remusat in speculation.

MADAME BRES, on the 4th of June passed her last examination in the Faculty of Medicine, and received the full diploma of Doctor, being the first Frenchwoman on whom such a distinction has been conferred.

Education in the Maritime Provinces.

The following Report on Education in the Maritime Provinces was read by the Rev. Mr. Pitblado, of Chalmers' Church, Halifax, at the late meeting of Synod, previous to the commencement of Session. The importance of the subject and the desirability that we in the Upper Provinces should exactly understand the position of our brethren with reference to this vexed question have induced us to give the report in full even at this somewhat late date.

We are met here in Montreal, the common centre of the Province of Quebec, the place in the Dominion to which the members of our free unsectarian educational institutions point as as the perfect model, according to which they would fashion the education of the Lower Provinces. We are on the eve of forming a union with three other churches, two of which we may suppose are more influential than our own, and within whose territories the separate school system has long been in existence. We have no doubt reached a turning point in our ecclesiastical history, and perhaps also a new era in our educational policy as a church. As a Church we have had the notion of setting a good example to all the bodies with which we now ally ourselves, on the subject of Presbyterian union, we may not be presuming too much in hoping that our example and influence may be felt upon the united body in reference to the important subject of public education. May we not reasonably entertain the hope that by the united efforts of the Presbyterians and other Protestant bodies of this Dominion in resisting the aggressions of Roman Catholic ecclesiastical, the system of free unsectarian schools may not only be maintained as a right to the Lower Provinces, but it may also become the heritage of the whole Dominion?

IMPORTANCE OF THE SUBJECT.

The educational question is the great problem of this Dominion. On the legislative and executive treatment of this subject by our public men, the future destiny of our country will largely depend. Indeed education in some form or other has become the battle ground on which Roman Catholicism is now fighting for the supremacy in almost every country throughout Christendom, and the success of Romanism would, no doubt, be the overthrow of Christian civilization. The spirit of ultramontanism is in direct antagonism to the rights of private judgment, the freedom of conscience, the liberty of the press, true representative government, and in fact all the social and religious principles which secure the progress of society. Romanism would, if it could, turn back the wheels of progress and bury society in the grave of mediæval darkness and stagnation. In resisting the arrogant demands of this system we struggle not merely for civil rights, but for religious life and freedom.

OUR POSITION AS A CHURCH.

We may here be allowed to state some reasons why, as a church, we feel constrained to speak out in unmistakable terms on the subject of unsectarian education at the present time.

- 1. Our rights are invaded by the demands of the Roman Catholics as a religious body. In this Dominion all denunciations of Christians ought to stand on a perfect legal equality. But when enactments are made which secure special privileges to Roman Catholics as such, that moment our religious equality ceases to exist. The Roman Catholics are attempting to use their political influence that they may obtain the precedence of us and all other denominations in educational matters. Against this attempt we, as a church, on the ground of maintaining perfect religious equality, desire most emphatically to protest.
- 2. Public funds that are applied for sectarian purposes are misappropriated. As a church it is our duty to protest against the appropriation of public money taken from us and other citizens for the propagation of what we believe to be soul-destroying, if not treasonable sentiments among the people.
- 3. Granting separate Roman Catholic schools is virtually endowing and establishing the Roman Church in the country. We would protest against the establishment of any church by the government of our country, much more must we protest against the establishment of the Church of Rome.

On these and other grounds which we might state, we set ourselves in opposition to the determined attempts of ecclesiastical rulers to break down our free unsectarian school system, and substitute for it the separate school system of either Ontario or Quebec.

WRONGS PERPETRATED.

We think that there is just cause for complaint against the Roman Catholic authorities for the mode in which they carry on their warfare against the educational institutions of the Lower Provinces. They would destroy the constitution of the country in order to bury free unsectarian schools beneath its ruins. They would use the power of Ontario and Quebec to deprive us of the rights sacredly guaranteed to us by the compact of confederation. And we feel that the conduct of those Protestants who, for mere personal or party purpose, aid and abet them in their unconstitutional attacks, is in a very special manner reprehensible.

The Cortigan resolution has been again before the House of Commons, and we have witnessed the humiliating spectacle of Legislators who after spending many thousands of dollars to settle the constitutional question which secures the rights of every province over its own educational matters, and which they fully endorse, nevertheless with strange inconsistency voting for a resolution which prayed for imperial interference with sacred provincial rights. And we are now told by the highest ecclesiastical authorities of the country that this process of worrying the House of Commons is to be continued by the political servants of the Church of Rome till the constitution shall be so amended that the free unsectarian school system of the Lower Provinces shall be broken down.

Education in the Maritime Provinces.

The new Province of Saskatchewan, contrary to the intention of the constitution, has, at ultramontane dictation, been saddled with the burden of separate schools. The men who voted for this measure in order to prevent future trouble may find that they have bound the entire Province with ropes of straw which when it reaches market it will break with indignation against the injustice which it has suffered.

We cannot behold these encroachments upon our constitutional rights without entering an emphatic protest against the policy which permits such wrongs to be perpetrated.

THE FIELD.

In the province of New Brunswick and Prince Edward Island the struggle has been continued during the past year with very favourable results to the cause of free unsectarian education, and we cannot but gratulate the people of those two Provinces on their possessing public men and able newspapers that most ably defend and maintain the cause of constitutional and free education against the assaults of the enemies of social progress and of civil and religious liberty.

In Nova Scotia the subject has been discussed with gratifying results. The secret sapping process of the enemy has been, to a considerable extent, exposed and counteracted. Your Provincial Committee knowing the activity of foes, and the uncheliability of those in power, endeavoured through the press, and by a republication of the Synod's resolutions, with explanation and appeal, to arouse the free school sentiment of the Province, and with, they trust, such a measure of success as would warrant the further energetic prosecution of the same course. Romish ecclesiastical influence is still felt acting very prejudicially upon the educational machinery of the Province. All political parties seem to vie with each other in their readiness to bid for the Roman Catholic vote, and are apparently prepared to sacrifice the interests of education on the altar of party. The discussion which has taken place during the past year has no doubt been instrumental in doing good. Several abuses referred to in our last report have been for the present corrected, but the political character of our Council of Public Instruction and the inefficiency of executive administration are felt to be great defects in the working of our system.

THE PRINCIPLE WE MAINTAIN.

Your Committee feel that the only sure and solid ground on which to stand in this educational struggle is on the principle of free unsectarian schools. The church that is now asking for a compromise of this principle will never rest short of complete supremacy over all our institutions. In self-defence we must make a stand against her demands at some point, and it is better for us to do so on the firm rock of principle than on the shifting sands of expediency. Unless we make up our minds to have our institutions modelled after the fashion of Quebec, or to have our history become the record of a second Spain, we must be prepared to maintain the legal equality of all churches, and defend our unsectarian institutions against the attacks of those who would strangle the spirit of liberty in order that they may wield the sceptre of despotic power. If a church or denomination, as such, presume to control the legislation and government of the country for its own aggrandizement, if it boldly attempt to move the secular arm to overthrow our constitution and deprive us of our religious rights of equality, if it boldly proclaim the doctrine that the Pope is supreme in this country, and the civil power must bow to his authority, surely we would be unfaithful to ourselves as a Protestant Church, representing the principles of the reformers whose history we inherit and whose names we honour, we would be unfaithful to our country whose best interests we have at heart, we would be unfaithful to that Master to whose service we have been consecrated as witnesses for, and defenders of, that faith once delivered to the saints, if we did not protest against and resent those arrogant assumptions and fierce attacks by which our social welfare and religious rights are being continually assailed. We trust that the future deliverances of this court will not belie its past record on the subject of public education.

A GRACIFUL ACT.—Last week while the Rev. D. Wishart, of Madoc, was absent to the meeting of the General Assembly of the Presbyterian Church at Montreal, a very valuable and favourite young horse, owned by him, died. In addition to the loss was the fact that the horse had been purchased specially for his son, who was very much attached to it. The horse died on Friday, and on the Monday following the congregation presented his son with another horse, a fine, valuable animal, and the letter conveyed to Mr. Wishart the loss of his horse also carried the information that it had been replaced by the gift of his people. A timely gift is a double gift. We trust that the Presbyterian congregation of Madoc, is noted for its liberality, and that they have been contributing largely to their new Church now in course of erection, and also that they have a most devoted Pastor, and we must say that this graceful act on the part of the people is worthy of additional commendation, and to the Pastor its value cannot be reckoned in gold.

One of the great benefactors of the human race, Hans Christian Anderson, the wisest and most poetical of fairy tale tellers, from whose lips, as from those of the maiden in the Eastern story, drop precious jewels of wisdom, wit, and exquisite fancy, completed his seventieth year on the 2nd of April. Public festivities were held in his honour at Copenhagen and at Odessa, his birthplace. The entire population did honour to themselves by doing honour to this noble son of Denmark. Who can conceive of the people of Great Britain at paying a similar homage to Dr. Agassiz or the author of Adam Bede?

British American Presbyterian.

FRIDAY, JULY 16, 1875.

GREATER FREEDOM IN THE CHURCH OF ENGLAND.

The state of the law in reference to clergymen of the Church of England occupying the pulpits of any other denomination of Christians in England and Wales, as brought out by the opinion of Mr. Fitz James Stephens, has naturally caused a good deal of excitement, and measures are being taken to try, if possible, to have the law amended. In England no clergyman of the Established Church can officiate at any religious service except in one of the national churches. He can, however, go to Scotland or Ireland or America, and do very much as he pleases.

A meeting to consider the whole question was lately held in the City Temple, London. Among those present were Mr. Freemantle, through whom the whole question has been brought up, and the Dean of Westminster. The meeting was very enthusiastic. Some of the speakers were for ignoring the law and braving the penalties, so as to bring the point at once to an issue by certain parties being sent to prison. It was felt, however, that this was scarcely a becoming attitude for clergymen representing a state church.

After various speeches, Dean Stanley moved a resolution affirming that the restrictions placed upon the clergy of the Church of England, prohibiting them from taking part in services other than those prescribed by the Act of Uniformity, are injurious to the fraternal intercourse between the various Protestant Churches of the land, which is imperatively required in the interests of Catholic Christianity. The Dean observed that he was doubtless quite satisfied with his own sphere; but at the same time he desired to show that he had not parted altogether from the spiritual descendants of Howe and Owen, Baxter and Calamy, Penn, Wesley, and Robert Hall. The Dean, in fact, was in his proper place as the leader or supporter of an amendment for broadening the church, and widening its sympathies, and he was much cheered when he said that he gloried in "the freedom of the forest, the learning of the most learned, and the reasonableness of the most rational church in Christendom." It is certain that the movement must lead to action on the part of the Legislature at an early date.

THE END OF THE BEECHER TRIAL.

Surely every one must be thankful that the Beecher trial is at last ended. That it has ended in vindicating Mr. Beecher, is more than any one can say. That it has done a great deal of harm to the world over, is unquestionable. We should be glad if we could believe that Mr. Beecher has come out of the furnace without the smell of fire upon him. But unfortunately we cannot. He has not, as yet, satisfactorily explained his own letters, which are far more damaging than anything advanced by any of the witnesses. In any case he has been guilty of gross imprudence, and his benevolent friends, as brought out in the course of the trial and as described by himself, have been of such a character as very gravely to compromise

Brantford Presbyterian Young Ladies College.

EXERCISES OF THE YEAR 1874-75

BACCALAUREATE SERMONS BY REV. DR. COCHRANE

The President of the College, the Rev. Dr. Cochrane, presided at the Baccalaureate services to the students and a large congregation in Zion Church. There gentle-ly took for his text the 14th verse of the 1st chapter of the Book of Esther. "Who knoweth whether thou art come to the kingdom for such a time as this?" which he handled in his usual able and interesting manner.

EXAMINATIONS MONDAY AND TUESDAY

The closing examinations in the college took place Monday and Tuesday, 5th and 6th July, before a considerable number of the parents and guardians of the pupils, and prominent educators of the town. The examinations were conducted in Arithmetic, Canadian History and Grammar by Miss Ahmeyer; in German and British History by Mrs. Murray; in French by Miss Suelzer, in British History by Miss Reilly; and the preparatory department by Miss Francis. Dr. Clark, the Principal, examined the higher classes in English Grammar, Physical Geography, and Chemistry, and Dr. Cochrane in old and new Testament History, the Evidences of Christianity, and Natural Theology. The Rev. Dr. Kemp, of Galesburg, Illinois; Rev. D. McLeod, of Anaster; Rev. M. Keefer, M. B. F. Fitch and other gentlemen took part in the examinations, and expressed themselves highly pleased with the proficiency of the pupils.

THE CONCERT.

The closing concert of the Young Ladies College took place Monday night. The large Dining Hall of the institution was filled to overflowing with the friends and patrons of the College. The walls were lined all round with the paintings and drawings which had been done by the pupils during the past season under the supervision of Mr. Martin, the Drawing Master, and many of them evidenced a skill and taste in the art which we rarely see equalled. The concert was under the direction of Professor Marten and Miss McCarroll, the Musical Governess. The overture, "Norma," by Misses A. Murray Mary Griffin, M. Leys and A. Clarke, was played very well and correctly, the performers keeping well throughout. An instrumental piece "Las Cascades des Rubis" was next given by Miss Mary Logie, in good time and taste, although she appeared a trifle nervous. Miss M. Leys followed with a song, "Love hailed a little maid," which was rendered very nicely and prettily. "Elfenpiel" a piano solo by Miss Belle Balmor, showed a happy control of the instrument, and a perfect appreciation of the piece. Miss Mary Keachie, assisted by Prof. Marten, did ample justice to the duet "La chaise infernal." Miss A. Devereux who is, we understand, the prima donna of the institution, then gave the song "O Salutaris," and rendition showed a marked improvement of her vocal powers since former concerts. Miss Maggie Watt followed on the piano with "Faust Fantasie brillante," which if long, was good, while Miss Devereux rendered the sparkling piece "Tarentille" in brilliant style. The first part of the programme concluded with a quartette "Greeting to Spring," very fairly rendered and in which the singing of Miss Francis evoked a good deal of praise.

The second part commenced with a piano duet "Robert le diable" by Miss Devereux, performed with her usual excellence. The duet "L'Anicizia" well sung by Miss Watt and Miss Devereux was followed by a brilliant instrumental piece "Invitation a la valse," by Miss Mary Griffin, who is one of the best players at the college charming in quality and touch. "The Milkmaid's Marriage," a song by Miss Mary Watt was very neatly and artistically rendered. The next piece "Kindersinfonie," was perhaps from its novelty the most delightful and amusing performance of the evening, and to translate its German title might be called "Gideon's Band." Prof. Marten and Mr. Corbin performed on the violin; Miss Griffin and Miss Devereux at the pianos; Miss Logie drew the song of the nightingale from an instrument which in the distance appeared like a glass of lemonade with a straw placed therein to drink the cooling beverage by a sweet draught long drawn out; Miss Redford sang the song of the cuckoo from a somewhat cummy looking instrument of the shape of a clarinet; Miss Capron performed on a miniature kettle drum; Miss Maggie Watt with a trumpet of equally extensive dimensions; Miss Mary Watt on a flute; Miss Clarke with a whistling, and Miss Balengall on the triangle. It was a regular musical piece, with solos, interludes, etc., and was really well done, drawing down vociferous applause from the audience. "The flower gatherers" by a large number of the pupils was the last piece and was well received.

After a few remarks from Rev. Mr. Kemp, of Illinois, and Rev. Mr. McLeod, the proceedings closed with "God Save the Queen."

DISTRIBUTION OF PRIZES.

Tuesday evening the Ladies' College closed for the year and the distribution of prizes took place. A goodly number were present, and the proceedings were of a most interesting character. The chair was occupied by Rev. Dr. Cochrane, and on the platform were A. Robertson, Esq., Chairman of the Board; B. F. Fitch, Esq., Secretary; Rev. Dr. Kemp, of Illinois; Dr. Clarke; Professor Marten, Drawing Master; Wm. Paterson, Esq., M.P.; Dr. Kelly, Robt. Henry, Esq., Rev. B. B. Keefer, His Honor Judge Jones, Rev. Thomas Lowry, and others.

The programme opened by an instrumental piece, "The Wanderer," by Messrs. Griffin and Clarke, on the piano, accompanied by Prof. Marten, on the violin, after which the Rev. Dr. Cochrane, addressing the formal exercises of the

evening, expressed his delight at the large attendance that assembled to witness the distribution of prizes. The directors and all concerned have much cause for gratitude in looking back upon the work of the year. It was only nine months since the College was opened, under many difficulties, but the results had been far beyond the expectations. What had been accomplished was evident in the oral and written examinations which had been heard and read by many present, and in the music which they had heard last evening at the concert given by the pupils and the large number of tastefully and artistically executed paintings that adorned the room. It was the aim of the directors to furnish in the College the most thorough training, while not forgetful of the accomplishments. It had not been too much the case in years gone by that Ladies' Colleges, in endeavoring to provide for the grace and polished deportment of society, had neglected the more important branches, and sent out graduates possessed of very little actual knowledge. Speaking on behalf of the Directors, he would say that no expense would be spared to make the College an honour not only to the Presbyterian Church but to the country at large.

Such a College, the chairman continued, had special claims upon the community where it was located. He trusted that a very large accession to the number of pupils would be made next year from families in the town. It had also special claims upon the Presbyterian Church in Canada as the first college erected under her auspices, and from the way in which it had been received by the last General Assembly he safely counted upon a large and generous support both from ministers and members. It had also claims on Christians of all denominations who value a thoroughly religious, while unsectarian, training for their daughters. The College, he intimated, would be reopened on Thursday, the 9th of September, when he hoped to see many old and new pupils taking their places within its walls.

Dr. Clark, the Principal, then made a few remarks and gave some statistics of the college. During the first term there were in attendance seventy nine—40 boarders, thirty-nine day scholars, and three special students. In the second term 105, in the third term eighty six, in the last term ninety-two, making an average of over ninety throughout the year. The falling off in the third term was due principally to the decrease in day pupils. Considering the difficulties incident to the opening of such an institution, the attendance was fully up to what was expected. The staff consisted of the Principal, Professor Marten in the Art Department, Rev. Dr. Cochrane in Natural Theology and Evidences of Christianity, besides a course of elocution by Professor A. Melville Bell. There had been 100 pupils in music during the year, and an opportunity had been given of judging of the progress made. Professor Marten, in the Art Department, had expressed himself as extremely satisfied with the pupils under him. In another year their work would compare favorably with any school work in the Dominion. He concluded by paying a tribute to the excellence and good conduct of the pupils and the faithfulness of the teachers.

The distribution of the prizes was then proceeded with. The five medals were presented for competition respectively by R. Henry, Esq., for English literature; H. Wallace, Esq., of Toronto, for painting; Prof. Marten, music; A. Robertson, Esq., good conduct; and G. H. Wilkes, Esq., general proficiency. Mr. Henry presented the silver medal, and prizes for grammar, composition and history, and spoke highly of a thorough knowledge of these branches. Rev. Dr. Kemp presented in a most felicitous and happy manner the prizes in mathematics and natural sciences. He had had a good deal of experience in College education, and could sympathize with every student and every teacher who devoted their lives to promoting the interests of human knowledge. Fifteen years ago he had made a bold effort to establish a Ladies' College in Montreal, but had failed, and when he heard of the establishment of the one at Ottawa and this one at Brantford he rejoiced very much and was glad to hear and see of their success. Difficulties there were in the conduct of such an institution, but he hoped those who had it in hand would not be afraid of them. He expected that in three or four years, instead of counting the young ladies by tens, they would be counted by the hundred. Ladies who enter the College and subject themselves to all its rules and discipline, derive a much greater advantage from it than day pupils can, who are liable to have their studies broken in upon by the calls of family and household duties. The latter cannot have the command of their time necessary to make successful and substantial progress.

PRIZE LIST.

ENGLISH LITERATURE.

(Including grammar, composition and history.)

1st prize (silver medal) Miss Annie Devereux, Brantford.

2nd, Miss Lizzie Redford, Stratford.

MATHEMATICS.

(Including arithmetic, algebra and geometry.)

1st prize, Miss Lizzie Redford, Stratford.

2nd, Miss Annie Devereux and Miss Mattie Mathews, Brantford—equal.

1st prize, (first year,) Maggie McAffie, Nottawasaga, and Jessie Chapman, Auctar—equal.

2nd prize, (1st year,) Maggie McCall, Norfolk, and Miss Jane Whiting, Onondaga—equal.

NATURAL THEOLOGY.

1st prize, Miss Annie Devereux, Brantford.

2nd prize, Miss Lizzie Redford, Stratford.

3rd prize, Miss Maggie Leys, Sarnia.

EVIDENCES OF CHRISTIANITY.

1st prize, Miss Minnie Rattray, Pembroke.

2nd prize, Miss Jessie Chapman, Auctar.

NEW TESTAMENT HISTORY.

1st prize, Miss Minnie Rattray, Pembroke.

2nd prize, Miss Mary J. Wilson, Nelson, and Lizzie Davidson, Toronto, equal.

OLD TESTAMENT HISTORY.

1st prize, Miss Lelia Mackenzie, Hamilton.

2nd prize, Miss Lizzie Redford, Stratford.

MODERN LANGUAGE.

1st prize, Miss Emily Turner, Hamilton.

2nd prize, Miss Mary Lorne, Hamilton.

3rd prize, Miss Annie Devereux, Brantford.

NATURAL SCIENCES.

1st prize (2nd year), Miss Annie Devereux, Brantford.

2nd prize (2nd year), Miss Lizzie Redford, Stratford.

3rd prize (2nd year), Miss Emily Turner, Hamilton.

4th prize (2nd year), Miss Minnie Rattray, Pembroke.

1st prize (1st year), Miss Maggie McAffie, Norfolk.

DRAWING AND PAINTING.

1st prize (1st class) silver medal, Miss Georgina Veitch, Hamilton.

1st prize (2nd class) gold, Miss Minnie Rattray, Pembroke.

1st prize, water-colours, Miss Emily Turner, Hamilton.

1st prize, crayon, Miss Annie Devereux, Brantford.

2nd, Miss Maggie Leys, Sarnia.

Pencil drawing, Misses Helen Rattray, Toronto; Belle Balmor, Oakville; and Annie Clarke, Brantford—equal.

FOR RAPID IMPROVEMENT IN DRAWING.

1st prize, Miss Maggie McKnight, Windham.

2nd, Miss Ellen Wilson, Seaforth.

MUSIC.

1st prize (pianoforte) 1st class (silver medal) Miss Annie Devereux, Brantford.

2nd prize, (pianoforte) 1st class, Miss Mary Griffin, Brantford.

1st prize (pianoforte) 2nd class, Miss Belle Balmor, Oakville.

1st prize (vocal) Miss Annie Devereux, Brantford.

2nd prize, (vocal) Miss Mary Watt, Brantford.

1st prize, (beginners—pianoforte) Miss Maggie McCall, Norfolk.

GENERAL PROFICIENCY.

1st prize (silver medal) Miss Maggie Leys, Sarnia.

2nd prize, Miss Jessie Barr, Norwich.

3rd prize, Miss Minnie Rattray, Pembroke.

1st prize, (preparatory) Miss Lottie Brethour, Brantford.

2nd prize, (preparatory) Miss Lizzie McMahon, Brantford.

GOOD CONDUCT.

(Open only to boarders who have attended the whole year.)

1st prize, (silver medal), Miss Annie Devereux, Brantford.

2nd, Miss Mary Watt, Brantford.

HONORABLE MENTION FOR GOOD CONDUCT.

Misses Maggie Watt, Lizzie Redford, Minnie Rattray, Maggie Leys, Mary Logie, Anna Clarke, Jessie Barr, Maggie McAffie, M. J. Wilson.

Presbytery of Barrie.

The first meeting of this Presbytery was held at Barrie, on Tuesday, 6th inst. The chair was taken by Rev. W. Cleland, of Brantford, who was appointed by Synod of Toronto and Kingston to moderate. After devotional exercises, with which the Presbytery was constituted, the Moderator delivered an address eloquent and appropriate to the occasion. The roll being called, there were found to be on it 18 Ministers and 21 Elders, of whom 17 Ministers and 12 Elders were present. There are in the bounds, besides 18 settled charges, 4 vacant congregations and 11 groups of Mission Stations, also 2 retired Ministers. A large amount of business was discharged. Mr. Cleland was elected Moderator for the next twelve months; Mr. R. Moodie was elected Clerk, and Mr. D. McDonald, Treasurer. It was agreed that the names be entered on the roll, according to the dates of ordination. Several items of business connected with the late Presbytery of Simcoe were disposed of. In granting petitions laid on the table, the following changes in the connections of congregations were made:—Honeywood was separated from Horning's Mills and joined to south line of Osprey, under name of "South line of Osprey and Honeywood," Singhampton being joined to this congregation. Dymedin was united to the Congregation of East Nottawasaga and Purple Hill. Petitions were received from Angus for separation from Alliston and Burns Church, to be united to New Lowell, and from Cookstown and Townline, for separation from Ivy, to be united to First. These petitions were laid over till next meeting, and the Clerk was directed to notify all the Sessions and Congregations concerned to appear in their interest. Mr. Knowles was permitted to withdraw his resignation of Alliston, Burns Church, and Angus. The Home Mission Committee was appointed as follows: Mr. Rodgers, Convener; Mr. Ferguson, Vice-Convener; Messrs. McKee, Cleland, Wm. McConnell, Gray, and Alex. McDonald, Ministers; and Messrs. James Wilson and John Brown, Elders. Mr. Fairbairn was appointed to moderate in a call at Guthrie Church, Oro, when required. Mr. Gray was appointed to organize the Congregation at North Mara, preside at election of Elders, and moderate in a call when requested to do so. The Home Mission Committee was directed to present, at next meeting, a scheme for Missionary meetings to be held in winter. Mr. Robert Scott, Missionary in Penetanguishene, was taken on Probationary trials, and these being sustained, the Presbytery licensed him to preach the Gospel. It was agreed to hold a meeting of Presbytery at Wybridge, on Tuesday, 3rd August, at 7 p.m., for the purpose of ordaining Mr. Scott. Mr. D. McDonald was appointed to preach and preside at ordination. Mr. McKee to address the people, and Mr. Rodgers the newly ordained Missionary. Next meeting to be held at Barrie, on Tuesday, 28th September, at 11 a.m.—Rogers Moodie, Pres. Clerk.

Presbytery of Ottawa.

This Presbytery held its first meeting in Knox Church, Ottawa, on the 6th and 7th July. The Rev. Alexander Mann, A.M., Moderator. The extract minute of Synod concerning the erection of the Presbytery having been read and the meeting constituted, the Moderator addressed the Presbytery in reference to the interesting circumstances in which they were now met, and the spirit that should characterize all their proceedings. The roll of the Presbytery was then made out when it was found that it consisted of 27 settled Pastors, 4 ordained Missionaries, appointed for one or more years to particular fields, and 5 receiving appointments from time to time for shorter periods, also 4 retired Ministers. There are 9 vacant Congregations and 17 Mission Stations. On the roll being called, 19 Ministers and 8 Elders answered their names. Mr. Crowell was appointed Clerk at a salary of \$120.00 per annum, with postage and stationery. Mr. Mann was elected Moderator for the next term of office. It was agreed that the term of the Moderator's office be six months, and that they be appointed according to the order of the Roll from the minister in charge, at the commencement of the meetings at February and August—the regular meetings being held quarterly, on the Tuesday after the first Sabbath of August, November, February and May. A call was sustained from the Congregation of North Gower to the Rev. A. C. Stewart, Probationer. A reply was read from the Rev. Edward Vincent, declining the call from Aylmer. A Committee was appointed to confer with the Rev. F. Howe, agent the union of Buckingham and Lechaber, on the one side of the river, and Cumberland, Clarence and Navan, on the other; and it be favorable to the change to visit the people and urge upon them to unite as proposed. Mr. Mark Turnbull, the Missionary to the Upper Ottawa, was received as a Missionary of the Lumber Committee; the salary which he receives from the Home Mission Committee and the settlers to be supplied by a grant from the Lumber Mission Fund. It was agreed that the remuneration of Probationers in vacant charges be at the rate of \$8.00 per Sabbath. The following draft was made of the territory which it was thought desirable to be embraced by the Presbytery:—South of the Ottawa River, the townships of W. Hawkarby, Longueil, Alfred, and New Plantaganet, in the county of Prescott, the counties of Russell and Carlton, the townships of Beckwith, Ramsay, Pakenham and Darling, in the county of Lanark, the county of Renfrew, including the country on the south of the Ottawa River west to Lake Nipissing, and north of the Ottawa River the counties of Ottawa and Pontiac. The Clerk was instructed to notify the Presbyteries of Brockville, Glengarry, and Montreal of this proposal, and ask what changes, if any, they desire to make. A Committee was appointed to take into consideration all matters connected with a Presbytery Fund, and to devise some scheme whereby the travelling expenses of the Ministers and representative Elders of the different charges to the regular meetings of Presbytery shall be met by an equitable assessment upon each congregation, according to its membership. The resignation of Mr. McEwen of the pastoral charge of Calvin Church, Pembroke, was taken up. The Rev. J. Crombie, who had been appointed to serve the edict, and met with the congregation and session, handed in a resolution appointing him to appear before the Presbytery as the Commissioner from the congregation. He read a copy of a minute passed by both the session and the congregation, which expressed their strong attachment to Mr. McEwen as their pastor, and their sincere regret that he has intimated his intention to resign his pastoral charge—testifying that his ministrations had been greatly blessed, not only in the town congregation, but also in Alce, where he has been instrumental in building up a congregation which has lately been set off as a separate charge, but stating that nevertheless they had resolved to offer no objection to the acceptance of the resignation, and expressing their best wishes for his future prosperity. Mr. McEwen stated that he still adhered to the decision handed in. The Presbytery then agreed to accept of the resignation, and to dissolve the pastoral relation existing between Mr. McEwen and the congregation of Pembroke on and after the last Sabbath of July, and appointed Mr. Stewart to preach and declare the charge vacant on the 1st Sabbath of Aug. The following minute in reference to the acceptance of Mr. McEwen's resignation and his removal from the bounds was unanimously adopted. The Presbytery being constrained to accept of the resignation of Mr. McEwen, desire to place on record the high sense of his worth. For more than twenty-two years he has laboured within the bounds of this Presbytery, and is esteemed as a beloved brother and co-presbyter, as well as an earnest labourer and faithful and devoted pastor, and nothing in connection with this step has diminished but rather increased that esteem. Having heard the report of the commissioner, Mr. Crombie, and ascertained that the Session are unanimous in expressing their warm attachment to Mr. McEwen personally, and their satisfaction with his labours as a minister, and that the congregation, with the exception of a very few individuals, concurred in these expressions of attachment and satisfaction, the Presbytery cannot but express a feeling of painful regret that in such circumstances where the minister stands so high in the regards of both session and people, and is acknowledged by them to have been the chief instrument under God in building up the congregation as well as in doing much to further the progress of the cause of Christ beyond his own immediate field of labor; he has been constrained by the disaffection of so small a number, to tender his resignation, and for the congregations welfare to adhere to it. We cannot but state our conviction that a grievous wrong has been done to the congregation and to the Presbytery, and that it is to be deplored as very dangerous that such a small element of disaffection existing in a congregation, should have the power to bring about such a state of matters which ought certainly to be

recanted. Mr. McEwen, on leaving the the Presbytery, carries with him the unfeigned respect of the members, and their cordial desire for his welfare and success in whatever field the Lord may place him in the future. We commend him to God and to the word of his grace, which is able to build him up and to give him an inheritance among all those who are sanctified. J. Crowell, Clerk.

Gavazzi on the State of Italy

Lately Signor Gavazzi gave an address in London on the Evangelization of Italy. In the course of his remarks he said that the work of the evangelization of Italy was to be dated from the year 1800 and was almost entirely due to a special circumstance—the popularity of the man to whom Italy was so much indebted for the man who had done more for Italy than all other Italians put together—the first and general Evangelist of Italy. Signor Gavazzi was the visitor of Naples, he said to him (the speaker) "Go now and preach the Gospel to your heart's content," and he did so, and the Evangelization throughout the whole of the unenlightened provinces. At that time the Italian Government was not very favourable to the efforts of Christian missionaries, but they could not be behind Garibaldi in the cause of liberty and they had to give their greater countenance. He was glad to say that they were enjoying now in Italy liberty of creed and conscience and worship as full as we enjoyed in England. Sometimes he was tempted to say that Italy enjoyed greater liberty in religious matters than we did, because that English newspapers had often declined to receive his advertisements, to notice deputations from his church in Italy, and even to print his placards. And why? Simply in order not to displease certain parties, and with a view to election times. In Italy they had none of that sort of thing, and they enjoyed real liberty. There were now four different Evangelical agencies in Italy—the Free Christian Church in Italy which he represented that night, the Waldensian Church, the Wesleyan Church, and the Baptist Church of America and England. There were 125 Evangelical congregations spread all over the country from Turin to Sicily, so that there was no large town without any Evangelical station in it. They had from 8000 to 10,000 communicants, and some 40,000 hearers, many of whom were becoming communicants. There had been great progress in their work. In the year 1848 there was not a single Christian in Italy; between 1848 and 1859 there arose five Christian congregations, with 400 communicants; and from 1860 to 1864 the numbers had increased, as he had said, to 125 congregations, with from 8000 to 10,000 communicants, and some 40,000 constant hearers. In all enterprises the great difficulty lay in the beginning, and now that they had overcome their difficulties he believed they could quadruple their numbers in the next ten years. No nation was so ready to receive the Gospel as his dear countrymen, and fortunately political and moral circumstances were in their favour. It was true that he had great difficulties to contend with in the opposition of the Roman Catholic priesthood. He never expected that they would leave them alone, and he was prepared for the battle. He followed Garibaldi from 1848 to 1867 on the field of battle—not, of course, as a soldier, but to tend his dying and wounded companions in the field and at the hospitals. But he had been under fire, and when a man had become in a measure used to real musketry he would care very little about the gunnery of priests. The priests tried to annoy them in various ways, and finding all unsuccessful they at length challenged the missionaries to public discussion. On every occasion the challenge was accepted, but of all the challenges given only two were carried, and in both he had his finger. (Laughter.) The most important and the final discussion was upon the question of the presence of St. Peter in Rome, which he denied. The Pope blessed his champions for the discussion, and loudly hoped that they would smash up the Evangelicals altogether, but in that instance the Pope's intubility failed miserably. The newspapers who were not on the side of the Evangelicals admitted that they had the best of the argument, as was shown by the action of the Catholics themselves. The discussion had resulted in great good to the work of evangelization. He had been asked why, instead of forming a new church in Italy, he had not introduced some of the denominational churches of this country there, or attempted to reform the Roman Catholic Church. He answered that he had formed no new church, but had renewed an old one, restoring to the Italians their primitive Apostolic Christianity, which they had lost in the Papacy—the church established in Rome by St. Paul himself. He had not introduced an English denominational church, because he wished to avoid giving displeasure to any other sect; and he had declined the task of reforming the Church of Rome because it was unreformable. The Old Catholics were trying the latter experiment; but if they continued as they were they would never win the day. He hoped they would move on, and if they did they would land where he was. To use a homely English saying, they were at present neither fish, flesh, nor fowl. (Laughter.) The last difficulty to be overcome by those engaged in the work of evangelization in Italy was to get possession of Rome. They had now got possession of it, and how? On the 17th July, 1870, the Emperor Napoleon, the staunchest protector of the temporal power of the Pope, declared war against Prussia, and on the 17th July in the same year the Vatican Council declared the Pope infallible. Two months after that declaration of war Napoleon was no longer an Emperor, but a prisoner at Sedan—the judgment of God on the protectors! and two months after the declaration of infallibility, the Pope was no longer a prince but a dethroned king—the judgment of God on the protectors! Many Popes in past centuries had dared to do terrible things, but had never set themselves up as God, but "I am equal to God in glory and in infallibility," and God had defeated him, had trampled his throne under foot, and his possessions were now in the hands of King Victor Emmanuel, who was to be restored to his crown.

Roving Habits of Thought.

Lying, theft, gambling, slander, murder, and such like—they are all children of a neglected imagination. Much of the evil of this world is begotten by idle, aimless thinking.

A child of vivid imagination and uncommon sensitiveness has great fear of sailing. It naturally falls into the habit of picturing the woes that threaten it, whether they be associated with the school teacher's birch rod, the parents' chiding, or the common peril of the playground.

Or a lad hears at his father's table endless discussions of plans for making money, of fortunes won by great strokes of luck, of the luxury and display belonging to the wealthy. His imagination feeds on these themes. Covetousness grows like a weed after rain. His mind takes its bent from these repeated suggestions.

Or a girl is left to herself by a burdened mother. There is barely time to inspect her clothes; none at all to inquire into her thoughts. If she goes to Sunday school and says her lesson well; if she reads no bad books and keeps no undesirable company, what can be asked more? But, if you knew it, mother, she has a distorted imagination, inherited from a grandparent by one of those curious skip-and-jump successions which leave out a generation or two.

How little thought is bestowed by most parents on guiding and restraining the imaginations of children, such results as these bear witness: It is not enough to instruct in righteousness, to admonish daily of sin, to notice open acts of transgression.

The Greenwich Observatory

The Royal Observatory of Greenwich takes the lead, for its past labours as well as for its present position, over the other establishments of the same kind possessed by the English. It was founded in 1675. The interest of the marine was the controlling motive that determined the foundation of this establishment.

Fear and Love of Publicity.

There are two great evils inevitably arising from the present state of things. The fear of publicity and the love of publicity. As regards the former, how many timid and shamefaced persons fear to take the right course.

Rest from Labor.

We suspect that what makes many men look eagerly forward to an early retirement from their regular labors, is not so much the craving for time to devote to other pursuits than that of their main calling, as the vague hope that in greater quietness of life they may gain a tranquility and clearness of spirit to which practical life is a stranger.

In cities should we English live, Where cities are rising ever new, And men's incessant stream goes by: We who pursue Our business with unslackened stride, Traverse in troops, with care-filled breast The soft Mediterranean side.

And almost every man, however practical, feels this obscurely; has a notion that his own life is a riddle to him, that he hardly knows where it has failed, and still less why; where it has succeeded, and whether he has reason to be proud of or humiliated by his success; and from the oppression of this confused feeling arises, we believe, a great deal of the frequent craving for leisure at the end of life.

That was a capital address which Edward Eggleston gave not long ago on "Adaptation in the S. S. Teaching." He closed with this just remark: "There never was a time when S. S. teachers should be so intimate with boys and girls as now. You should learn their innermost hearts; draw them close to you; put yourselves in their situation.

Frequently a word can be better spoken by a teacher to a scholar through a letter, than in any other way. There is no child but is specially pleased to get a letter by mail.

Old English forms of the Lord's Prayer.

A. D. 1258. "Fader ure in hevene, halewoide both the name, cunnen thi kunicric, thi willa both don in hevene and in erthe. The enyech dawe biad get us taik dawe. And vorzif ure detters, as vi vorzeten ure dettours. And here cas brought into temptation, but delivour us of evel. Amen.

A. D. 1309. "Fader our in hevene, Hulawy, by thi name, the kingdom come, Thi willa be don as in hevene and in erthe. Our archidays bred gives us to day. And to give us outo detters, as we forgive our dettours. And lede us not into temptation, I ere delivourous of yvel. Amen.

A. D. 1582. "Ove father which art in heaven, soacted by thy name. Let thy kingdom come. Thy will be done, as in heaven, in earth also. Give us this day our super-substantial bread. And forgive us our dettes, as we also forgive our detters. And lead us not into temptation. But delivour us from evil. Amen.

A. D. 1611. "Our father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but delivour us from evil. For thine is the kingdom, and the power, and the glory for ever. Amen."

The Hour of Temptation.

In the hour of temptation "be vigilant." The watchfulness joined with sobriety, extends to all the estate and ways of a Christian, being surrounded with hazards and snares. "He that despiseth his way shall die," says Solomon. We think not on it; but there are snares laid for us in every path we walk in, and in every step we take; in our meat and drink, in our calling and labour; in our house at home; in our journeying abroad; yes, even in God's house, and in our spiritual exercises, both there and in private.

And that we may watch, it concerns us to be sober. The instruction is military, a drunken soldier is not fit to be on the watch. Thus most of us are drunken with our several fancies and vanities, and so exposed to this adversary. And when we have gained some advantage in a conflict, or when the enemy seems to retire, and be gone, yet even then are we to be watchful; yea, then especially. How many, presuming on false sateities that way, and sitting down to carouse, or lying down to sleep, have been assaulted and cut off!

Fox-Hunting and Science.

Sir Rodenik I. Murchison was recognized throughout the world as one of the most distinguished geologists of the present century. In his classification and arrangement of the Silurian system he in fact laid the foundation of the methods of classifying and describing the various formations which have been continued by the geologists of all countries.

Humphry said it would soon get me into the Royal Society, I was fairly and easily

He said his horses and went to London to study chemistry. The study did not suit him, being too sedentary, while he was of an active disposition. Then his attention was turned to geology, and his father gained for it as a science which, needing much observation in the field, would offer an easy outlet for his physical activity, and came nearest to his old field sports in the opportunity it afforded for open-air exercise.

The Benefits of Civilization.

Dealing with speeches recently delivered at the annual meeting of the Society for the Propagation of the Gospel, the Standard draws particular attention to the remarks of Mr. Gorst, who spoke of the progress of Christianity and Anglo-Saxon ideas in the South Pacific, and drew a very blended picture of the influence of both. Mr. Gorst has practical experience of the subject, and when we find him suggesting that if the South Pacific Islanders or New Zealanders could tell their own tale, we should hear a very different version of the benefits of civilization from that to which we have been accustomed, it is impossible not to feel perplexed.

Paris, June 25.—The loss of life by the flood at Toulouse is appalling. In St. Cyprian quarter 215 corpses have already been found. The violence of the torrent frustrated all efforts to rescue the unfortunate inmates of the houses. Several men were drowned in the attempt. 20,000 persons are deprived of means of subsistence in Toulouse alone. Disasters elsewhere are of almost equal magnitude.

Details are being received by cable of the damage caused by the inundation of the River Garonne. The destruction to life and property has been very large. Upwards of one hundred and fifty persons have been drowned, their buildings having been inundated and swept from their foundations by the flood before the inmates had a chance of escaping.

The organ of the Vatican, the Osservatore Romano, has an article in which that journal reads the Prince of Wales a severe lesson for accepting the Grand Mastership of the English Freemasons. It describes the downfall of Charles X., Louis Philippe, and Louis Napoleon, to their connection with the craft, and implores the Prince to take warning before it is too late.

Statistics have been collected in France, Algeria and Prussia, by which it is shown that the Jewish race has a mean average duration of life exceeding that of Christians by about five years, and that this people enjoy greater immunity from disease than Christian races.

Scientific and Useful.

In watering plants, do it regularly and systematically. Do not drown them, starve them.

Beans should not be planted till ground is thoroughly warmed, and the bean is the best for field culture. As many bushels of beans can be per acre as wheat, and the price per bushel is more than double, and no more cost cultivation, care or marketing.

There are rotten potatoes in many farmers' cellars. If they are not removed, and the cellar sprinkled with lime, there will be occasion for the daily use of a physician to the home.

Cut the tender parts of asparagus to a quarter inch length, boil in an equal quantity of water, adding about an equal amount of well-cooked Lima beans. Cook the asparagus tender, and serve warm. Instead of beans the asparagus may be thickened with flour or with cream.

Dr. F. A. Burrall, of New York, says that for two years he has had experience in practice in the use of the following gargle, which is especially serviceable when used early in sore throat, when it seems sometimes, to abort the attack. R. Bromochloralum; Glycerin, aa. p. viij; Traces. M. Two teaspoonfuls in a goblet of water used as a gargle every half hour.

Potatoes are more nutritious baked than they are in any other manner, and they are better with those who have not been accustomed to eat them without seasoning. Wash them clean, but do not soak them. Bake them as quickly as possible, without burning in the least. As soon as they are done, press each potato in a cloth, so as to crack the skin, and allow the steam to escape. If this is omitted, the best potato will not be mealy. They should be brought immediately to the table.

Spirits of turpentine is a sovereign remedy for croup. Saturate a piece of flannel with it, and place it on the throat and chest, and send for your family physician. If the case be very urgent, and the child in great distress, and the distance to the doctor's residence be very great, drop three drops of the turpentine on a lump of sugar and give internally. Or a good emetic of tincture of blood root, or lobelia, or both combined, should be given. Every family should keep a bottle of spirits of turpentine in the house.

A well grown evergreen tree gives off continually an exoderm of warmth and moisture, that reaches a distance of its area in height; and when the tree plants advocates shelterbelts surrounding a tract of orchard of fifty or more acres, when the influence of such belt can only reach a distance of the height of the tree in said belt, they do that which will prove of little value. To ameliorate climate, to assist in prevention of injury against extreme climatic cold weather, and the frosting of the germ-bud of the fruit in spring, all orchards should have planted in and among them indiscriminately evergreen trees at distances each of at more than 150 feet apart. Such a course pursued we have no doubt will render greater health to the trees, and be productive of more regular and uniform crops of fruit.

During the late cholera epidemic in Vienna, a new remedy, called camphora, was used with great success in the hospitals. It is prepared simply by passing chlorine gas into pure turpentine until saturated; it gives a thick, heavy, oily fluid, of brown colour, with a strong smell of chlorine. This is freed from muriatic acid by washing with water. The remedy is applied by placing a portion in a fit vessel, and holding it to the patient to inhale.

The Rochester Express says that it has taken a great deal of pains to ascertain the condition and prospects of the fruit crop, and as far as it has learned, the prospects have not been better for years. The pear tree, throughout Northern, Middle, and Western New York, notwithstanding the long and intensely cold weather for the past six or eight weeks, is yet uninjured; the fruit buds looking healthy and vigorous, with a prospect of good yield the coming season. The apple, plum, and cherry crops also promise well. Nurserymen have no reason for complaint of the small fruits, vines, flowering shrubs, and the different varieties of the more delicate evergreens, as those have been protected by quite a large body of snow, which has covered the ground with scarcely any interruption ever since the last of November.

The best vanilla comes from the province of Oaxaca, in South America. The Tongva bean, which is often sold for it, is a poor and cheap substitute. The pure vanilla of commerce is the product of tropical America, being the bean of the Epidendrum Vanilla, a species of orchidaceous plant. The vine has a trailing stem, not unlike the common ivy, but not so woody. It is a vigorous grower, and attaches itself to any tree standing near it, and rises to the height of eighteen or twenty feet. The Indians propagate it by planting cuttings at the foot of trees selected for that purpose. The flowers are of a greenish yellow color, mixed with white; the fruit is about seven or eight inches long, of a yellow color when gathered, but which gradually turns to a brownish-black. It is wrinkled on the outside, and is full of seeds like grains of sand. The capsule of vanilla is aromatic, and remarkable for its fragrant odor, and for the volatile and dilutable oil extracted from it. As a medicine, it is esteemed by some to possess powers analogous to vanilla. It is the same that is used in the preparation of the vanilla ice cream.

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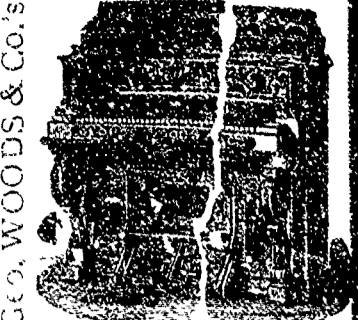
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