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Contributors and Correspondents.

DIARY IN THE EAST.

ANATHOTH, MICHMASH—FRASER OF PARIM IN JERUSALEM—JERICHO, JORDAN, AND THE DEAD SEA.

February 20th was a splendid day of clear bright sunshine, so, as I could not get my two companions for any long expedition, I decided to have a small one by myself, or, at least, with only a native lad for company. As he could not speak English, and I could not speak Arabic, there could not be much intercourse between us, but before starting he was fully informed by B. as to the places I wanted to visit. These were Anathoth and Michmash, where I was anxious to see the scene of Jonathan's remarkable conflict and victory over the Philistines. I rode B's white pony. My guide had a donkey of the very minutest size imaginable, without any saddle whatever; sometimes he rode it, and quite as often drove it before him. Going round the outside of the north wall of Jerusalem, we proceeded up the higher part of the valley of Jehoshaphat, and soon crossing it went over the slope of Scopus, north of Mount Olivet. I soon saw that my guide was not very well acquainted with the road, for after a talk with some men, he changed from one track to another. All I could do to help his decisions was to reiterate "Hizmech, Jeba, Mukmas, Anata, Hizmech, Jeba, Makmas, Anata," these being the Arabic names of the places we were to go to, and the order in which I wanted to see them. In this way we got on by rugged tracks up and down steep hills for an hour and a half or more. The way was enlivened by plenty of bright flowers, the scarlet anemones looking gorgeous in the glowing sunshine. We passed a good many trains of donkeys bringing in stones for building from the neighbourhood of Anathoth. The mode of carrying them is most primitive, a stone being slung by a rope at each side of a rude pack saddle, and if the donkey or mule is strong and the stoner not too heavy, a third one will be placed on the saddle resting between the other two. The limestone near Anathoth is particularly white and good. We occasionally saw people engaged in ploughing the small plots of cultivated land in the valleys, and when we reached Hizmech there seemed to be scarcely any one in the village. This disconcerted my guide; evidently he had trusted to finding some one here to tell him the way. I rather suspect he had never been this road in his life before, therefore, directions were rather necessary for him. Hizmech stands on the top of a steep ridge, running east and west, the glens on each side carrying the rainfall down to the Jordan valley. The only thing it seemed to have to boast of is a small Wely—that is a tiny square building with a dome, covering the tomb of some Mahomedan saint. When a couple of children at last appeared, it was evident they thought that must be the object of my visit, and proceeded to guide us to it. My guide, Mahomet, held a long conversation with the boy, and I could hear Jeba and Mukmas named, so knew he was asking the way. The boy, of course, wanted a large Baksheesh, and named a Mejidah, which is a Turkish coin, valued about 8s. 6d. At that I shook my head, and said, "La la!" "No, no," most vigorously. I think it ended in his getting about 6d. for guiding us to Jeba, but he was a great bother, for he lingered and talked with Mahomet, so that when the track was at all plain I was the one to lead, in order to try and get them on a little faster. Down in the deep glen below Hizmech are some remains of a large building, which the natives call the Tombs of the Amalekites, though how it got that name no one seems to know. Climbing the hill on the other side, we soon came in sight of Jeba, the ancient Geba of Benjamin, perched like so many of the villages, on very high ground. There are few remains of antiquity in the village, and I did not linger long in it. There were a good many men about, and they seemed more curious about me and my movements than I altogether approved of, so that in returning I avoided the village altogether, crossing the ridge a little to the east of it. This ridge commands a splendid view of most interesting ground, as being connected with the history of Jonathan's wonderful victory. In this very place Saul and Jonathan abode. A small band of 600 men, for most of the people had hid themselves "in caves and in thickets, and in rocks," etc., while the Philistines had come up in force with "80,000 chariots, and 6,000 horsemen, and people as the sand which is on the seashore in multitude." The rocks and the caves are still there, with many a rugged nook for hiding in, but the thickets and forests are all gone. Looking across the deep precipitous gorge to the north of Jeba, I could see a little cluster of dwellings, the ancient Michmash, still inhabited, and called Mukmas. There the mighty host of the Philistines had their headquarters, and their movements would be quite visible from Geba. Saul and Jonathan could watch them sending out their three bands to ravage the unhappy land, and trace the progress of the enemy. One band, we are

told, turned toward Ophrah. Then on a crest further to the north, the houses of Taiyiboh are visible against the horizon. That is Ophrah, and from Geba the Israelites could see the smoke and flame which probably told of the desolation caused by the Philistines. Another band went up the gorge westward towards Epthorn. The third went down eastward to the valley of Zebolim, by Jordan. This progress, too, could be traced from Geba. Through openings in the hill the green line that marks the course of the Jordan is quite visible, and does not look very far off in the clear atmosphere, though it is really eighteen or twenty miles distant. By and by the Philistines left the village of Michmash to occupy the pass between it and Geba. Probably they posted themselves on the lofty cliff which immediately overhangs the gorge. Saul seems then to have retreated from Geba to the neighbourhood of Gibeon, where he encamped "under a pomegranate tree which is in Migron." Then it was that Jonathan with his own armour bearer made the secret expedition which evidenced so strongly his entire faith in God's power to help his people, and in the truth of his promise that if Israel trusted in him, one of them "should chase a thousand, and two put ten thousand to flight." I was anxious to go over the scene of this remarkable adventure, but I found my guide quite opposed to any advance beyond Jeba. He pointed up to the sun, and made me understand that he feared we should be benighted before we got home if we went over to Michmash. He certainly had wasted a great deal of time, and the day was much farther on than I had meant it should be when we reached Jeba, but I found out afterwards that we could have managed the going to Michmash quite well, had I not been foolish enough to yield to my guide. I believe he really wanted to avoid the exceedingly steep descent and ascent of the sides of the pass of Michmash, which would have been very fatiguing for him and his small donkey. But if I did not get absolutely to Michmash, I was determined I should at least have a good view of the pass, and went so far down the hill below Jeba till I found a jutting out point from which I could look down the pass and see how completely the whole scene of Jonathan's attack on the Philistines agrees with the description in 1st Samuel. There I sat on some soft green turf, gay with anemones, and read the history, and with my field-glass scanned the ground where "Jonathan climbed up upon his hands and his feet, and his armour-bearer after him." The only thing in the present state of the country that does not agree with the description in 1 Samuel xiv. is, that there is no "wood" in all the neighbourhood. The hills are bare and black, the terraces broken down, and the rocks denuded of the soil which the violent rains washes down into the bottoms of the valleys. So rocky are the hills that at a little distance it is quite a matter of difficulty to distinguish the little cluster of gray flat-roofed houses that compose the villages, from the abundant rocks around them. After resting and sharing my lunch with Mahomet and the boy from Hizmech, I retraced my steps to that village. There we parted with our small guide, who, I have no doubt, felt himself quite a man of substance when he received his Baksheesh, though it was so much less than his first demands.

From Hizmech I took a different road homeward. Crossing a little brook in the glen to the south of the village, we went up a steep hillside to the village of Anata, the "poor Anathoth" of Scripture, the birth place of Jeremiah, and the city of the Levites.

It is now a miserable collection of some twenty ruinous houses. There are considerable remains of antiquity, the principal being the ruins of a Christian church, in which a piece of mosaic pavement had lately been uncovered. One thing I greatly admired in Anata, it was almost the only place near Jerusalem where no one named Baksheesh to me, though plenty of its inhabitants turned out to look at me. There is a fine view from Anata of the Jordan valley with part of the Dead Sea, and the ever-beautiful mountains of Moab and Gilead.

From Anata the track to Jerusalem leads over the crest of Scopus. That was my favorite view of Jerusalem, especially when seen as I now saw it, in the slanting rays of the declining sun, which struck on the dome and minarets of the great mosque, and lighted up Mount Olivet, leaving the valley of Jehoshaphat with its memories of Gethsemane in the deep shade which seemed so well to suit it.

The season for travelling had now fairly begun in Palestine, and among these I had the pleasure of becoming an old acquaintance, Rev W. Black, of Montreal. On March 2nd he and I joined a large party in exploring an extensive cave, the entrance of which is close to the Damascus Gate. From there the cavern stretches in below the town a long way. Its extent has not yet been fully explored, but what we saw of it was very interesting, for it has been an ancient quarry, and in many places we could see the huge half-cut stones still remaining attached to the sides of the cave, and little niches where the workmen must have placed the lamps by the light of which they worked. It was strange to see the traces of the half-finished work of men who must have left this earth some hundreds of years ago. The lime stone is of very various qualities, some hard and fine grained; in other places it was coarse and crumbling. After rambling about in the cave or succession of caves for some time, Mr Black and I went off to see the Tombs of the Kings, and from there returned to the St. Stephen's Gate at the east side of Jerusalem. From there the wall of the city can be mounted by steps. We proceeded on the wall round the whole eastern and part of the northern side of

Jerusalem, descending again at the Jaffa Gate. A very good idea of the present extent of the city is thus gained. Small as the spaces at present enclosed by the wall is in comparison with the ancient city, still it is not all built on. We passed several small fields of grain and plots of vegetables, besides the garden belonging to the convents, which are of considerable size.

The surface is very irregular; in some places the wall stands high above the houses and gardens, in other places the path along the wall is very little, if at all, higher than the ground inside, which rises in great leaps of rubbish composed of the ruins of former buildings.

(To be Continued.)

Regeneration.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—In your number for August 27, "A Layman" puzzles himself on the subject of Regeneration. He should leave to theologians such hair-splitting distinctions as whether it takes effect on the understanding or the will. On more careful consideration he may join me in thinking it affects neither. The difficulty arises from misunderstanding the word. What does it mean? Regeneration—the act of producing anew. In natural history, the reproduction of parts of living creatures that had been destroyed. Reconstruction. In national relations the act of renewing civil or ecclesiastical organizations. The word occurs only twice in the Bible, Mat. xix. 28, Titus iii. 5. In the first of these it has evidently the latter meaning. In answer to the question, "We have forsaken all and followed thee, what shall we have therefore?" Jesus replies, "In the regeneration when the Son of Man shall sit on the throne of His glory, ye shall sit on twelve thrones judging the twelve tribes of Israel." In the regeneration—this is, the reconstructed state of society about to be introduced. But it has no reference whatever to personal change of heart or character. In the other passage "the washing of regeneration" refers to baptism, the symbol of the washing to which the nurse subjects the newly born infant, but which, the apostle expressly declares, is meant not for the putting away of the filth of the flesh, but the answer of a good conscience. Every one thus born or initiated into this regenerated state—called in Scripture the Kingdom of Heaven, will submit to this washing on the principle indicated by the example and words of Christ, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

"A Layman" says: "The question I would wish to have solved is, can this living act of faith which brings a man into union with Jesus be exercised by one who is spiritually dead?" Of course it can. When Jesus saw Peter and Andrew fishing, and said to them, "Follow me," there was nothing to indicate that they were in any other state than that of the natural man. Yet they left their nets and followed Him. As yet there was no change in either their understandings or their affections. But something was promised. "I will make you fishers of men." They were about to enter upon their spiritual training, and get initiated into the mysteries of the kingdom. When children are sent to school the first thing to be done is to get them into union with the teacher. The father or mother introduces the little ones, tells their names, which the teacher writes on her register, she then takes them on her knee, kisses them, and speaks kind words to them. Then the education begins. A B C to-day, A B to-morrow, and so on, bit by bit, till at last they stand on a level with the teacher. But from the first moment of enrollment they were as truly pupils of the school as those of the longest and highest standing. They come to school, not because they have education, but to get it. In like manner men come to Jesus, not because they are disciples, or can exercise faith, or any other spiritual function, but in order to become disciples and learn spiritual things, and the moment a man or a child says "I am for Christ," he enters the regenerate state, and is as truly a disciple as those of longer and higher standing. As yet, he knows nothing, believes nothing, has no conception of spiritual things; but he has come where he may learn them, and it is the business of the teachers in the school of Christ, to see to it that the babes are supplied with milk, and the more advanced with "food convenient for them."

To call a man a reconstructed member of the Canada Presbyterian Church would be nonsense, although he is a member of the reconstructed Church. It is, according to the definition, equally nonsense to say of any one, he is a regenerated man, he belongs to a regenerated or reconstructed society, into which he has been born or initiated by his own act or the act of his parent or guardian; and as in every civil community, there are all degrees of loyalty and devotion to the interests of the state, and the Prime Minister down to theurchin who fires a squib on the Queen's birth-day and shouts hurrah in honor of her name, so the Kingdom of Heaven is constituted on the all embracing principle, "He that is not against us is for us."

"Faith in Christ" is another phrase about which a great deal of paraver has been said and written. It would be a great help to plain uneducated people if they could be made to understand that the word *faith*, translated *faith*, does not mean

belief in—but *fidelity to*—him. It is difficult to believe in him; nay it is impossible according to the formula of some of the churches; but fortunately this is of no importance. The one thing needed is *fidelity to him*—loyalty to his cause and kingdom, and this in one degree or another is within the reach and power of all, from the highest martyr to the child that waves its palm branch and shouts Hosannah to the son of David. Yours truly, LAYMAN.

P.S.—If "A Layman" has been in the habit of writing to you over the signature before me, I beg his pardon for assuming it, but it not—then he should have taken some other *nom de plume*, as confusion will arise from two or more writing in one name.

Apostolic Principles and Presbyterian Practice.

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—In the PRESBYTERIAN of Aug. 20, a correspondent mentions six principles which characterized the Apostolic Church, and, which he says, being all recognized and practically carried out among Presbyterians, distinguish the Presbyterian from Prelatic and Independent Churches, as the only Apostolic Church. These principles are:—1. Popular election of office-bearers. 2. Elder and Bishop identical. 3. A plurality of elders in each church. 4. Ordination the act of the Presbytery. 5. The privilege of appeal to the Assembly of elders, and the right of government exercised by them in their corporate capacity. 6. The sole Headship of Christ over the church.

Since perusing the aforesaid communication, I have been endeavoring to square our Presbyterian practice with the principles therein laid down, and will be thankful if the correspondent above mentioned, or some one else, can throw light on the following doubtful points: Are the elders referred to in the 3rd and 5th principles, identical with the elders and bishops spoken of in the 2nd? If not, I wish quotations from the Apostolic writings, giving the different qualifications and forms of commission for each class of office-bearers. If on the other hand, they are identical—wanted, Apostolic authority for the following peculiarities of practice which mark the Presbyterianism of the present day:

1st. Recognition of the Apostolic solemnity of imposition of hands at the ordination of ministers, but omitting the same in the case of ruling elders.

2. The appointment of the minister as a perpetual Moderator of the Session of which he is a member, and the disability under which ruling elders are placed, in being deprived by ecclesiastical enactment of the right of appointing a Moderator *pro tem* from the members present, and proceeding to the transaction of business in the absence of the stated Moderator. The distinction here noted, gives the key to the caste character of the composition and business of the superior courts. Being declared incompetent to occupy the chair in the Kirk Session, ruling elders, as a matter of course, cannot preside at meetings of Presbytery, Synod, or Assembly. They are thus daily reminded of the inferiority of their standing, to that of the teaching elders, and even when called to the same work in committee are told off in safe minorities, lest a preponderance of such an element would swamp the clerical vote, and thus disturb the balance of power.

Neither are ruling elders admitted to the full exercise of church government, although professionally set apart to that office.

Ordinations I take to be an act of government (?) to be performed by the Presbytery, of which ruling elders form a constituent part; but having never been admitted to the exercise of their functions in the Apostolic way, they cannot, of course, join with their ecclesiastical superiors in the imposition of hands. Is there not in all this something that savours of what Dr. Chalmers styles "the figment of Apostolic Succession?" The truth is, the loss that is said about the Apostolic character of the Presbyterian Church as it exists, the better.

Your correspondent's batch of "Apostolic principles," together with his side-thrusts at prelacy and independency, when viewed alongside of the practice aforesaid, may provoke a smile at the incongruous spectacle presented, but cannot establish his claims for the Presbyterian as the only Apostolic Church. AN ELDER.

Probationer's Scheme Again.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Does it not seem a pity that such words as "Felloes," "Thuckhead," and "Kubbish," should be used in regard to men, who have after years of study, been solemnly licensed to preach the gospel!

Does not such language seriously implicate Professors of Theology? and, indeed, in some sense, the whole church?

Are we to understand that all preachers who are popular are of the right stamp? and that those who fail to secure a call from any church, are to be cast aside as "rubbish"?

Admitting that some make a mistake in entering the ministry, ought not church authorities to interfere at an early stage in their course of study, and advise a different life-work? Is not the evil complained of by "Ex Clericus," (if it be an evil, aggravated by having competing theological institutions?) there being an inducement in such case to beat up a little too much for theological recruits.

And is it not plain, that the letter of "Veritas Vincit" which appeared in a recent number of the PRESBYTERIAN, instead of being a defence of the Probationer's Scheme, is rather a clever satirical attack upon it? Yours, etc., H.

Knowing the Time.

This is a kind of knowledge which Paul enjoin upon believers to acquire and exercise, evidently of great importance. So he might well judge from the teachings of our Lord, for He speaks of a time of visitation, for communities as well as individuals, which it is of the utmost importance for them to recognize and receive. Thus of Jerusalem he said, "If thou hadst known even thou, at least, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." "And He beheld the city and wept over it."

Now, is it not our duty to consider whether the present day, so striking in many respects, is not just such a day of visitation from the presence of God. Certainly many of the most eminent Christians in different churches, men of careful study, large experience, and sound judgment, concur in declaring their belief that the revival now vouchsafed to the Church of God, is such as has not been seen for over a hundred years. And, judging from the past, we may add that none living may ever see the like again.

OUR DUTY

is most plainly and authoritatively laid down by one who was himself a master workman in the kingdom: "Knowing the time, that it is high time to awaken out of sleep . . . let us cast off the works of darkness, i.e., everything inconsistent with a walk in the full and clear light of Christ's teaching and example. Let us put on the armour of light, i.e., gird ourselves for special aggressive effort for the spread of the truth. Surety it would in future be a matter of interest mortification, that through cloth or carnal counsels we had lost irreparably an advantage of priceless value to our churches, our families, and ourselves. We would learn to our cost, amid the triumph of the adversary, the meaning of the wise man's words, "He that sleepeth in harvest time is a son that causeth shame." We all look forward to glorious times of reaping, but the timid and unbelieving disciple is ever ready to say, "There are yet four months, and then cometh harvest." Oh, that such would bear the Master's reproach and obey his injunction: "Lift up your eyes and look on the field, for they are white already to the harvest." What candid observer would dare to say that these words are not now peculiarly applicable. Was there ever a time of such inquiry after the truth, as well as such glowing and sorrowful need of it, such sympathy with the boldest exertions to make it known, and last, but not least, such expectations on the part of the world of just such exertions. Our inconsistency is very plain to them, if not to us. If we were more humble we might see our picture in the unfaithful prophet of old, and the very cries which awakened him, "What meanest thou, oh sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." May God deliver us from the curse of many "who went not to the help of the Lord, against the mighty." W. M. K.

Christians from Home.

As the warmth of Summer comes on, many of our readers will take themselves to the seaside or mountains, to quiet nooks in the country, or the noisy and fashionable scenes of Saratoga or Newport. It is to be hoped that religion will not be left behind as you go forth from your homes. Your duty to God is not a dress which you may put off or on, as suits time, place, or occasion. Obligation to God is always with us, and nothing can exempt us from its claims. And, indeed, if we are Christians at all, we will not wish to be freed from these claims. Love to Christ will constrain us to regard duty as an ever-present privilege. Let then the house of God, and the weekly meetings, and every gathering of good people for good things find you present, and an interested participant, as was your wont at home. Do not allow anything to interfere with your private devotion—prayer, reading the Scriptures, self-examinations and meditation. Have even more care and exercise, more watchfulness over your children than when at home. Your little ones will otherwise see and hear many bad things, which once seen or heard may never be forgotten. And your sons and daughters, just coming to maturity, may have their impressible hearts so affected by evil influences, that the character may be fixed for eternity. The rule then for Christians from home should be not less prayer but more, not less watchfulness and guardianship of self and family, but more care and caution.

Sources of Happiness.

Every condition of life has its advantages and its peculiar sources of happiness. It is not the houses and the streets which make the city, but those who frequent them; it is not the acres which make the country, but those who cultivate them. He is the wisest who best utilizes his circumstances, or, to translate it, our surroundings, and happiness, if we deserve it, will find us wherever our lot may be cast.

Low as the grave is, only Faith can climb high enough to see beyond it.

God accepts man's hearty desire, and the will instead of the deed, when they have not the power to fulfil it.

Nothing positively good has appeared since the fall in any human being, but as arising from union with Christ.

The removal of the damnable clauses from the Athanasian Creed has fully been ordered by the Irish Synod. The lay vote was overwhelming—171 in favor; the clerical vote was sixty-four, three more than the necessary two-thirds; the Episcopal vote was eight to four, just two-thirds. The debate was earnest, but good-tempered. An effort, it is said, will be made to restore the rejected sentence.

Pastor and People.

The Story of Mr. Moody's Life.

HOW HE BECAME A PREACHER.

There is no other man living whose name is so often seen in the papers, so often repeated in public speech and private conversation, so gratefully remembered in so many prayers to heaven, as that of Mr. Moody. It is something new when there is nowhere in the world any ruler or any rascal who attracts so much attention as an unlettered lay preacher. In the light of his later career any facts of his earlier history become of interest.

Mr. Moody is thirty-eight years old, a native of Northfield, Mass., a beautiful town in the Connecticut River Valley, where his good mother still resides. His father was a farmer, who died in middle age, leaving his widow a little property, and the care of nine young children. Dwight Lyman—there is a suggestive New England flavor about the name—was early thrown on his own resources. His schooling was limited to a few terms, and those faller of frolic than study, they say, at the district school. At the age of seventeen he found employment in the boot and shoe house of an uncle in Boston. In energy and self-reliance he was

A YOUNG STEAM ENGINE.

One condition on which the uncle gave the headstrong country boy a situation was that he should regularly attend the services and Sunday-school of the Mount Vernon Congregational Church, of which Dr. Kirk was pastor. There he fell under the influence of a wise and faithful Sunday-school teacher. The heart of Edward Kimball must thrill with thankful joy as he remembers the talk in the shoe store that was blessed to the conversion of the boy whose rough shell hid so rich a kernel. "I can feel the touch of that man's hand on my shoulder yet," says Moody, as he tells the story to encourage teachers in faithful effort to lead their scholars to Christ. Many years after he met the unconverted son of that old teacher. "How old are you?" he asked. "Seventeen," was the answer. "Just my age when your father led me to Christ." And a talk and a prayer followed, from which that young man dates the beginning of his Christian life.

Applying for admission to the Church after his conversion, the committee found their doctrinal catechism of Moody so unsatisfactory that they kept him waiting six months before they could make up their minds to receive him to membership. It is doubtful whether he knew much more about the doctrines then than at first. But he was ready in the doing. He became a zealous and successful recruiting officer for the Sunday-school. He lifted up his voice in the prayer meeting; to the great annoyance sometimes, so tradition says, of the brethren who did not enjoy his blunt way of laying Scripture alongside the social exclusiveness and the business methods that he thought were not exactly Christian.

It was not long before he was attracted to the thriving young city of Chicago. Finding a situation in one of its largest boot and shoe houses, he soon became one of the most successful salesmen in the establishment. It was his pride to foot up the largest sales of the day. He posted himself at the store door and pounced on customers as soon as they entered. If those who came of their own accord did not keep him busy, he scoured the streets and hotels to hunt up others. He joined Plymouth Church, and packed his Sundays as full of labor as his week days. He rented four pews, which he filled from Sunday to Sunday with young men picked up in the boarding-houses or on the streets. He plunged into Sunday-school work, gathering new scholars, now for this school and now for that—denominational lines made no difference to him. It was while a member of a Congregationalist Church, and a teacher in a Methodist Sunday-school, that he formed the acquaintance of Mr. John V. Farwell, the rich merchant. The fellowship of spirit and work thus begun has been with both men one of the most influential forces of their lives. It was Mr. Farwell's intimate personal acquaintance with Mr. Moody and his work that prompted the

GIFT OF THIRTY THOUSAND DOLLARS,

which gave Farwell Hall its name. But the world has never known, it is doubtful whether Mr. Farwell knows himself, how many thousands more he has invested in his friend's work. A little incident will illustrate the characteristics of the two men and their friendship. When Moody had decided to come to Great Britain, two years ago, he informed his friends of his purpose, and among those who called to bid him good-bye, just before he was to leave, was Mr. Farwell. He supposed that the English friends, on whose invitation Moody went, had supplied him with funds. But thinking he would find good use for all he had, he brought along a check for five hundred dollars. It was only the other day that Mr. Farwell happened to hear, in a round-about way from a friend he met in London, that it was the proceeds of that check that paid Moody's passage. He had decided to go, though he had not a dollar in his pocket to go with, believing that the Lord called him, and that the Lord would send the money before it was time to start. To a man coming with such faith it was a matter of no discouragement that his first prayer meeting in England

WAS ATTENDED BY FIFTY FOUR PERSONS;

and quite a matter of course that the prayer meeting of four in York should be followed by prayer meetings of four thousand in London.

It was while recruiting for the regular Church Sunday-schools that Moody was seized with the idea of starting a school where the wild young Arabs of the street, who could not be coaxed into the well-dressed and well-behaved schools with which he had so far been associated, might be curbed and tamed with Gospel influences. He selected as his field "The Sands," a locality on the north side which rivalled, in equator and crime, the Five Points of New York. Finding an empty room that had been used as a saloon, he

hired it, and started out to drum up a school. The gamins at first fought shy of him; but he filled his pockets with maple sugar, and with this new ammunition soon conquered an acquaintance. By day he sold boots and shoes, by night he scouted through the alleys, distributing maple sugar. It was a queer school at first; but it was a live one. Soon it outgrew the old saloon, and moved into a larger room over the North Market. Here Mr. Farwell was pressed into service as its superintendent; but Moody was its field agent. Within a year it reached an average attendance of six hundred and fifty, and soon swelled to a thousand. It became the best-known and most visited Sunday-school in the West. A vast amount of work was put into it. Moody and the helpers he had drawn about him were constantly searching the alleys and climbing the stairways of The Sands, helping the poor, praying with the sick, and coaxing old and young to the school. Great was the wrath of the Romanist families over his persistent efforts to get their children into his school. Many were the threats against his life; many the times he had to take to his legs for self-protection; but he always came round again, and always carried his point at last. On one occasion three furious men cornered him in a room, closed the door, and notified him that his time had come. He had never found himself in quite so tight a pinch before, but he was equal to the emergency. "Look here, give a fellow a chance to say his prayers first, won't you?" They could not well refuse that last request, and down Moody dropped on his knees, and prayed for them with such fervor that, one by one, they stole out of the room, leaving him to lead off to Sunday-school the children he came for.

Moody believes that a man is never so poverty-stricken nor so sick that he needs anything else so much as he needs religion. But along with the Gospel he was always carrying relief for physical necessities, using his own money when he had any, and following it up with such funds as friends familiar with his labors from time to time gave to him. By-and-by this work so grew on his hands and heart that he felt called to give up business and devote his entire time to it. He put a little money that he had not given away into a pony to carry him about his work, and put himself into the hands of the Lord. At first the Lord did not pay him a very large salary. For a while he slept at night on the benches in the Young Men's Christian Association rooms, because he had no money with which to pay for lodgings elsewhere; slept there with money in his pockets, which friends that did not know his circumstances had given him to use in his work, but which he would not touch for his personal expenses. In these days, with so many friends, who would be glad to give him more, he

DECLINES TO TAKE ANY MONEY.

that he does not need for immediate use. Moody and his pony were a familiar sight in Chicago streets in those days, and no man in the city was better known. He would start out of a Sunday morning on a recruiting expedition, and return to his school-room with the pony loaded down with young urchins, the last enlistments hanging on to the tail as they marched behind. Into this busy life came the upheaving of the war. Moody soon found work to do among the Confederate prisoners at Camp Douglas, and to none else as much as to him was due the great revival which made so many hundreds of those prisoners of war free men in Christ Jesus. He was often at the front in the service of the Christian commission, working day and night with the sick and wounded; the brusque man surprising his friends with his womanly knack and tenderness—dressing wounds and dispensing medicines with his hands from cot to cot, while his tongue talked of Christ and his salvation. His preaching is full of telling illustrations drawn from his reminiscences of those never-to-be-forgotten days.

After the war he returned to his old life in Chicago. As its city missionary, and finally as its president, he did a wonderful work for the Young Men's Christian Association, of which there is no place here to speak, but of which Farwell Hall, a second time rebuilt, with its well-organized bureau of Christian work and its vigorous noon prayer-meeting, is a fitting monument. But his school was his first love. Conversions were constantly occurring in it. At first he advised converts to unite with those Churches to which their old preferences would lead them. But many of them came out of the depths in which every sort of Church tie had been lost hold of. They did not feel at home in a Church; they were at home with Moody. So an independent Church grew out of the school, and Moody became its unordained pastor. Never was there another Church like it. It was made up almost wholly of men, women, and children converted in the school. But it was a hive of Bible readers, tract distributors, lay preachers, and missionary visitors. In Moody's theory of the Christian life, the next thing for a man to do after he has turned to the Lord is to go to work for Him. He preached only the cardinal doctrines believed by all intelligent orthodox Christians—he finds little use for any other in his preaching now. The doctrine that men are lost in sin, and that Christ alone can save them, was the burden of his preaching; and most remarkable were the results.

Year by year he became more and more in demand for Sunday-school and Christian conventions. Called to all parts of the country, he was never absent from Chicago and his school over Sunday when he could avoid it. It will be a joyful day to it and him when he shall stand before it again, after this memorable two years' absence in Great Britain.—J. B. MARSH, in Christian at Work.

OUR aim is not to preach nicely-arranged essays—we have to do with man's conscience—with heaven and hell—with God and salvation!

WHAT is it makes our heart go out after the children of God, after those whom we should never love, if we did not believe them to be the Lord's?—The love of Christ constrains.

One By One.

They are gathering homeward from every land, One by one. As their weary feet touch the shining strand, One by one. Their brows are encased in a golden crown, Their travel-stained garments all laid down, And clothed in white raiment, they rest in the mead— Where the Lamb loveth his chosen to lead, One by one.

Before they rest they pass through the strife, One by one. Through the waters of death they enter life, One by one. To some are the floods of the river still As they ford their way to the heavenly hill; To others the waves run fiercely and wild, Yet all reach the home of the undecayed, One by one.

We, too, shall come to that river's side, One by one. We are nearer its waters each eventide, One by one. We can hear the noise and dash of the stream Now and again in our life's deep dream, Sometimes the floods o'er the banks o'er-flow, Sometimes in ripples the small waves go, One by one.

Jesus! Redeemer! we look to Thee, One by one. We lift our voices tremblingly, One by one. The waves of the river are dark and cold, We know not the spots where our feet may hold; Thou, who didst pass through in deep midnight, Strengthen us, send us thy staff and the light, One by one.

Plant thou thy feet beside us we tread, One by one. On thee let us lean each drooping head, Let but thy mighty arm round us be twined, We'll cast all our cares and fears to the wind, Saviour! Redeemer! with thee in full view, Smilingly, gladly, shall we pass through, One by one.

On Choosing Pastors.

It is perfectly proper for churches, when making choice of their pastors, to "desire the best gifts." But it is worth while for them to bear in mind that while fine culture, a good presence, oratorical abilities, etc., are not at all inconsistent with other and higher qualifications for the pastoral office, and are qualities one likes his pastor to possess, there are other "gifts" than these (so to speak) external belongings, even more to be desired than they.

It is more needful to call attention to this matter occasionally, because there seems to be growing up, in large cities especially, a class of pulpit-platform orators whose ministrations are coveted, not so much for the solidity of their attainments and instructions, and weight of character which gives force to their speech, as for the nimble wit and sparkling brilliancy of their public performances. The preaching of such men "draws," say their admirers; it fills the house, attracts the wealthy and fashionable, helps "pay off the debt," and so on. It may be they are a little loose on this or that point of doctrine; that they course about among creeds and confessions, with the roeklessness of Don Quixote among the windmills, without knowing much about them except they are creeds and confessions, and so legitimate objects of attacks and demolition; and—saddest of all—that their lives do not always, as clearly as could be wished, illustrate even their own teachings. But—sufficient answer to all cavils—they "draw."

Well, it is a fine thing to be able to gather large congregations, to attract the rich and worldly-minded to the house of God, and to secure the speedy payment of church debts, those grievous hindrances to spiritual growth and prosperity. Ministers who possess gifts enabling them to do these things are indeed an acquisition to any church, if, along with them, they have the higher power of winning men of every class, by word and example, to the service of their Saviour. We have no word to utter in disparage of brilliancy in the pulpit. Dull preaching is by no means always sound preaching. But the point we want to emphasize is this, that churches should be wary of choosing pastors simply because they are seen to have the power to "draw." A more important matter to consider is,—In what does their power consist? If it be merely rhetorical—or if, added to this, there is found to be a tendency to instability, incoherence, or open perversion in doctrinal views—the eloquence of an archangel ought not to be accounted sufficient to compensate for so serious a disqualification.

Besides, the expectation of prosperity based on such ministrations is sure to be disappointed in the end. Men cannot subsist forever on stimulants. The spiritual forces, as well as the physical, need solid food. Ten years of slow but substantial growth under the leadership of a plain, but sound and faithful pastor, will impart more real spiritual strength to a church, than a lifetime of listening to the intellectual coruscations of some of our brilliant pulpit orators, who are orators and nothing else.

Call to Prayer.

A brother beloved in the ministry, who is himself "a man of prayer," and whose ministry God has greatly blessed, sends us the following earnest call to prayer. May its stirring notes be heeded, and the blessing come:

"Arise and pray! Church of the living God, remember thy calling! To thy knees, to thy closet, and plead! Sleep not, rest not. Think of the Master, think of the saints in other days, think upon a dying world, think upon the blasphemies and growing strength of anti-christ, think upon the rent and bleeding Churches of Christ, think upon the glory of the promised kingdom; and O be stirred up to pray! How can prayerless saints and prayerless churches do the work of God upon the earth? Grudge not the time; grudge not hours of prayer each day. It is all too little for the mighty work—too little in these prayerless days and in such a prayerless world.

"Be in earnest, for the time is short. Be unportunate, for vast and eternal issues are at stake. Be believing, for the promise

is sure. The groanings that cannot be uttered, the strong crying and tears—these are the utterances of men who are bent upon the blessing. 'We will not let thee go except thou bless us.

"Meet together, hold fellowship with each other in the Lord. Stir up one another—fan the faint and flickering flame; for love is cold, and life is low, and faith is waxing feeble among the saints. O, look around you on every side, near and far, and call each one on his friend or brother to awake, arise, and pray! Yearn over a dying world; let rivers of waters run down your eyes for them that keep not Jehovah's law. Plead with God for it; there is much to be done in it, and for it before the Son of Man comes. Join the Psalmist, and say, 'How long? Join the afflicted widow, and say, 'How long? Join the souls under the altar, and say, 'How long, O Lord, holy and true?'"

"Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out. Make haste, my beloved, and be thou like to a roe, or a young hart upon the mountains of spices."

John.

John "the Divine," called in Scripture "the beloved disciple," and also "a son of thunder," was the son of Zebedee and Salome. His father was a fisherman, in all probability of Bethsaida, and, doubtless, in easy circumstances. It seems that John followed his father's occupation till he was called by Christ to be his disciple or apostle. At this time he was between twenty-five and thirty years of age. He was constantly with Christ till his ascension. He, with Peter and James, were with Christ at special times when the other apostles were not. John is said to have gone into Asia Minor as pastor of the seven churches; he resided, according to "the Fathers," chiefly at Ephesus, from which place he was banished to Patmos (A. D. 95), where he wrote the Apocalypse. After Domitian's death, and the accession of Nerva, he returned to Ephesus, where he died, about A. D. 100, aged about 100 years, in the third year of Trajan's reign. That the "beloved disciple" was thrown into a caldron of boiling oil, before his exile, is stated on the authority of Tertullian alone. He wrote his Gospel between seventy and eighty-five, at Ephesus; but some say Patmos; others again at Patmos, but published at Ephesus. He wrote it chiefly for Christians, to confirm them in the doctrine of our Lord's divinity. His Gospel is called the "Supplemental Gospel."

The Horseback Preacher.

Under this title the United Presbyterian gives a delightful picture of the probationer spending his vacation in missionary work:

The licentiate felt himself under the care and direction of a Presbytery. Sent forth as a probationer, he accepted his appointments, and, on his horse, set out for a three or six months' or a year's journey. There was no waiting for the Saturday evening train, no hastening for the first on Monday morning, no hurrying back to spend the week in the study or with friends. From one appointment to another the journey was leisurely made, lodging with families who gave old-fashioned welcomes to ministers. The sick was visited, families in out of the way places were visited, communities where church privileges were rare were visited, and services held in a neighboring school-house were often the beginning of more regular services and of a congregation. Congregations remote from public means of travel were nourished and grew. Licentiates were missionaries, and probationers were in effect travelling pastors.

It is true there was not much opportunity for study and the writings of sermons, but there was never a better school for the knowledge of human nature, for the cultivation of needed sympathies, and for much important, practical training for the pastoral work. There has been no better means by which to secure suitable pastors for all our congregations, and for the supply of destitute fields.

After a summer spent thus the student returned to the seminary for the fourth term, built up in strength and enriched with varied experience, and entered upon his studies with a zest and profit unknown before. And at last left the seminary well prepared for any field to which the providence of God might lead him.

A Roman Catholic Boy's Testimony.

The following is the testimony of a Catholic boy in Chicago, who has found Jesus. He is about ten years old, and is a steadfast yet gentle soldier of the cross, amid much persecution: "I asked Jesus to wash all my sins away, and he did, and he gave me a new heart, and made me very happy. I think every one can love Jesus, if they want to. All you have to do is to pray to him to forgive you, and he will, and make you very happy. Some think that you can't have fun if you love Jesus. You won't have so much fun, but you will be happier."—Exchange.

THE death is announced of the Rev. Thomas McCrie, D.D., LL.D., at Edinburgh, Scotland. He was the eldest son of the Rev. Thomas McCrie, author of the "Life of Knox," and was born in Edinburgh, 1798. He first settled as minister in Crieff, and was appointed in 1836 to supply his father's place in Edinburgh as minister of Davie Street Secession Church. He published a translation of Pascal's "Provincial Letters," "Sketches of Scottish Church History," "Life of Sir A. Agnew," and contributed to the "Witness the British and Foreign Evangelical Review," and other religious periodicals. A number of years ago, Dr. McCrie, along with a portion of the Original Secession Synod, joined the Free Church, and he was afterwards (in 1856) appointed Professor of Systematic Theology in the English Presbyterian College, London. In the same year he held the office of Moderator of the General Assembly of the Free Church of Scotland.

Random Readings.

Is not that wisdom that leaves nothing for a dying hour?

It belongs to the lily of the valley to be in the valley of humiliation.

A WHOLE-HEARTED sinner will never know anything of a full Christ.

In the light of the Spirit or adoption a man will see an evil he had no conception of.

"SAINT!" The lip curls, and they look down upon the man who uses it. Why do you not look down upon the Holy Ghost, who teach it?

"He that trusteth in his own heart is a fool," and he that trusteth in his own conclusions is no better.

TEMPTATION rarely comes in working hours. It is in their leisure time that men are made or marred.—Dr. W. M. Taylor.

MORALITY and outward decency are as the casket, which man is willing to give to God in many cases; but it is the jewel—the heart—that He requires. "My son, give me thine heart."

LAZINESS grows on people; it begins in cobwebs, and ends in iron chains. The more business a man has to do, the more he is able to accomplish; for he learns to economize his time.—Judge Hale.

A SCOTCH elder, on learning from his minister that he proposed a series of lectures on Revelation, cautioned him: "I've no objection to ye taking a quiet trot through the seven churches, but for one sake drive canny among the seals and trunpots."

WHAT an unique and meaning expression was that of an Irish girl in giving testimony against an individual in a court of justice the other day. "Arrah, sir," said she, "I'm sure he never made his mother smile." There is a biography of unkindness in that short and simple sentence.

NOR new truth only, but new life, is the word for the hour. The old words and old facts will shine with new meanings, if we but open our eyes. Nor will the man who loves the good be indifferent to the true. The pure in heart see, and light is sown for the righteous.

SINGING is worship. Singing grand! grand to whom? The sacrifices of God are a broken and contrite spirit. The praise that goes up from a hundred penitent hearts is more acceptable to God than the music of a hundred dead organ pipes.

LET me live and die with a prayer to the Son of God on my lips; and if I err, it will be with Stephen when full of the Holy Ghost, and with the whole Apostolic Church. Let me now and for ever be a worshipper of the Son of God; and if I err, it will be with all the angels, and the spirits of just men made perfect.

WE hold to earth and earthly things by so many more links of thought, if not affection, that it is far harder to keep our view of heaven clear and strong; when this life is so busy, and, therefore, so full of reality to us another life seems by comparison unreal. This is our condition and its peculiar temptations, but we must endure it and strive to overcome them, for I think we may not try to flee from it.—Dr. Arnold.

IT is almost always so. The Lord's portion is the first to get lost. A gentleman who had promised to give to some good cause, possibly the Sunday school, excused himself on the ground that he had lately met with losses. You have heard of the Sunday school boy who lost the penny he had intended to give to the heathen, and not the one he had intended to spend for sugar plums.—Sunday School Times.

THERE is no piety in the world so good that it cannot be made better. That "highest type," of which we so often hear, will bear fraternal watching and ecclesiastical care; and the man who is enjoying it and giving it illustration ought to quote very frequently the words, "Let him that thinketh he standeth take heed lest he fall." If we hear a man say, as we sometimes do, that he is perfect—beyond the reach of sin—of him we may be sure he is given up to the delusion of believing a lie, or that he is trying to deceive his brethren and the world.

SAYS a pastor. "I greatly enjoy the service of a ag in the house of the Lord where I worship. The members of the choir are all professed Christians; two of them are elders in the Church, another a deacon. They sing with the spirit and the understanding. I enjoyed hearing them as I sat in the pulpit to-day. There was no performance, no show. It was service, religious service, sanctuary service. I could hear every word. They pronounced the words with natural accent and distinct articulation, just as if they themselves understood and heeded them. Not a few of the congregation could and did join in the song and the whole house was filled with melody."

"THIS doctrine of sinless perfection is not to be rejected as though it were a thing simply impossible in itself, for nothing is too hard for the Lord, but because it is contrary to that method which He has chosen to proceed by. He has appointed that sanctification should be effected, and sin mortified, not at once completely, but by little and little; and doubtless He has wise reasons for it. Therefore, though we are to desire a growth in grace, we should at the same time acquiesce in His appointment, and not be discouraged or despond because we feel that conflict which His Word informs us will only terminate with our lives."—Newton.

HOWEVER early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour; and this wherever you are. It needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find Jehovah-shammah, "the Lord has been here," inscribed on many a cottage hearth and many a dungeon floor.—Dr. James Hamilton.

Our Young Folks.

Ashamed of Her Father.

"Clankety, clankety, clink!" sounded out the hammer of worthy Giles Hardy, as the sparks flew, and the red gleam brightened the smutty timbers within the shop, and shone across the greensward or the way, where the village boys played with kite and ball. You might think his lot a hard one, toiling as was his wont, from morning till night, did you not hear his glad song rising high above the sound of the iron he was welding. "I am going home," and "Happy day," were ever on his lips, and music and gratitude dwelt in his heart; therefore he was one of the happiest men in W...

A new house had been erected on a high hill near, by a fine gentleman from the city; and Sallie was quite delighted to see in his carriage, drawn by two bay horses, a sweet little girl about her own age. Once when she was in the shop, they stopped to say something to Giles about shoeing the horses, and Sallie smiled at Lucy, who in return threw her a great red apple. She caught it so nicely that they both laughed and became friends; for little children have none of that mean pride which we sometimes see among older people, till they are taught it.

One day, when Sallie was dressed very neatly, she asked leave to take a walk, and she bent her steps toward the mansion on the hill. She did not know how to go round by the road, so she climbed over fence and wall till she reached the grounds. There, to her delight, she saw Lucy on a little gray pony, which the coachman was leading carefully by the bridle. She rode up to the wall and asked in a kind voice, "Have you berries to sell, little girl?"

Sallie laughed, and said, "No; I'm Sallie, don't you remember me? I came to play with you a little while. May that man open the iron gate for me? It is very heavy."

"I should like to play with you, and to let you ride on my pony," replied pleasantly little Lucy, "but I know mamma would not allow me to play with you."

"Why not?" asked Sallie in wonder. "I never say naughty words, and I'm dressed clean this afternoon."

"Oh," said Lucy, "it is because your father works with his shirt sleeves rolled up, and has a smutty face and hands."

"Oh, the smut wasles off!" replied the innocent child. "He is always clean in the evening; and when so has his Sunday clothes on, he's the handsomest man in the world! Mother is pretty all the time!"

"Oh, but mamma would not let you in, I know, because your father shoes the horses," added Lucy.

"That is no harm, is it? Don't your father want his horses shod?" asked the wondering Sallie.

"Yes; but he wont let me play with poor people's children," answered Lucy.

"We are not poor; we are very rich," replied Sallie. "Father owns the house and shop; and we've got a cow and calf, and twenty chickens, and the darlings of little baby boy in the world!"

But after all this argument little Lucy shook her head sadly, and said, "I wouldn't dare to ask you in; but I'll give you some flowers."

So Sallie went back over fence and wall, wondering much at what had passed. Then, for the first time in her life, she wished her father would wear his Sunday clothes all the week, just as the minister and the doctor and Lucy's father did. She almost felt ashamed of him—so noble and kind and good—as she entered the shop to wait for him. She stood by the forge trying to enjoy the sight of the sparks, as they danced and fought each other after each stroke of the hammer. But her thoughts were so troubled that she could not see them, nor the beautiful pictures which she always found before in the blazing fire; mountains, castles, churches, angels, all were gone, and there was nothing left in the black shop but a coal fire, hot sparks, and a smutty man! Tears came into Sallie's eyes, but she crowded them back because she could not tell why she had shed them.

The fire was out; the blacksmith pulled off his apron, laid aside his hammer, and took the soft hand of Sallie in his own hand and smutty one. For the first time in her life she withdrew to see if the black came off. Just then the cars came in, creaking and whizzing, and to her joy she saw little Lucy on the platform waiting for her father. The conductor helped her from the steps and he called out to Lucy, "Take my hand, child;" but she put both hands up to her face to hide it, and sprung back into the carriage, alone; while the coachman with a blushing face, almost lifted the finely dressed gentleman into it. Oh, what a sad, sad sight! He had been drinking wine till his reason was gone, and he could not walk; so his own dear child was ashamed of him.

smith, "God deals justly with us all; every one has sorrow, a black spot somewhere. Some have it as grief in the heart, some as sin in the life, and others which forces them to toil hard and live poorly. Thank your heavenly Father, dear, if all the blackness you see about your father is on his face and hands; for the fine gentleman, whose child I fear you have envied, has a black heart, which shows itself in a wicked life. He has money, but that cannot make one happy or honored who does not fear God or respect himself.

"Oh, father dear," replied the child, "I shall never, never be ashamed of you again as long as I live, for there was never such a father as you are to me; I don't care how black your face and hands are."

The Way to Welcome Him.

"Papa will soon be here," said mamma to her little three-year-old boy; "what can Georgy do to welcome him?" And the mother glanced at the child's playthings, which lay scattered in wild confusion on the carpet.

"Make the room neat," replied the little one, understanding the look, and immediately beginning to gather his toys into a basket.

"What more can we do to welcome papa?" asked mamma when nothing was wanting to the neatness of the room.

"Be happy to him when he comes," cried the dear little fellow, jumping up and down with eagerness, as he watched at the window for his father's coming.

Now, as the dictionaries will testify, it is very hard to give good definitions, but did not little Georgy give the very substance of a welcome?—"Be happy to him when he comes."

Courtesies to Parents.

Parents lean upon their children, and especially their sons, much earlier than either of them imagine. Their love is a constant inspiration, a penal fountain of delight, from which our lips may quaff and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do; but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all these affectionate ways that kept the wrinkles from her face, and made her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah! but it is the mother heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and make the journey less wearisome. Material aid is good so far as it goes, but it has not that sustaining power which the loving, sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that is left; but you are mistaken. Every little offer of attention, your escort to church or concert, or for a quiet walk, brings back the youth of her heart; her cheeks glow, and her eyes sparkle with pleasure, and, oh! how proud she is of her son.

A Death-Bed Sermon.

A New York secular paper gives the following incident, which we reproduce as a warning to the multitudes of poor rich men whom we meet continually:

"A gentleman died last week, at his residence in one of our up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian Church, in excellent standing, a good husband and father, and a thriving citizen. On his death bed, lingering long, he suffered with great agony of mind and gave continual expression to his remorse at what his conscience told him had been an ill spent life. "Oh!" he exclaimed, as his weeping friends and relations gathered about his bed—"Oh! if I could live my years over again. Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a life-time. It is a life devoted to money getting that I regret. It is this which weighs me down and makes me despise of the life hereafter! His clergyman endeavored to soothe him, but he turned his face to the wall. 'You have never repented my avaricious spirit,' he said, to the minister. 'You have called it a wise economy and fore-thought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul! In this state of mind, refusing to be consoled, this poor rich man bowed a life devoted to the mere acquisition of riches. Many came away from the bedside impressed with the uselessness of such an existence as the wealthy man had spent; adding horse to house and dollar to dollar, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes, but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven."

Recent statistics, collected by Parliament, shows that of the Romish population in Scotland, the criminals are over 37 per 1,000; among the whole of the rest of population the proportion is only a little over 7 per 1,000. That is, Romanism in Scotland produces, in proportion to the number of its adherents, more than five times the amount of crime which is produced by the same proportion of all the rest of the population. If crime among the Romanists in Scotland were at the same rate as among the rest of the population, the number of their prisoners ought to be only 2,920. But it is 10,740; thus giving 7,820 in excess of what it ought to be, compared with others.

Sabbath School Teacher.

LESSON XXXVII.

September 12; THE GOOD SHEPHERD | John x. 1-11.

COMMIT TO MEMORY vs. 10, 11. PARALLEL PASSAGES.—JER. xlii. 1, Ezek. xxxiv. 8, Acts xx. 29.

SCRIPTURE READINGS.—With v. 1 compare Jer. xlii. 21; with vs. 2, 3, 2 Tim. ii. 19; with v. 5, Song ii. 8, with v. 5, Rev. ii. 2, with vs. 6, 7, Isa. xxviii. 10, with v. 8, Ezek. xxxiv. 2, with v. 8, Heb. xiii. 20; with x. 10, 1 Pet. v. 4; with v. 11, Isa. liii. 12.

GOLDEN TEXT.—He shall feed his flock like a shepherd.—Isa. xl. 11.

CENTRAL TRUTH.—The Lord is our shepherd.

This passage as far as vs. 5 is a parable, one or two given by John (see John xv.), but not called "parable" in Greek, but by a word meaning *parabolic figure*, striking saying. The remainder of the address is an unfolding of it with some variations of the picture. We may be sure the Lord was true to his allusions. It was not the figures in his picture but their application, the people did not understand.

Among a people who always since the days of the patriarchs, had flocks and herds, reference to shepherd life abound. They occur frequently in the prophets, and were fitting in the lips of the Great Prophet. And if many of us must place ourselves by reading and inquiry, alongside the shepherd life, in order to see the point of the Lord's allusion, let us remember that this is one of the ways in which the Bible stimulates the mind to the pursuit of knowledge, and also that many millions of people in the "unchanging East" feel their force and live in familiarity with them.

Our Lord intended in the first place, to assert his own claims to be received, followed, and trusted; as opposed to the Pharisees, seen in their selfish cruelty in the chapter i. 9, v. 39. The link of connection is in v. 40, "Are you blind?" This is the reply. He meant in the second place to lay down principles that should guide his people to the end. On that which is plain and familiar and enforced elsewhere, we dwell less than on what is peculiar to this parable.

V. 1 has the solemn and earnest "Verily, verily," which speaks attention, and intimates a new and important theme. Shepherds were more or less costly and secure according to season, situation and wealth of the owner. Usually, they had a gate for common entrance of the flock, without any regard to order, and which could be closed against going out or coming in; and a small door: only permitting the passage of one sheep, by which the owner could enter for examination of any similar end. He would enter it in the usual way and as an owner. Any one entering it by climbing the wall or penetrating the roof, would be set down as a (violent) "robber" or a (sneak) "thief." On the other hand

(V. 2), a man presenting himself at the door would be felt to be the shepherd, (the Greek has "is a shepherd") a true shepherd having a right there, and the keeper of the fold, attendant or under-shepherd, "porter" opens to him, as recognizing him. In the East, in Greece, and elsewhere, the sheep are named as dogs are with us, know their names when called by the shepherd, but attend to no one else even though in the shepherd's clothes, it is alleged, and are "called" instead of driven. All this explains v. 3. We regard the "porter" as simply filling in the picture, and to be taken as the Father or Holy Ghost, but like the inn (Luke x. 34).

(V. 3, 4) We seem to see the shepherd in his sheep-skin coat, his water-bottle slung to his side, with his pipe of reed and his long staff, sending out of the fold such sheep as he desires, then preceding them to the pastures to which he desires to lead them, with his familiar call which they follow, "for they know his voice." On the other hand a stranger calls to them in vain, for

(V. 5), "They know not the voice of strangers."

(a) The human race was the Lord's fold; but a robber broke in, feigned himself a true shepherd caring for the sheep, and they were "deceived" (1 Tim. ii. 14). That was the devil who came to steal and to kill, and to destroy (v. 10); but this not the idea here.

(b) Then the Hebrew race became his fold (he had other sheep indeed than in it, v. 16), and he went before it like a shepherd (Ps. lxxx. 1). The distinction between true or spiritual Israel and Israel only after a flesh, the goats as distinguished from the sheep is not here headed. Of this fold he was by right, by God's appointment, the shepherd. All who set themselves up against him, or claim to have shepherd authority, except by him, he calls "thieves and robbers," with no real right over the sheep, and only aiming at their own interests, even if their interests required them to steal and to kill and to destroy.

But this is just what the arrogant, usurping Pharisees had done when they drove out this man—a simple, believing soul that recognized the voice of the Shepherd. (See John ix. 17, 30; 31, 32, 33, and 34-38). And

(c) The Christian Church is his fold now. None can truly and lawfully enter it but in his way, according to his will, which we know by his word. His reference is to (b) the Jewish Church in which the Pharisees were lawlessly acting as shepherds; but "they understood not" (v. 6), did not, could not, for they would not. Here he makes the position stronger, in

V. 7, "I am the door of (for) the sheep," by me they enter into the secure fold. But here are rivals setting up their authority against his, and so suggesting all false Christs and all usurped authority. So he adds

V. 8, "All that ever came instead of me" (so the best rendering seems to be) "are thieves and robbers," regardless of right and violently or deceitfully promoting their own interests. "But the (true) sheep did not hear them." Any one who followed them were not my sheep (vs. 8, 9). Then follows a contrast between such counterfeiters and the shepherds in

gives, they come to kill, he comes to give life; they come to destroy, he comes that they may have life abundantly, life with freedom; "going in and out," life with supplies, that they may find pasture. Does this appear an empty boast? Nay, he adds,

V. 11, "I am the good (true, ideal) shepherd caring for the sheep (not so?), even giving my life for the sheep." is opposed to hirelings, with whom self is the first consideration "his begins a new line of thought."

1. We learn the meaning of Christ being King and Head of the Church. He claimed to put in or out of the Church as suited them (John ix. 34). Christ says he only has the right to do that. The sheep are his, he knows them, they know him. Any one then put on, except as Christ orders it in his word, is not really put out, for there was no authority to do it. Therefore excommunications and persecutions of men who believed in Jesus, did not put them out of his church. The same is true now. Any one thrust out of the church, except according to Christ's declared will, is not thrust out.

2. We see how much usurpers are regarded by Christ, "thieves and robbers, unprincipled, utterly selfish, bent on keeping their own authority or class, even with violence if needful! They are antichrists (1 John ii. 18), no matter what name they bear. They put their way in the room of Christ's way. No wonder then we denounced in Scripture (2 John 7; Zech. xi. 17, Psa. iii. 19).

3. The place of the pastoral office. Jesus is chief shepherd. As we apply the word "carpenter" to a master, and to the work he employs, so Christ and his own shepherds are called by the same name. They can only come into his employment in one way, as he has declared in his word. They must have the heart of shepherds—unselfish love for the sheep. Christ only can make a minister: the Presbytery or other body of Christians can recognize his gift.

4. We see the nature of the true church. When we enter Christ we enter it. Out of Christ we are out of it, no matter how high our standing. "There has been a true church always."

5. We see the privileges of its members in Christ, having life, pasture, freedom, abundance.

SUGGESTIVE TOPICS.

Connection of this event with ch. 9—for v. 1 "verily, verily"—style of address employed here—pastoral life—ancient—common—well understood—necessity upon us—value of this arrangement—the true shepherd—the false—contrast between—the particulars—peculiar methods with the sheep—mingling of figures—how Christ is the door—the true power in the church—its exercises—assumed power—value of its deeds—the Pharisees' acts—its worthlessness—the fold of old—now—the pastoral office—how ministers are under-shepherds; and the advantage of being of "the sheep."

A Bunch of Keys.

Four keys the Sunday school teacher will need to use. He has a storehouse of knowledge, which he must frequently visit. He can make its treasures his own, if he will use *The Key of Study*.

Having laid up knowledge by study, his next step will be to dispense it. The treasures is to be scattered that it may be increased. To unlock his own mind he must use *The Key of Speech*. "The lips of the wise dispense knowledge." He will be anxious to have free access to the hearts of his pupils that he may sow the seed therein. He will therefore require *The Key of Kindness*. You cannot force open the human heart; but the affections will yield to kind words and acts.

The fourth key in our bunch is *The Key of Prayer*. With this he will unlock the treasury of God, which is full of riches. We are told to open our mouth wide and he will fill it. "Ask and ye shall receive." Elijah, David and Daniel made good use of this key. So did Christ and then His apostles.

These keys should be applied to their appropriate locks, and should be kept bright by frequent use.—*Exchange*.

Great and Little Things.

We cannot often do great things, but we can do some little good thing every day. A word spoken fitly, a cup of cold water given in the name of the disciple, a crumb afforded to some starving sufferer—all these are small to those who do them, but they may be very great to those to whom they are done, and it is the aggregate of such deeds that makes up a benevolent life. A rain drop is small, but it is equal to any and all of its kind, the multitude of which water the fields and swell the floods.—*United Presbyterian*.

WHAT is the distance from earth to heaven, to the prayer of faith?

'Tis not for man to trifle! Life is brief, And sin is sore. Our age is but the falling of a leaf, A dropping tear.

We have no time to sport away the hours, All must be earnest in a life of ours.

Not many lives, but only one have we— One, only one! How sacred should that one life be— That narrow span!

Day after day filled up with blessed toil, Hour after hour still bringing in new spoil.

The importance of properly instructing younger scholars in the use of a reference Bible is often overlooked. A teacher in Utica, New York, states in a recent letter to us, that a young person who had been for six or seven years in the Sunday school, and for the same period a member of the Church, did not know how to use the marginal references in her Bible, and often wondered what they meant. This teacher very properly suggests, that Sunday school classes composed of young persons, be carefully drilled into the correct and ready use of the references, so that they may avail themselves of this valuable, and we might say, indispensable method of studying a Bible lesson.—*S. S. World*.

Watch the Lips.

Clamorous words, wrathful, busy, peevish, bitter, sneering words, curt speaking and detraction, are answerable for large measures of human misery. Anger, says Chrysostom, rides upon a noise as upon a horse; still the clamor and the rider are in the dust. Solomon's sayings about brawling women, of whom he must have had many a specimen among his thousand wives and concubines, given him of God, perhaps, as whips and scourges for his sensuality and polygamy, have found many a "pond" to them. A sharp temper and a high keyed voice in a wife and mother are enough to drive out all comfort from a home, and to make even the bar-room and its company a desired refuge. David, when he asked God to keep the door of his lips, had been driven out by Saul, to seek shelter with Achish King of Gath, and he prays that in his trouble he may not say anything unjust to Saul, nor anything hurtful to the religion of Israel before the idolatrous Philistines, nor utter any repining words against his God. And, like David, we should be specially careful of our words in the day of trouble, or of ill health, or of bad condition of body, for then we are like the hot springs of Iceland, that need only the provocation of a bit of turf thrown in, to return steam and scalding water in showers of stones. A parent, or a school-teacher, will think that children act some days worse than at other times, and like creatures possessed, and will punish accordingly, when it is only some trouble of his own that made it seem so. And so, too, Sunday services will be disparaged, neighbors harshly judged, or God's ways repined at, when, in a better frame ourselves, and better satisfied with ourselves, we should have been pleased and edified. We are sometimes like matches ready to take fire at a touch, and hardly safe to be tropped about anywhere.

Words of detraction and slander require the watch. It is not all mention of a neighbor's faults and evil deeds that is wrong, for we cannot but notice gross faults, and to speak of them in a right spirit may be perfectly right, and needful for self-defence and the good of society. The sin and wrong is in being quick to see and publish faults, magnifying them, imagining them, meddling with them when it is none of our business to do so, and speaking of them from promptings of envy, resentment and rivalry. A slanderous tongue moves as naturally in the element of hatred as a fish in the water. One who loves his neighbor as himself, and seeks to do unto others as he would they should do unto him, can hardly be a slanderer. The mischief of detraction springs from a mean, unloving spirit, soured by disappointment, fretted by envy, urged on by meddlesomeness and miserable curiosity. When one with such a frame goes from house to house with the proface: "They say, or they do say, but I don't know how true it is, that this man drinks; or that man and his wife don't live very pleasantly together; or that man did not come by his money very honestly; or, that woman is no better than she should be—it is very probable that then a busybody and slanderer is at work who greatly needs the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips."—*W. H. Lewis D.D., in Churchman*.

In London there are forty-five persons to each acre of space; in Edinburgh, forty-seven; in Manchester, eighty-two; in Liverpool, ninety-eight; in Glasgow, 100. The respective rates of mortality are: London, twenty-two per 1,000; Edinburgh twenty-three; Manchester, thirty; Liverpool, thirty-two; Glasgow, thirty-one.

The relations of the Church to the State have been recently warmly discussed in the Italian Chamber of Deputies. In bringing forward an interpellation respecting the relations of the Church and State, Signor Mancini charged the government with having adopted a conciliatory policy toward the church. He followed this attack with a motion directing the ministry to defend the dignity of the nation and the rights of the State, and to bring in a bill regulating the tenure of ecclesiastical property on the basis of liberty for the lower ranks of the clergy and laity. At a meeting of a majority of the Chamber it was determined to support the ecclesiastical policy of the ministry. The law which fixes the Papal guarantees will, however be adhered to strictly.

The Free Church Record publishes a map of the region around Lake Nyassa, in Central Africa, where it is proposed to establish the mission settlement to be called Livingstonia. The mission party, which starts a few weeks hence, will proceed to the Luabo, north of the Zambezi, probably via the Cape by steamer. On reaching the river mouth, a small iron steam launch, which is being built for the use of the mission, and is made in sections, so as easily to be taken to pieces, will be screwed together. With the assistance of a number of natives, they will proceed up the Zambezi and Shire rivers until the cataracts are reached, when the sections of the boat will be unscrewed, and carried by porters along the banks. At the upper part of the cataracts the boat will be put together again, and the voyage continued to Lake Nyassa.

In the matter of instruction the Sunday-school Times believes that the best teachers should take charge of the lowest classes. "The difficulty of teaching untrained classes," it says, "is greater than in teaching classes that have received some training. In the latter some habits have been formed. They know how to do some things, and hence are better prepared to learn how to do other things. More skill is requisite to determine the condition and observe the workings of the untrained mind than of the trained, and greater capacity for prompt adaptation to its movements and wants. As it requires more discrimination, skill, and patience to teach the younger classes, it follows that the work of teaching such classes will be followed by greater self-improvement. The teacher who teaches a class that he may add to his own knowledge will receive his reward, but it will not come in the shape of power."

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TELE

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Subscriptions may commence at any time, and are payable strictly in advance.

The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue. A comparison of these two shows decided progress, the articles in the latter being shorter, plainer, and more readable for children than in the former.

The paper is good, and supplies a great desideratum among the young. It would certainly meet with a wide circulation.—Rev. Wm. Ross, Kirkhill.

Specimen copies will be sent to any address. G. BLACKETT ROBINSON, P.O. Drawer 2484, Toronto, Ont.

NOTES TO CORRESPONDENTS.

We are always glad to hear from "Memoria," but an account of the late meeting of the Assembly is now rather post horam.

British American Presbyterian.

FRIDAY, SEPTEMBER 3, 1876.

MINUTES OF ASSEMBLY.

These acts and minutes we observe are now distributed, and ought to be read and studied over by all who take an enlightened interest in the progress of the Presbyterian Church.

SABBATH SCHOOL ASSOCIATION OF CANADA.

This association holds its twelfth Provincial Convention for Ontario and Quebec in Central Church, Hamilton, on Tuesday, Wednesday, and Thursday, 12th, 13th, and 14th October next. We have no doubt that the attendance will be even larger than usual, and that greater good will result from the meetings.

DOMINION PROHIBITORY CONVENTION.

We observe that a Dominion Prohibitory Convention is to be held in Montreal on September 15, 16, 17, for the purpose of exciting a deeper interest in the cause of prohibition, and thus more speedily securing its triumph. The following subjects are to be brought up for discussion:—

- 1. "Would a Prohibitory Liquor Law, if now passed, be effective?"
2. "In order to secure the necessary combination of influence to bring about legislation, is it desirable to make Prohibition a distinct issue at the Polls?"
3. "Would the passage of a Prohibitory Liquor Law, dependent for ratification upon the decision of a majority of the electors of the Dominion by a Plebiscite, accomplish the object in view?"
4. "Would a law that merely prohibited the manufacture, importation and sale of ardent spirits, be sufficient just now as a preliminary step towards total Prohibition?"
5. "Would the abolition of Tavern, Shop, and Saloon Licenses, without interfering with the domestic use of intoxicating liquors, meet the wishes of Temperance men at the present stage of the movement?"

The convention meets in New Union Hall, 712 1/2 Craig Street, Montreal, on Wednesday, Sep. 15th, at 2 p.m. Some of the more prominent advocates of Prohibition have been invited to be present. Delegates from all temperance organizations in the Dominion are cordially invited to be present. We hope the meeting will be a great success.

PAGANISM AND THE PRESS.

From a recent Buffalo Courier, we make the following extracts:

"NEW YORK, August 19. 'If you should happen to know a place that wants some rain we'd be glad to supply it.' That old heathen Jupiter Pluvius, still showers his favors on us altogether too freely. We're tired of 'em, and setting out of humor with the whole thing. It is rain, rain, rain, day and night, all the time, and the cost of keeping up a stock of umbrellas is really quite heavy. Dealers in these articles are the only persons doing any business. For my own part I have n't been obliged to patronize any of 'em yet, my opportunities for borrowing holding out better than I could have expected; but there is a limit to every thing except remarks concerning Jay Gould, and it is probable that if Jupiter P. doesn't hold up pretty soon I'll find myself at the end of my resources."

"JUPITER ON THE RAMPAGE—THE FATAL RESULTS OF HIS LETTING LOOSE ONE OF THE BOLTS.

"BOSTON, Aug. 20.—A thunderbolt this p.m. struck the workmen employed on the new insane asylum, at Danvers, and instantly killed a man named Sullivan, of Salem, and prostrated John Farquhar, of Boston."

Did these extracts show no dates, and

could even substitute Naples for New York, and Athens for Boston, we might easily imagine the composition to be pagan, the writers to be sceptical old heathens, and the manuscript to have been dug up recently by the excavators at Pompeii.

It displays not only profanity but great heartlessness, to write of these rains that have desolated large regions of the United States, and brought poverty and even death to hundreds of homes, in language like the above, in which a microscope could not find one grain even of third-class wit.

But the style of the second extract is still more offensive. If there is any thing in this world fitted to awe the mind and banish frivolity from the lips, it is to see a man in the full possession of life and health struck to the ground a lifeless corpse by a thunderbolt. And forsooth this is to be a subject for ribald fun. We are glad that the telegraphic department is not responsible for the profanity; for we see that the message as it flashed over the wire, is couched in brief but proper words, as if the men operating felt that they were sending abroad a sorrowful fact that might carry grief to places and persons one knows not where. The offensive and sensational heading is due to the office of the newspaper from which these extracts are taken. That is the tribute such papers as the Courier pay to the vulgar craving for "the funny," which has been fostered in American society by writers who think there is wit in bad spelling and blasphemy. It is a remarkable instance of the position into which many newspapers are fast drifting, (shops for selling news and opinions in best markets and to please the most customers) that the paper from which we make these disreputable extracts is the paper that boasted again and again of having furnished the fullest reports of the great Sabbath School gathering at Lake Chatauga.

"As for jest," Lord Bacon says, (and American newspapers sadly need the advice) "these be certain things which ought to be privileged from it, viz.: religion, matters of state, great persons, any man's great business of importance, and any case that deserveth pity." Yet there be some that think their wits have been asleep except they dart out something that is piquant and to the quick. That is a vein which should be bridled. Parce, puer, stimulis, et fortius utere loris.

"THAT THEY MAY BE ONE."

As appears from recent minutes of the Huron Presbytery, an interesting and important union has been effected between the two congregations of Presbyterians in the town of Goderich. The two congregations in that town, St. Andrew's Church and Knox Church, each having its own minister, agreed to petition Presbytery to be made one congregation on the understanding that the services of both ministers be retained, and that the salaries of the ministers of the proposed United congregation be the same, (and we suppose paid by the same parties) as heretofore. In the prayer of the petition and in its general arrangements the Presbytery heartily acquiesced, and the two congregations are now one. How this union will work is a matter in the future, but the very best issue may be expected from the character of both pastors, and from the spirit in which the two congregations and the Presbytery have manifested in the matter.

The union in Goderich, and another we see announced in Fredericton, New Brunswick, between the two congregations there, show us how soon and how well the General Union of our Presbyterian Churches is realizing the hopes of its advocates. One of the strong arguments indeed for union was that, in villages and towns where there were two congregations and only room for one, it would make two weak congregations into one strong congregation.

There are three possible positions in which two weak congregations, (standing in apparent opposition, and yet now in virtue of the union within one Church) may find themselves.

1. It may happen that both congregations are vacant. In that case there is no doubt as to what ought to be done, nor difficulty we should suppose as to how to do it. Let the two congregations, forgetting and forgiving, if there is not room for two, unite at once, and proceed to the calling of a minister that will be acceptable to both parties.

2. It may happen, however, in other instances that both congregations are supplied with ministers. Where there are two ministers, and room only for one, it has been suggested by some that both should resign and leave the field clear for a stranger. Without referring to the harshness of this plan, and the hardships it might impose on two pastors and their families, it is enough for its rejection to consider that even after the two pastors had each resigned his charge, there might be no certainty that the two congregations would unite. They might still remain apart, and even proceed to call two ministers in room of the very men who had sacrificed themselves on a bare probability of union.

Where there are two congregations that should be united, and two ministers, things had better go on quietly till God in His providence, which moves sometimes slowly but always beneficently, brings about a union; or they may try the experiment of doing as they have done in Goderich. The two congregations may be formed into a collegiate charge as it is called in Scotland, having one organization and two pastors. The difficulties in the way of this mode of solving the difficulty are: (1) the danger of misunderstanding between the pastors in this partnership of work and responsibility, and (2) the danger of the congregation, in the absence of the stimulus of rivalry, finding the burden of supporting two ministers where one might suffice, too much for their strength and liberality. But where the two pastors are wise men, and the two congregations mainly composed of calm reasonable people in competent circumstances, it will be found that this plan, (that, viz., adopted in Goderich) has these benefits following: (1.) It allays at once the feelings of hostility to one another which is apt to spring up where two congregations are struggling for dear life, and tends to make them feel that now at length their life is one and their interests common. (2.) It sets the hands of the pastors free for more work. Instead of two services going on within a few yards it may be of one another, it brings the two congregations under one voice at that, service and sends the other voice to speak that tune elsewhere, and where he may be sadly needed. (3.) It opens up, and this is its main advantage, the prospect of one pastorate in course of time. After a season one of the ministers may in the natural course of things be called somewhere else, or he may resign to retire from active work, or he may be called to his last, and then without any noise or trouble the reins of undivided responsibility will drop into the hands of the remaining pastor.

4. It may happen that one congregation may have a pastor and the other congregation may be vacant. In this case it may perhaps feel hard for the vacant congregation to go under the pastoral care of one whom they never called to be their minister. But to ask that the other congregation should dismiss its pastor in order to bring the two congregations to the same position would be a very harsh and unreasonable request. This course might be felt a sad sacrifice by the congregation; it might inflict great hardship also on the pastor; and, after all, it could hardly be expected that God would prosper union negotiations that involved such unjust demands, and the end might be that the congregations still remain two even in spite of the cruel deed of sending adrift a pastor who may have done great service in that very congregation and district. The only reasonable plan in a case of this kind is that the congregation that is vacant should fall under the pastoral oversight of the settled pastor. If this cannot be done let the vacant congregation call a minister of its own, (if it thinks it can support him,) and go on its way in peace. After obtaining its own pastor, it and the other congregation may then, on equal terms, unite after the fashion of the Goderich congregations, waiting God's time to bring the two under one pastor in a way accordant with kind feelings and upright dealings.

Ministers and Churches.

At Port Perry, on Monday, the 23rd inst., the Rev. W. M. Roger moderated in a call which resulted in favour of Rev. J. Douglas, late of Kemptonville.

The Rev. A. G. Gillies, of Sherbrooke, N.S., has received and accepted a unanimous call from the First Presbyterian Congregation of Virginia City, Nevada. Salary \$2,000.

CHARLES STREET PRESBYTERIAN SABBATH SCHOOL.—The annual picnic of this prosperous Sabbath School was held in the Queen's Park on Thursday, the 26th ult. The weather was most delightful. The attendance was large, and the day was one real enjoyment, both to old and young.

At the last meeting of the Presbytery of Saugeen, held in Harrison, the Rev. R. C. Moffat, of Walkerton, reported that an old acquaintance of his, lately deceased, had left by will the sum of six thousand dollars, to the late Canada Presbyterian Church, for Home Mission purposes, as the Supreme Court might direct. The interest is to go to certain relatives, and at their death the principal to the church. Mr. Moffat was instructed by the Presbytery to secure, at its expense, a certified copy of the will.

Last Sabbath evening the Town Hall of Walkerton was filled full on the occasion of a sermon by the Rev. R. C. Moffat. The theme was "The Human Soul and its Destiny. Is it to be Annihilation, Universalism, or Eternal Glory?" Although only introductory to a thorough discussion of these topics, and much longer than his sermons usually, it was listened to with very great interest, and, judging from the crowd as they retired, it won't be forgotten soon.

We observe that the Rev. Mr. Bruce, of Newmarket, has accepted the call lately addressed to him from St. Catharines. Mr. Bruce has done a good work for some years past in Newmarket and Aurora, and his many friends will rejoice to hear of even a large measure of success attending his labours in his new sphere of operations.

It will be gratifying to many to hear of the continued progress of Presbyterianism in Toronto. There are now ten settled Presbyterian pastors in this city, with every prospect of the number being increased at no distant day. In all the older congregations there is not a single pew to be had, in some not even a single sitting, while in the case of both Bay Street and Central Churches, the attendance since the settlements of the Rev. Messrs. Smith and Mitchell have been a great deal larger than the most sanguine could have anticipated. Both are in fact so largely attended that in a very short time the full capacity of the buildings will seemingly be reached. This is the more gratifying that the attendance upon the other Churches has not been sensibly affected. When the new St. Andrew's Church has been completed still more accommodation will be secured, as there will, we believe, be a nucleus left in the present St. Andrew's to form a new congregation. Such an arrangement will be most becoming, and will be in the true spirit of genuine Church extension. St. Mark's also in the west end is progressing most favourably.

Book Reviews.

THE QUARTERLY REVIEW for July contains articles on the following subjects: I. The First Stewart in England—Von Ranke, Pattison, Spedding, Gardiner. II. Jamaica. III. Virgil in the Middle Ages. IV. Baloons and Voyages in the Air. V. The "Theatre Francais." VI. Falcoury in the British Isles. VII. Memoirs of Count de Segur—More about Napoleon. VIII. Tennyson's Queen Mary. IX. Church Law and Church Prospects. The articles in the QUARTERLY are generally both interesting and able, with, of course, a strong conservative leaning, if not bias. This is a very good number.

ORDINATION ADDRESS.

EDITOR BRITISH AMERICAN PRESBYTERIAN. Sir,—The following address was delivered by the Rev. D. Morrison, M.A., of Owen Sound, at the ordination of the Rev. Mr. Somerville, M.A., on the 15th August.

Being present, and considering its publication would be a boon to the Church, the undersigned requested leave to have it printed in the PRESBYTERIAN, and as merit is always modest, it was only granted on our assuming all responsibility.

J. M. CAMERON. R. PETTIGREW.

You will now suffer the word of exhortation which I am required to give you in the name of the Presbytery. You will regard yourself addressed as an ancient preacher was addressed:—"Son of thy father saith the Lord, I have made thee a watchman unto the house of Israel, there shall be the word of My mouth, and give them warning from Me." It was the duty of the watchman to pace those high walls that surrounded the city night and day—to keep a look-out for danger—and as soon as he saw the approach of an enemy, or any appearance of those sudden onsets so common in nomad tribes in those early days, to sound the alarm and give due warning to all concerned, otherwise God would require the blood of the slain at his hand.

The application is obvious. Every minister is appointed to watch over the interests of the Church and especially that portion of it—those families and individuals constituting his own charge. Over these the Presbytery has been watching for now fully a year, and very willingly they now make this great trust over to you, my brother, and you will be expected to watch over them as one that has to give an account. Some of them are already within the fold, and some of them have yet to be gathered in—some are young and some are old—some are ignorant and some are fairly instructed—some are well and some are rather slenderly endowed, but each and all are precious in the sight of the Chief Shepherd and Bishop of our souls. He has bought them, redeemed them with a great price, and seeing they are so precious in His sight let them be precious in yours. Seek to become personally acquainted with every one of them, that you may warn the unwary, comfort the feeble minded, support the weak—in short, that you may warn every man, teaching every man in all wisdom that you may present every man perfect before God.

If any one be found walking disorderly, or remaining at a distance from God, no matter how fair his outward life,—you can't be silent, for if you give the man no warning, and he goes on in his wicked way, he shall die in his iniquity, but his blood God will require at your hand. If thou forbear to deliver those that are drawn unto death, and those that are ready to be slain, and say, "Behold, I knew it not; doth not he that pondereth the heart consider it, and he that keepeth the soul, doth he not know it, and shall he not render to every man according to his deeds."

On the coasts of every country, and the great rivers like our own St. Lawrence, there are light-houses erected upon the dangerous points, and there in summer and in winter—in calm and in storm—the

clear warning light shines, and shines all the more clearly according to the darkness, and even as the mariner draws near, he knows precisely his bearings and his dangers. But quench those watch-fires that cast those bright lights over the "wide waste of waters," and who can describe the desolation—the wreck and ruin—that would be scattered along our shores in one season—one night? Here is a vessel drawing nigh to St. Paul's in the Gulf. Every sail is set, and every minute tells upon her progress. There is joy and gladness among the passengers, and the sound of the harp and the violin is in their feasts, for the ocean is nearly crossed, and sweet thoughts of home and happiness lighten up every countenance. But the night is dark and the friendly light is gone. The keeper is taking his ease, or he has neglected his duty, and the consequence is that the vessel is dashed upon the rocks, and all perish save here and there a strong seaman in his agony makes his way to a plank or spar and saves himself. There are other vessels, my brother, that cross the deep in danger of making shipwreck of themselves. There are vessels laden with reason, freighted with intelligence, with noble faculties that are liable to go astray and founder in the darkness. There may be some here who are in ignorance and out of the way—some on whose dangerous path no warning light ever shines, in whose ear no pleading note ever comes—beneath whose cheerless home no Bible is ever read, and no prayer is ever heard—young persons, it may be, who have none to care for their souls. But you who are set for the rise and fall of many in Israel, cannot see them going down to destruction without raising your loving voice, and putting forth that holy influence which God has put in your power. Others may be careless—neighbours, parents, elders, Sabbath-school teachers—but you cannot; for if any one be lost through your carelessness, he to whom all souls are precious will require his blood at your hand, and will say in effect: "Did you warn this man of his danger? Did you call upon him, remonstrate with him, pray with him and for him, and plead as in Christ's stead to be reconciled unto God? If no, you will be free, but if not, his blood will be upon your soul."

Think how tenderly the Good Shepherd watched over his flock—how he could say at the close, "And now I am no more in the world, but these are in the world and I come to thee." Holy Father! keep through thine own name those whom thou hast given me that they may be one as we are. While I was with them in the world I kept them in thy name—those thou gavest I have kept, and none of them is lost. We know how he kept them—watched over them—bore with them in their carelessness and carnality—how he repeated again and again those lessons which they were so slow to learn—how he pardoned their offences, searched out the wanderers—lifted up the fallen—preached to them by day and prayed for them by night, and when the means were ready to engulf them he came forth from his secret place to the rescue, raising his voice amid the storm and saying: "Fear not, it is I; be not afraid." What a lesson is there here, my brother, for every pastor. Watch over beloved ones also. Feed the flock over which the Holy Ghost hath made you overseer—feed them with those great truths which shine on like the bright stars forever, which no smoke can darken and no time can change. Give them something new every day—something fresh and fragrant out of the very palaces—something fitted to their wants—as they come up to you from Sabbath to Sabbath, soiled with the world's sins and weary with the world's cares—something that will stir their blood, quicken their spiritual nature, and enable them to act a braver and a better part in the world.

Your mission, my brother, is a great mission—enough to make any ordinary man tremble; and in discharging it you have much to contend with. Sinful habits have to be broken up—darkened minds have to be enlightened—thoughtless, giddy spirits have to be impressed—stout, stubborn, self-sufficient wills have to be subdued that will resist many an appeal, and it may be remain unmoved against all your remonstrances. Then there are wanderers to be gathered in, backsliders to be reclaimed, weak and vacillating characters to be confirmed; and besides all that, you may have unreasonable men to deal with—men who will take offence when no offence is intended—that will accept of no explanation—that will pierce you and wound you in secret, and say all manner of evil against you, after you have done your best to serve them.

In view of such a task you may well exclaim: "Who is sufficient for these things?" My brother, your sufficiency is of God. He does not send you a warfare on your own charges. The mission is His mission, and the truth you have to proclaim is His truth, and not all the natural enmity of the human heart can prevent its ultimate success. The preacher has real friends in the bosom of every sinner that are ready to see on his every appeal. The conscience of the hearer is on the side of the preacher,—so is the reason, so is the deepest conviction of every man; and even as you hold up the Gospel as Moses held up the brazen serpent in the wilderness—even as you lift the silver trumpet to your lips—these friends that the preacher has in every man's heart, will rise up and say, Amen! You have heard of an English sovereign, who in the time of the crusades was captured and secretly imprisoned, and kept imprisoned for years—how he was thus entirely lost to his country and kindred, and how a minstrel who was wont to sing to him in childhood bethought himself of a strange device of his recovery, that is of visiting all the prisons in Europe, and singing one of those old melodies which the king knew so well. You have heard how this device succeeded, how standing before a certain dungeon singing, he was at once recognized and delivered from the king's prison. My brother, the soul is that prisoner and the Gospel is that minstrel, and it is not possible for you to raise your voice in the name of God without stirring a responsive chord in the hearts of men; for there is wrought in the very structure of the soul so many latent beliefs, strange longings, unexplained hopes and aspirations, that

the moment the Gospel is sounded it wakes up kindred voices within. Bring God's truth, honestly and earnestly, to bear upon any man, not altogether abandoned, who has still something of the divine element in his nature, and as he listens to its truth there will be roused up a something which claims a strange affinity with that truth—a reminder of a noble part from which he has fallen, and the prophecy of a possible future nobler still.

Now, this itself is a great encouragement to go forward in the mission entrusted to you to-day by the Presbytery; and the one other encouragement which I would name is the continuous presence and power of the Master—the assurance that he will stand by you in all emergencies, and give testimony to the word of His grace. And I would greatly fail in the duty which the Presbytery has assigned to me to-day if I should forget to remind you that this is your chief dependence. Men are not converted by logic, dead souls are not quickened by rhetoric or any of the arts and accomplishments of the schools. It is not by might or by power, by fine preaching or even fervent prayer, but by my spirit saith the Lord.

I know, my brother, you bring to your work the goodly attainments of the scholar, and the rare grace of one who is able to speak with fluency and ease on the high themes of redemption, but if you bring nothing more you will be a more sounding brass and a tinkling cymbal. The rod of the magician may be put into your hand, but lacking the magician's spell you will fail to charm—charm is never so wisely. There is a power in truth of which even a false prophet may command, but how feeble the results compared to what they otherwise might be! There is nothing to hinder a clever reasoner if he is only applying his mind to the subject from working out a sermon, or a doctrine in divinity, as he would work out an equation in Algebra, or throw the lights of fancy and eloquence and illustration around any one of the high themes of the Gospel, as well as any subject in politics or philosophy. The experience of men in every age has shown how possible it is for man to draw fancy pictures of the beauty of virtue, like the "Cottar's Saturday Night," while the heart is an utter stranger to God; and though such pictures have a use and such men have a mission, how poor is their life, and dark their career compared to what it might have been! Man to be a power in the pulpit must be known to be a reality, not a sham—must believe in the Holy Ghost, and daily fetch down strength from the Upper Sanctuary, and thus the truth which falls from his lips will breathe something of the divine aroma—will not come from him as the incense comes from the censer which simply holds it, but as the fragrance from the flower which is saturated with it, and therefore exhaling it on all around. Who does not know that truth strongly held by a man—truth which he himself has trusted in the dark day—and found to be like a rod and a staff—who does not know that the truth coming from the lips of such a man is a very different thing from one who only knows about it by reading? Who does not know that that even a sentence of simple earnest talk coming from one in daily communion with the eternal God, will thrill another heart which the most refined rhetoric would leave untouched? Let the heart of the preacher be in rapport, feeding upon the truth which he proclaims, drinking of the crystal tide as it comes from the throne of God, and the strange, sweet, magnetic power with which he is penetrated will find its way to others, cheering the despondent, enlightening the ignorant, solemnizing the gay and godless, and prompting all to that higher life which will be the theme of all your ministrations. Let this be your case, my brother, and your ministry will be a ministry of power, and those that dwell under your shadow will blessed, and many will rise up and call you blessed. Let this be your case, and there will be vouchsafed to you an unction from the Holy One enabling you to know all things, and even coarse, carnal minded men that will not read the Bible will read you and say concerning you: "Surely that man knows what I don't know, sees what I don't see, hears what I don't hear—surely there is a power in Christianity after all, for Christ is plainly to him a hiding place from the wind and a covert from the tempest, as rivers of waters in a dry place, and as the shadow of a great rock in a weary land."

I cannot then too earnestly exhort you, my brother, to look to this higher strength in the discharge of that great trust which has been committed to you to-day by the Presbytery. Without this you may succeed to some extent. You may reach some measure of success, and even be admired as a pyrotechnist is admired, but you will not be sought after, rejoiced in, believed in as a true minister of the Upper Sanctuary. Without this you will be weak as another man. No finely prepared sermons, no stimulated fervors however clever the imitation, no stereotyped orthodoxy however faultless the language, can achieve anything like the results of one who not only proclaims the truth, but whose life is a constant commentary upon the truth which he hears. You may reproduce *versatim*, in the language of the great masters in Israel, in which religious thought is couched, but so long as it is the cold echo of another man's experience, and not the felt impression of your own inner life, your word will be powerless and your ministry a failure. Even in the highest flights of fancy and eloquence you will be weak, hollow, heartless, and discerning men thirsting for light on the dark problems that disturb them, men who would gladly welcome a true preacher to minister to their great wants, will be repelled rather than drawn. They will soon see through the clap-trap of the whole performance, and going away they will say, *Nothing for me yonder*. Take heed then, my brother, unto yourself and the doctrine. Continue in them, for in so

doing you will both save yourself and them that hear you. Carry about with you a constant sense of the presence and power of Christ, and this will make your very person sacred, and your life a constant reminder of heaven. Let the study of the Bible be your chief study, and preaching your chief work, for that is God's great ordinance. It will be your duty to visit from house to house, and to spend much time in dealing with individuals, but I repeat that preaching is your great work, and for this you will require to spend much time in your study—closet—elaborating your thoughts before you can look for the divine blessing.

In these days when there is so much earnestness, the ministers can't afford to be idle. Everything is terribly in earnestness—infidelity—the world—the press—the railroad, life in all its forms, and the ministry must be doubly in earnest to cope with the growing dangers. It is not for them when everything sacred is threatened, and the very foundations of the faith are assailed to take life slowly—to follow slowly in the wake of public opinion, or the public press; but on the contrary they must shoot far ahead of the age and the leaders of public opinion, holding forth the word of life, and anticipate the coming dangers.

Be earnest, my brother, be earnest, and bring to your work all the energies of your nature. In consequence of high attainments, good memory, the ready power of extemporaneous address, many a one is tempted to make little of study, and rely upon a few hours at the end of the week for his pulpit preparations, but let not this be your case. Beware of seeking to serve God with that which costs you little. Bring to the preparation of every discourse all your resources, reading, research, study, prayer,—bring oil—the finest oil—oil beaten for the sanctuary, and a heart warmed with everlasting love, and strength with all might in the inner man, and God, even our God, will bless you. He will not let none of your words fall to the ground. He will take them up and present them to the souls of the people, and they will retire day by day singing: "Did not our hearts burn within us as he talked to us by the way, and opened to us the Scriptures?" And now may the Lord bless thee, and keep thee, and make His face shine upon thee, and be gracious to thee; the Lord lift up on thee the light of His countenance, and give thee peace!

Mr. Gladstone's New Book.

Mr. Gladstone has collected into a single volume, just issued by Messrs. Murray, with the above title, his three essays on Vaticanism, the Vatican Decrees, and the Speeches of the Pope, the last originally published as an article in *The Quarterly Review*. In a preface, prefixed to the volume, Mr. Gladstone refers to the attention which the Tracts have excited, and the obstacles opposed to a free hearing of both sides of the case, in France.

The interest attaching to the discussion has led to reprinting the Tract in America and Australia, and to their translation into various languages. I regret, however, to find that, even at a moment when Ultramontanists bitterly complain of suffering restraint in certain countries, it has been thought worth while, where some, I hope untruly, suppose that system possesses an influence over the existing civil authority, to restrain the circulation of these not very formidable works. The gentleman who translated "The Vatican Decrees" into French apprises me, that on the part of the Government of France, the Duc de Decazes has refused to allow the free sale of the Translation at the railway book-stalls, on the public highways and in the kiosks. I hope that no similar restraint will be placed on the circulation of the recent translation into French of Monsignor Nardi's Italian answer to my work.

Mr. Gladstone attributes to "those who rule the ostensible rulers of the Roman Church" the design of disturbing civil society in various ways as time and opportunity may serve, and finds illustrations of this policy in their dealing with the relations of marriage, and their incentives to a war of religion. He tells the following story:—

More than thirty years ago, N., a male British subject, was married to Y, in a foreign country, but under the provisions of an Act of Parliament, by the chaplain of the British Legation, in the house and in the presence of the British Minister. Both professed the religion of the English Church. They lived together for more than a quarter of a century; and a family, the issue of the marriage, grew up to maturity. In the later years of this union the husband formed an adulterous connection with a foreign woman. After a period of much turbulence on the part of the wife, a separation took place. In a short time he joined the Church of Rome; and, about four years ago, under the authority of certain Roman ecclesiastics, and in an English Roman Catholic Chapel, he went through the form of marriage with his partner in guilt. He was subsequently informed by a higher functionary that he must obtain a judgment from Rome. He made application accordingly, and the judgment given was that the original marriage was null, and that the second so-called marriage, so far as appeared, was valid. In the meantime, the injured wife had applied to a court for the judicial establishment of her position. She was duly declared to be the lawful wife, and the bigamous husband admitted that she was such according to British law. Within the jurisdiction of that law, he had taken his paramour to his parental estate in Spain, and had designated and caused her to be addressed there as his lawful wife, to the great scandal of the neighbours, who were well acquainted with the true wife. He likewise entered his spurious offspring, born since the pretended marriage, as legitimate; and a witness of position and character on the spot asserts that the woman received visits and the most marked and open countenance, at the husband's seat, from Roman Catholic priests and Sisters of Charity. If there be those who doubt the allegations I have made, I have only to state that Cardinal Manning is sufficiently cognizant of the case, and will best know whether he can contradict them.

Other Roman prelates also, I believe, in the same condition; but I do not wish unnecessarily to localise or identify the narrative. To such a statement as this it is but a feeble postscript to add that in July, 1874, the same Roman authority, acting on behalf of the Pope, and in a rescript addressed to the Archbishop of Munich, authorized a person therein named to proceed to a new marriage after a divorce from a first wife previously obtained; not, of course, because the divorce was valid, but because the original marriage, being a Protestant marriage at Munich, was void. I might refer to other cases; given as parallel to that which I have just at some length, but simply as auxiliary proofs of the intention of the Roman Church, wherever she thinks it may be safely ventured, to trample the law under foot. Even from so remote a quarter as one of the South Sea Islands, we are informed by Mr. Herbert Meade of the complaint of a Baptist missionary, that his married converts are tempted to become Roman proselytes by the promise to give them fresh wives if they then desire it.

In defence of his charge against the movers of the policy of the Vatican of contemplating a religious war Mr. Gladstone says:— "To what has been written in the pages I now reprint, with respect to the intention of proceeding to blood upon the first suitable occasion, I will only add the very explicit declaration of Archbishop (now Cardinal) Manning, at the meeting of the League of Saint Sebastian, on the 20th January, 1874:—"Now, when the nations of Europe have revolted, and when they have dethroned, as far as men can do throne, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law—when all this has been done, there is only one solution of the difficulty—a solution I fear impeding, and that is the terrible scourge of a Continental war; a war which will exceed the horrors of any of the wars of the first Empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place." This speech was delivered some months before the attention of the British public had been specially invited to the plans of the Conspiracy. The idea of force is not new. It took effect in the French occupation of Rome from 1849 to 1860, and of Civita Vecchia at a still later time. At present, and for the moment, we have words of a milder tone; and invitations to Italy to destroy that national unity, which she has wrought out with so much suffering, and after so many generations of depression. At the proper time, the more outspoken and more sanguinary strain will of course be resumed.—*Daily News*, Aug. 11.

Ultramontanism in Portugal.

A letter from Lisbon in the *Journal des Debats* gives some interesting particulars as to the proceedings of the ultramontanists in Portugal. Although, says the correspondent, the state religion is the Roman Catholic, and the services of other churches are not allowed to be performed in public, the Portuguese are far from being fanatical; ultramontanism obtains but few recruits in a society of which one half are Catholic from habit, perhaps a fourth from conviction and the remainder from indifference. The thunders levelled from Rome against Freemasonry, for instance, do not prevent the clergy from reading masses almost everywhere for the Duke de Loule, who during his lifetime was Grand Master of the order. But the ultramontanists strive to make up in boldness for their deficiency in numbers. Father Pencada made a violent attack the other day upon the German Emperor and the King of Italy in one of the most frequented churches of Lisbon. The Minister of Justice, whose Catholic leanings are well known, could not do otherwise than call the attention of the diocesan authorities to the preacher; and a despatch was addressed to the Cardinal-patriarch, requesting him to take measures to prevent the recurrence of similar incidents in future. What effect this despatch produced in the patriarch's palace is not yet known. Meanwhile the Bishop of Porto, the learned Dr. America, has issued a pastoral against ultramontaniam, in which he states that he has been appointed to his diocese by the will of God and the favour of the Constitutional King, for the purpose of teaching the truth, and that he considers the dogma of papal infallibility opposed to the freedom and supremacy of the Church, which must look for the true standard of its doctrines to their general adoption, and not to the will and arbitrary judgment of a single individual. The syllabus (adds Dr. America) is an attack upon the rights of nations, and the so-called miracles of Lourdes, La Lalette, etc., have no other object than to do violence to men's consciences in order to subject them to a force which hopes to obtain possession of the world by falsifying Christianity. He urgently calls upon the clergy of his diocese to banish all violent language from the pulpit, to discourage children from going on religious pilgrimages, and especially to protect the purity of the doctrines of the Church.

How to Stop a Paper.

Do not take your paper to the postmaster and tell him to send it back; in nine cases out of ten you will fail to stop it in this way. Do not attempt to return it yourself, and write on the wrapper to discontinue; this is against the law, and lays you open to a fine. Before your subscription expires, send to the editor a postal card, expiring your subscription on such a date; please discontinue at that time. Sign your name, also the Post Office where your paper is sent, in full. If the paper has been sent two weeks or more over the time for which it was paid, don't send a postal card; it will do no good; rather write a letter and enclose what is due for arrears, always allowing that one number will be sent before the letter reaches the publisher, and his list is corrected. By observing these simple rules, your requests will always be promptly attended to.—*Printer's Circular*.

Short Hints Concerning Sickness.

Don't whisper in the sick-room. When the doctor comes to see you, remember how many pairs of stairs he has to climb every day, and go down to him if you are well enough.

When you are sitting up at night with a patient, be sure to have something to eat, if you wish to save yourself unnecessary exhaustion.

Remember that sick people are not necessarily idiotic or imbecile, and that it is not always wise to try to persuade them that their sufferings are imaginary. They may even at times know best what they they need.

Never deceive a dying person unless by a doctor's express orders. It is not only wrong to allow any soul to go into eternity without preparation, but to how can you tell but that he has something he ought to tell or do before he goes away?

If you have a sick friend to whom you wish to be of use, do not content yourself with sending her flowers and jelly, but lend her one of your pictures to hang in a place of hers, or a broze to replace the one at which she is so tired of staring.

Don't have the needless conversations with the doctor outside of the sick-room. Nothing will excite and irritate a nervous patient sooner. If you do have such conversations, don't tell the patient that the doctor said "nothing." He won't believe you, and he will imagine the worst possible.

In lifting the sick, do not take them by the shoulders and drag them up on the pillows, but get some one to help you. Let one stand on one side of the patient, the other opposite, then join hands under the shoulders and hips, and lift steadily and promptly together. This method is easy for those who lift, and does not disturb the one who is lifted.

Do not imagine that your duty is over when you have nursed your patient through his illness, and he is about the house, or perhaps going out again. Strength does not come back in a moment, and the days when little things worry and little efforts exhaust, when the care of business begins to press, but the feeble brain and hand refuse to think and execute, are the most trying to the sick one, and then comes the need for your tenderest care, your most unobtrusive watchfulness.

Christ Within.

Where is the place of power? What the secret of a life of triumph over Satan and sin? In lonely fellowship with Christ. Lonely fellowship with Jesus shall show to us and cause the truth to be seen by others in our life, the truth spoken by his own lips, I am come that they might have life, and that they might have it more abundantly.

If he abide in Christ he sinneth not, but if he leaves his abiding place an hour or a day, he sins—in the one case he is whole, cured of all his plague, filled with the riches of the king's palace. In the other he is sick, sick in every part of him, and ready to perish.

There is a hiding in Christ, when the outward appearance is that of activity, and business and concern about others.

When with deep simplicity, by a thorough consecration to Him, you rest on Him to do his work within you, you shall find that he works like a God.

Rest assured that the only means of holiness is Christ. Not means, not exertions, not growth, but Christ and Christ alone.

Give him the control of your heart and all your powers, and see how he shall fill every avenue with himself. He will do his work sweetly. He will save you to the uttermost. You may even wonder what kind of a blessing he has given you. You will know a precious sense of loneliness with Jesus himself; a full disposition to let Jesus have the control of you in all things. You will be convinced of a life within, which shall often call out a delightful surprise. Though you will be far from doing the living, yet you will say, "I do live; yet not I, but Christ liveth in me." The Christ within shall surprise you in all the fruits of the Spirit, and you shall be a wonder to yourself.

Precious to Jesus, thus to assure us of the pleasure he takes with us in the feast of his own love! Precious Jesus, thus to supply the heart, to sit in it, to love what is garnished by his grace.

IRISH EPISCOPAL CHURCH.—A correspondent of the *Weekly Review* (Edinburgh) writes: Archbishop Lee's movement to have secession from the Irish Episcopal Church on account of what he would call the emasculation of the Book of Common Prayer, especially in the affair of the Athanasian Creed, has turned out a failure. I do not know what might have been the prospects of its success, but it was killed at once by the kindness of Dr. Pusey and Canon Liddon coming so hastily to his help. These men frightened even the nascent Ritualists of Ireland, so far at least, as to show them that with the blessing of Pusey and Liddon upon their movement they could not expect to be followed by any section of the laity. It is evident now that the laity are quietly but surely getting the upper hand in the Synod, and thus the party of Revision is almost certain eventually to prevail. The Episcopal laity are thoroughly sound in their Protestantism. This arises partly from Orangeism in the Lower ranks of life, partly from the presence of Popery everywhere in the country, and partly from the fact that so many Presbyterians have gone over to Missions, carrying with them something of the Presbyterian hatred of Popery, and everything that resembles it. I observe that the aristocratic laity—or, at least, a portion of them—are inclined to go in with the anti-Revision party, and have resolved to withdraw their large subscriptions from the Church. All the better for the Church, which will henceforth be supported, and therefore guided, in its religious policy by the middle classes, who are thoroughly sound.

PITTSBURG, Aug. 29.—A destructive fire occurred this morning in Reynoldsville, a station of the Low Grade Division of the Alleghany Valley Railroad, destroying the entire business portion of town.

Jerusalem.

Few people think of the ancient capital of the Holy Land from a commercial point of view. Nevertheless, the inhabitants of Jerusalem carry on a considerable trade; and some interesting statistics with respect to it are published in a recent report by Consul Moore. In 1873 the city received from the United Kingdom 650 to 600 bales of cotton, of the aggregate value of £22,000 to £24,000; and about 150 packages of woollen goods, hardware, etc., and colonial, worth £12,000. Austria and Germany sent it woollen manufactures, hard and glass ware, timber and fancy goods, estimated at £35,000; France, woollen and silk manufactures, sugar and colonial hardware, leather, wine and spirits, valued, with rice from Genoa, at £80,000; and Russia, flour, £21,000. Rice is imported from Egypt, value about £12,000. These imports are not for Jerusalem alone; it is the market for the neighbouring towns and villages and Bedouin tribes. The exports are olive oil, grain and sesame seed. The population is estimated at 21,000, of whom 5,000 are Moslems, 5,500 Christians, mostly of the Greek Church, 10,000 Jews and about 600 Europeans, chiefly Germans. The Jewish population has increased by about 2,000 within the last two years; and German settlers also arrive in considerable numbers. The manufacture of soap is the chief native industry, but a large quantity of "Jerusalem wares" is also produced, consisting of chaplets, crucifixes, beads, crosses, and the like. These articles are made principally of mother-of-pearl and sold to the pilgrims who annually visit Jerusalem. Two lines of telegraph connect the city with Europe, and led to the proposed construction of a railway between Jerusalem and Jaffa. Consul Moore says the roads in the neighbourhood are in a shameful condition, and this fact, with the predatory habits of the Bedouin tribes, prevents the healthy development of industry.

Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, and not the cloud, that makes the flower. The sky is blue ten times where it is black once. You have troubles—so have others. None are free from them. Troubles give sinew and tone to life—fertilize and courage to man. That would be a dull sea, and the sailors would never get a thrill, where there was nothing to disturb its surface. What though things look a little dark, the lane will turn, and night will end in broad day. There is more virtue in a sunbeam than in a whole hemisphere of cloud and gloom.

THERE is an old story of an oarsman who taught a couple of billigerent divines a good lesson. Their controversy upon the real merit of works and faith, as reliable means of salvation, was renewed every time they crossed the river in his boat. One day they found he had scrawled "Works" on one oar, and "Faith" on the other. They smiled at his whim, but they found out what he meant, when, in the middle of the stream he dropped "Works" and pulled only at "Faith," going round and round, getting on never a rod. Then, taking "Faith" alone, he had no better success. Finally, with "Faith" in one hand, and "Works" in the other, he shot across to the shore.

HAVANA, Aug. 29.—Another revolution has been begun in San Domingo. Ex-President Baez has been proclaimed President by the Revolutionists. The cities of Santo Domingo and Puerto Plata remain loyal to President Gonzalez. Captain-General Valmacedu has sent a Spanish war vessel to protect Spanish citizens in San Domingo.

CAPTAIN WEBB has apparently raised the art of swimming to the dignity of a science. When Captain Boyton paddled himself across the British Channel by the aid of his air-inflated dress, the world was rather astonished; yet the only thing wonderful about it was the invention of the dress. His feat could not properly be called swimming, and has been completely eclipsed by Cap. Webb, who has twice crossed the same water between the same points, in less time, by actual swimming, without the aid of dress or paddle. There can be no doubt others can be taught to swim equally well, and the distance may even be improved on, and thus a complete revolution affected in the swimming art.

ANOTHER OF THE DR. DAVIS crimes has apparently been brought to light by the police. The supposed victim of the wicked mal-practice was a Mrs. Laing, who lived at or near Hamilton. It appears she died at the house of Davis in Toronto; it was given out at the time that she died from an attack of fever, and this statement was corroborated by a certificate of a regular and most respectable physician of this city. It is said and is no doubt true that this certificate was procured by Mrs. Davis through fraud. The whole matter will of course be ventilated when the Davises are brought to trial at the assizes. It is to be hoped these developments, painful and disgraceful as they are, will at least to some extent check the monstrous evil which they disclose. We would not pronounce sentence on any man's case, nor pronounce judgement on the greatest criminal unchanged, until he has been formally found guilty by the verdict of a jury after a full investigation and a fair defence. That the prisoners will have the benefit of such a trial, there cannot be the least doubt. If found guilty of the horrible and abasing crimes charged against them then their exit from the commurage will be a blessing to the cause of morality, for which we may well feel grateful to the law; and their punishment, we trust, will have a deterrent effect on criminals of a similar stripe.

Relations of the Two Races in the South.

The American Missionary Association was formed nearly forty years ago, mainly to give expression to the Christian compassion for and sympathy with the enslaved and despised negro race...

SUMMARY OF RESULTS.

We will try to lay before our readers a sketch of the general results reached in the conference of our workers in Atlanta—on the four general topics considered.

1. The attitude of the whites in the South in regard to the education of the negro.

There are few white people in the South who have, in any direct and practical sense, accepted our Northern view that the negroes should be educated just as white people are.

There is a large body of Southerners, who from motives of policy, political economy or even-handed justice, are ready to give the negro sonic education. Such are the members of legislatures, and other officials, who, in some of the States actually establish common schools...

The mass of Southern people are undoubtedly indifferent, perhaps we ought to say hostile, to the education of the negro. They are not yet adjusted to the new position. They still feel that he ought to remain a serf—a mere laborer.

2. The condition and prospects of the blacks as to culture and improvement. It is confessed that the outlook is not encouraging; many of the negroes are making a noble and successful struggle against all their difficulties, without and within...

A few of the missionaries present, from favored localities, spoke warmly of the sincere piety—the faith, patience, and godly lives—of some of the members of the old colored churches, and avowed their willingness to fellowship those churches...

3. The results of experience as to the best methods of promoting the education work. The experience of fourteen years establishes beyond contradiction the capacity of the negro to acquire knowledge as readily as the white man...

buildings erected by the Association in the South, and the enlarged courses of study it has established, have been among its most potent means of influence for good among both whites and blacks.

To the colored people themselves these large buildings and liberal courses of study signify far more than mere conveniences and facilities for education.

These buildings, it should be remembered, were not erected by missionary contributions, but by Government aid, by special donations, and by the songs of the Jubilee Singers.

Two causes suggest the propriety of temporarily concentrating our college classes into one or two institutions. The first of these is the extreme poverty of the colored people. Many a father who meant to educate his son is compelled to call him back from school to aid in the struggle to keep the family from starving...

4. The results of experience as to church work.

The great and sorrowful fact in regard to the mass of the colored churches in the South is their want of a practical morality. They do not need more preaching or worship or enthusiasm, but an entirely new ideal of Christian character...

The best churches formed by the A. M. A. are the outgrowth of the schools. In them the youth are reached—the most hopeful class—and in them intelligence is found, character is formed, stability secured, and a preparation made for future and extensive usefulness.

But the efforts of our missionaries are no longer confined to the shelter of our schools. Mission churches are formed in many places, and usually with satisfactory results. The planting of mission churches in the vicinity of Savannah, Ga., in localities where the colored people are securing homes, has proved a gratifying success...

The Freedmen are so poor that mission churches among them are necessarily more expensive than at the West. This is the great drawback. If the means were furnished we could push forward along the whole line, organizing churches on a sound basis, and where no sectarian rivalry with other churches that preach a pure Gospel would hinder our efforts.

Small Waists and Consumption.

The desideratum of small waists has been the premature death of thousands upon thousands of the fairest and most promising young ladies, before they had time to learn the dangers they were inviting by following the example of those who teach by their practice that they prefer conformity to the requirements of a perverted taste to exemption from the penalties of being out of shape...

as many robust women are, with a fine organization in other respects, they can live out a long life in comparative health and comfort; but they are far compared to the vast numbers who fall short and die

before they have attained all they might have had on this earth. The first or top-most rib on either side, just under the collar-bone, is short, thin, and sharp on its inner curvature. It has no motion, being a brace between the dorsal column and the breast-bone. It is immovable for the purpose of protecting large arteries and veins belonging to the arms on either side of the neck. In cases where the chest has been manipulated till the lungs cannot expand downwards they are forced up above that rib. Rising and falling above and below that rib level, the lobe chafes and frois against the resisting curvature. It is inflamed at last, and the organ becomes diseased. If that chafing is not relieved, but in each respiration the serious curvature of lung is irritated continually, the inflammation is apt to extend quite into the body of the organ, increased and intensified by exciting emotions, laborious pursuits, or unfavorable exposures. Finally, the mucous lining of the air-cells within the lung, sympathizes and becomes inflamed also. In this condition we may trace the commencement of pulmonary consumption. It would be denominated sporadic, and widely different from pulmonary disease by inheritance. Consumption is not only developed by tight lacing, but a multiplication of cases, where the original conformation of the individual was favorable for a comparatively long life, is beyond question. Medications cannot stay the onward march of disorganization when the alterations eat the tissues. Once destroyed they can never be reproduced. Therefore, if prevention is better than cure, less expensive, and always more agreeable, why not profit by these suggestions? No compression of the base of the chest of men being induced by tight dressing, a chafing of the upper surface of the lung, rarely occurs with them. Great men, giants in any department of busy life—those who make the world conscious of their influence—those who quicken thought, or revolutionize public sentiment, and leave the impress of their genius in the history of the age in which they flourished, were not the sons of gaunt mothers whose waists resembled the middle of an hour-glass.—J. C. V. Smith's "Ways of Women."

Scolding.

Scolding is mostly a habit. There is not much meaning in it. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tired and annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody in reach.

Scolding is a habit very easily formed. It is astonishing how soon one indulging in it becomes addicted to it and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get in the way of scolding always find something to scold about. If there were nothing else, they would fall a scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. The constant rumbling of distant thunder, catervaultings, or a hand organ under one's window, would be less unpleasant.

The habit is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members. If one of them begins finding fault about something or nothing, the others are apt very soon to take it up, and a very unnecessary bedlam is created.

Women contract the habit more by frequent use than men. This may be because they live more in the house, in confined and heated atmosphere very trying to the nervous system, and the health is general; and it may be partly that their natures are more susceptible, and insensitiveness more easily wounded. Women are sometimes called divine; but a scolding woman never seems divine.—Exchange.

Carlyle's Religious Belief.

Is Carlyle a heretic, or is he conservative of Christian truth? No doubt in this distracted age the question involves another. What is your idea of Christian truth? So many things which assume to be this are strange enough among Puseyism, Plymouth Brotherhoods, Mormonisms, Saturday Reviverisms, and other the like dismal, black-winged, spectral birds of night, hovering hither and thither in the gloaming, and each in its own convulsive screaming most discordantly after its own fashion, in the pleasant faith that it is discoursing most excellent music. Most ominous of all, perhaps that grim night-bird of Plymouth Brotherhoodism, every member of its community with a Pope in the holy of holies, preaching its narrow gospel of envy, hatred, malice, and all uncharitableness; no cheerful view of God or Christ there; a new form of Papistical exclusiveness growing up even in the very heart of Protestantism, and preaching and fulminating an ungracious declodge of laziness and lovelessness. To any form of so-called Christian truth approximating to this curious Palingonesia of selfishness, worship of paralysis, Carlyle's teaching will not be found; it may well be believed, very conservative. And the disciples of such and the like dismal and trembling deliriums of faith, have nothing for it but to hand him over to the tormentor.

Yet we live in an age of heresies. In our age all monstrous things are believed in, and all sacred things are disbelieved in. Survey the history of ancient philosophy, and add to it all the wild, wonderful hallucinations of the dark ages, and you will find scarcely a dream, or a system, or teacher, or thought which does not find its representative somewhere in our own day. In the midst of all, yet united to none, Carlyle rises out of the wild heaving ocean of doubt and speculation like a towering mountain, high to land, yet rising absolutely out of the sea. There are not wanting flowers of exquisite beauty to shed their loveliness and their fragrance in the little clefts of the storm hill; but as a searag rises amidst the scream of the waves beneath, and the seabirds above and around, to reflect the sunbeams, to receive the touch of the lightning, and to echo back the thunder, and upon the topmost peak, perhaps, to hold the kindled fuel to speak to the headlands beyond, and pour the ruddy flame of warning over the waters, thus rises Carlyle out of the literature of

his times, bold, shapeless, even awful; the Ailsa Craig or Bass Rock of Letters.

Carlyle is, we believe, conservative of Christian belief. Indeed the conservation of Christian truth is not only the conservative element of all political and social truth, but of every highest form of truth; the truth of all art, of all poetry, of all that is noblest in music or in song. True, he is a Puritan, he is descended of a race of Puritans, all his writings have more or less the heat of the old Puritans in them, the glow of the old Puritan about them. His constant references to and quotations of Scripture, the strong Calvinism which so frequently breaks forth in his writings; and Calvinism, rightly understood, is the exposition of the conservative element in theology, the perception that the universe is a vertical structure, that it has a backbone to it, that, as we have said already, God has a will of His own, that that Eternal will reigns and rules. He has read Carlyle to very little purpose, and very slightly, who does not perceive that these are the governing ideas of all his writings. He maintains these really, heartily, earnestly, he does not speak as from a theological chair, he has not written to compile a body of Scientific Theology, but the great broad outlines of truth, God, the Almighty Maker and Governor, the Bible as a wonderful, altogether matchless revelation of that will, and Christ as a man's highest object of faith and rest. All these are things which are very legible, although as he says, "Christianity, the worship of Sorrow, has been recognized as Divine on far other grounds than 'Essays on Miracles,' and by considerations infinitely deeper than would avail in any mere trial by jury."—Thomas Carlyle, by Edwin Paxton Hood.

Icebergs in the Antarctic Seas.

Those who visit the Antarctic seas after having been in the Arctic, are greatly disappointed in the form of the icebergs, for while those of the north assume every fantastic shape that fancy can conceive, the southern ones are nearly table-topped lumps of ice, precisely the same in form as on the day they parted from their parent glacier; these more resemble huge Twaelfth-cakes divested of their ornaments than anything else. In the warmer northern seas icebergs melt more quickly, and assume far more picturesque appearances; but in the Southern Ocean the temperature of the water through which the icebergs drift is below the freezing point of fresh water, and therefore insufficient in heat to melt the ice. It is only after they have moved a considerable way northward that the regularity of their shape begin to be interfered with. As the berg travels from the pole it first reaches a latitude where the summer sun has the power of heating the surface-water slightly above the freezing-point without affecting that immediately below it; this has the effect of melting a notch in the side of the berg all round it, and just above the sea level; but this notch was not observed to extend into the ice in any case more than about thirty feet. As the warm water becomes still warmer as the berg floats further north, it has naturally greater power, and deep caves or caverns are formed, which offer increased facilities for wave washing the larger they become, until the mass being weakened, large pieces become detached. As this alters the centre of gravity, the berg lurches over, and either forms a slope, or a long spur or tongue rises; and thus the work of destruction proceeds until the form of the berg is altogether changed, and that part which formed the tongue may become its topmost pinnacle. Hence the greater variety of form in the berg seen by ships passing south on an arc of the great circle in comparatively low latitudes. The portions that break away from the bergs are termed calves, and they are often of far greater danger to shipping than the bergs themselves, for the latter have a reflected light that render them visible at a little distance on the darkest night, whereas the calf, although it may be several hundred tons in weight, is not perceptible, or if so, may readily be mistaken for the top of a sea breaking.—Chamber's Journal.

Following in Eugenie's Footsteps.

France seems to have been cursed with the ill luck of having women in high places who are infatuated with the cause of the Jesuits. The ex-Empress Eugenie was known to be a perfect fanatic in regard to the priests, and wholly within their influence. Now the consort of McMahon takes up her role. "Madame the Marchioness," as she is called—she might as well be called "Co-regent"—has the reputation of being very devout, and entertains close relations with the late Empress. At home she strives to keep every one out of the government of her husband who is not also known as being devout—that is, Romish, Papal, Jesuitical. Other conditions are all side issues, if these are only well met. But this is not all of it; "Madame the Marchioness" does not limit her attentions to France alone. She is said to be in close correspondence with distinguished ladies in nearly all the Papal capitals in Europe, and many a surprise in politics can be traced to the dark and secret chain of influences set in motion by these diplomatists in petticoats. The efforts of the gutler (?) sex have long been suspected, and it is said that we are on the eve of some positive relations in this regard.

Six Chinese Sayings.

1. Let every one sweep the snow from his own door, and not busy himself about the frost on his neighbours tiles. 2. Great wealth comes from destiny; moderate wealth by industry. 3. The ripest fruit will not fall into your mouth. 4. The pleasure of doing good is the only one that does not wear out. 5. Dig a well before you are thirsty. 6. Water does not remain in the mountains, nor vengeance in great minds.

The London Times pronounces the Bessemer steamer so far an undoubted failure. It makes but moderate speed, is difficult to handle except when at full speed, and the swinging cabin does not swing.

Scientific and Anecdotal.

SALT should be furnished to all animals regularly. A cow, or an ox, or a horse needs two to four ounces daily. Salt increases the butter in milk, helps the digestive and nutritive processes, and gives a good appetite. The people of interior Europe have a saying that a pound of salt makes ten pounds of flesh. Of course, salt only assists in assimilating the food, it does not make flesh nor muscle.

GARMENTS may be rendered waterproof, at least so says the English Mechanic, by immersing them for twenty-four hours in a solution made by dissolving one ounce of alum and two ounces of sugar of lead in a gallon of pure rain water.

KEEPING HAMS.

Every season more or less hams are destroyed by insects, or rendered too unpalatable to be eaten by decent people. By following this method the insects can be kept at a distance, and it is very simple, and within reach of almost every farmer in the country: After the meat has been well cured by pickle and smoke, take some clean ashes free from coal, moisten them with a little water, so that they will form a paste, or else just wet the hams a little and rub on the dry ashes. Rubbed in thoroughly, they serve as a capital insect protector, and the hams can be hung up in the smoke house or wood chamber without any danger of molestation.

HOW TO JUDGE THE WEATHER.

The colors of the sky, at different times, are a wonderful guidance. Not only does a clear sunset presage fair weather, but there are other tints which speak with clearness and accuracy. A bright yellow in the evening indicates wind; a pale yellow with a neutral grey color constitutes a favorable sign in the evening—an unfavorable one in the morning. Clouds are full of meaning in themselves. If they are soft, undefined and feathery, the weather will be fine; if the edges are hard, sharp, and definite, it will be foul. Generally speaking, any deep, unusual hazy broken wind and rain; while more quiet and delicate tints bespeak fair weather. Simple as these maxims are, the British Board of Trade has thought fit to publish them for the use of sea-faring men.

HOW TO SAVE HAY.

Experience teaches me that all our grasses must be cut when just getting in bloom. There are some exceptions, which we have stated, when treating of the different grasses. As soon as the dew is off the grass, commence to cut it; let it lie as it falls. Commence soon enough in the evenings to rake your hay up, that you may get all that the sun has wilted in winrows before the dew falls on it. Leave it in the winrow, or small cocks, until the dew has dried off the next day; then with your forks, scatter it about noon. If very thick and heavy, turn it, and then in the evening cock it up and let it remain. The next day it may be stacked or carried to the barn. If the grass is light, one day's sun will cure it. A few days' experience will tell you when it is cured. Do not let the dews or rain fall on it after it is wilted. Do not let the sun dry or bleach it, so when you take it in your hand it breaks like a stick, and has a harsh feeling.—The South.

THE PROPAGATION OF CELERY.

Celery is a native of Norway and Sweden, where it grows near the edges of swamps. This plant is rarely cultivated as it should be, hence the stunted specimens which appear in our markets. A deep trench should first be dug, at the bottom of which a layer of sticks of wood, say six inches thick, should be placed, a drain pipe being placed endwise upon one or both ends of the layer. The sticks should be then covered with about a foot of rich mold, wherein the plants should be set in a row and about five inches apart. The plants should be kept well watered, the water being supplied through the drain pipes, so that, passing through the layer of sticks, which serves as a conduit, the water is supplied to the roots of the plant. In earthing up, care should be exercised to close the stems of the plant well together with the hand, so that no mold can get between them. The earthing process should be performed sufficiently frequently to keep the mold nearly level with the leaves of the outside stems. If these directions are carefully observed, the plant may be grown at least four feet in length, and this without impairing the flavor, which deterioration is commonly noticed in overgrown vegetables and fruits.—Scientific American.

PLANTS AS DOCTORS.

In addition to the pleasure they may be derived from floriculture, the sanitary value of flowers and plants is a feature of the subject so important as to call for special mention. It was known many years ago that ozone is one of the forms in which oxygen exists in the air, and that it possesses extraordinary powers as an oxidant, disinfectant, and deodorizer. Now, one of the most important of late discoveries in chemistry is that made by Prof. Montegazza, of Pavia, to the effect that ozone is generated in immense quantities by all plants and flowers possessing green leaves and aromatic odor. Hyacinths, mignonette, heliotrope, lemon, mint, lavender, narcissus cherry-laurel, and the like, all throw off ozone largely on exposure to the sun's rays; and so powerful is this great atmospheric purifier that it is the belief of chemists that whole districts can be redeemed from the deadly malaria which infests them by simply covering them with aromatic vegetation. The boaring of this upon flower-culture in our large cities is also very important. Experiments have proved that the air of cities contains less ozone than that of the surrounding country, and the thickly inhabited parts of cities less than the more sparsely built, or than the parks and open squares. Plants and flowers and green trees can alone restore the balance; so that every little flower-pot is not merely a thing of beauty, while it last, but has a direct and beneficial influence upon the health of the neighborhood in which it is found.—Appleton's Journal.

The QUESTION OF IMMIGRATION to Canada has assumed a new phase. Late English papers contain letters from disappointed immigrants which are the reverse of complimentary to this country. One of these letters contains some striking statements. The writer's experience was limited to Muskoka, the coldest district in Ontario, and to last winter, the coldest ever witnessed in Canada. Both the district and the season are exceptions to the general climate and condition of the country. But his fact is not disclosed by the author, whose statement is therefore a most unfair and unfaithful one. He says winter begins the first of November, and lasts until the end of May—seven months; that summer immediately succeeds winter, and that there is no spring. That in winter the people often get their limbs frozen and become cripples; and that in summer they are tortured by mosquitos, and black-flies, until life becomes a burthen. Without stopping to examine how much of this is true as to the northern districts of Muskoka, our readers will perceive it is grossly false as representing the country generally, where as a rule we have only four months of winter, and these dry and healthy, and not excessively cold; whilst our summers are long and beautifully pleasant, and such discomforts as mosquitos and black-flies are unknown.

The INSULTS by the CHINESE officers at Peking to the British Minister are not likely to lead to anything more serious than words; the affair is likely to be settled by diplomacy. It is not likely the Emperor of China will be able to see safety in a war with Great Britain, especially for so miserable a cause as the one which has created the difficulty, and in which England is clearly in the right. The call for more British troops is probably only intended to strengthen the diplomatic influence of the British Ambassador.

The insurrection of the Slavonic provinces in Turkey has been augmented by the revolt of Albania, the country on the west side of the Adriatic, and south-east of Herzegovina and Bosnia. The Turks appear to be losing ground, and unable to control their subjects.

Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS

QUEBEC.—The Presbytery of Quebec will meet in St. Andrew's Church, Quebec, on the 2nd Wednesday of September next, at 12 o'clock noon. Dr. Cook, Moderator.

HURON.—The Presbytery of Huron will meet in Scabroft, on the 2nd Tuesday of October, at 11 a.m.

BROOKVILLE.—The Presbytery of Brookville will meet at Brookville, and within St. John's Church there, on the 3rd Tuesday of September, at 3 p.m. Probationers appointed to this Presbytery will please correspond with the Rev. A. Brown, Lynn, Ont.

BRUCE.—The Presbytery of Bruce will meet at Paisley, on Tuesday, September 29th, at 2 o'clock.

CHATHAM.—At Boshwell, on Monday, September 27th, at 3 o'clock p.m.

HAMILTON.—An adjourned meeting of the Presbytery of Hamilton will be held in St. Paul's Church, Hamilton, on Thursday, August 27th, at 11 o'clock a.m. John Loring, Pres. Clerk.

KINGSTON.—Next meeting to be held in St. Andrew's Church, Belleville, on the second Tuesday of October ensuing, at 7 30 p.m.

TORONTO.—Next meeting in the lecture room of Knox Church, Toronto, on the first Tuesday of October, at 11 a.m.

OTTAWA.—An adjourned meeting at North Tower on the 18th October at 3 p.m. Next quarterly meeting in St. Andrew's Church, Ottawa, on the 9th November, at 3 p.m.

SAUGEN.—Presbytery of Saugen takes place at Harrison on 31st September, at 4 o'clock p.m.—The Presbytery of Saugen holds an adjourned meeting at Durham on 31st August at 11 o'clock.

PARIS.—Presbytery of Paris meets in Zion Church, Brantford, on Tuesday 21st September, 1875, at 2 p.m.

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Collingwood, June 23rd, 1875.

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Students of last year who intend returning, and new Students, are requested to notify the Principal as early as possible.
WM. SANDERSON, Secretary.
Brantford, 29th July, 1875.

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