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Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

Christmas week is always a busy time in the small Protestant population of the city of Jerusalem. Most of the Mission Schools and benevolent institutions then hold examinations or celebrations, which I was glad to attend, and thus learn a little of what was going on. The Lord's servants, who are engaged in His work in Palestine, have a very strong claim on our sympathy and prayers. They have great need of patience, for they have as yet had much to try, and not a great deal to encourage them. The whole population of the land (speaking generally) is in a pampered state. The Jews are to a great extent supported by the native Christians, Greek, Roman Catholic, Armenian, etc., hang on to the convent institutions, and are to a great extent thus kept in a sort of dependant state.

This state of things makes it very difficult to know when any enquirer offers himself as a candidate for admission to a Protestant Church how much of reality there is in his pretension to anxiety for salvation; or how much there may be of hope of gain. This continual suspicion of interested motives must be most painful to a missionary who, while he desires to deal faithfully with souls, yet feels he must be the follower of him who did not "break the bruised reed, or quench the smoking flax." There have been some very bright instances of conversion, both among the Jews and the native Christians; but for the most part, even the true converts, from their great ignorance, need constant watchful care from their pastors. It was cheering, however, to hear that in many cases those whose weak and wavering faith and walk had kept the missionaries in continued anxiety, had, at the approach of death, proved that their faith, if weak, was yet true, and had gone through the dark valley leaning on the Lord who bought them with His precious blood.

One of the very brightest examples of a true convert had passed to his rest a few months before I reached Jerusalem. He was a Jew of the name of Stern. After his conversion he seemed to have but one object in life, and that was to bring others, especially Jews, to the Saviour who was so precious to his own soul. No abuse or ill treatment on their part had the slightest effect on him. They called him the great Apostle. They heaped every evil name on him, they beat him, still he returned again and again, entreating them, even with tears, to receive the Lord Jesus, their true Messiah.

On one occasion meeting a number of Jews outside the walls, returning from a funeral, he seized the opportunity. Bible in hand to address them, and they beat him till the Turkish soldiers came just in time to save his life. Before he was cut off by fever he had the joy of seeing one at least of his persecutors converted, and converted chiefly through the impression made on him by Stern's kindness to one who had so abused him.

The first institution that held its celebration in Christmas week was one with which Stern had been much associated. It was the House of Industry; where enquiring Jews, cast out by their brethren, can be received, and have work provided them. Thus the labour-test is applied, so that if it is for gain that they wish to become Christians, they soon find that there is not much to tempt them in the life of honest labour which they must there lead while under instruction. A small but motley group of men was gathered and addressed in German by the Bishop, and in Hebrew and Spanish by two men who have themselves long been converts from Judaism. The good Bishop's short address was very telling, as he gave them his own old experience of the blessedness of labouring with the hands, honestly and quietly, in trust on God, until he should, if it were his pleasure, open up some other way in which they might serve Him. A sort of female counterpart to the House of Industry is a Work-room for Jewesses, only there they do not live, but only come daily to sew, and receive payment for their work, which is to them an immense boon, for many of them are steeped in poverty. These Jewesses are not necessarily enquiring, but their attendance at the Work-room brings them in contact with the Gospel, for both Old and New Testaments are read during the work hour, and prayer is offered. It was an interesting sight to see these poor women, some of them with very marked and refined Jewish faces, there sitting on the ground, quietly listening while the good news of the true Messiah was uttered in their ears. Among them was one whose dark skin, and negro features, was utterly unlike all the others. On enquiring I found that she was one who had been a slave in a Jewish family, and had become a proselyte to Judaism. As a reward for her conversion and faithful service, she had not only been freed but—honour to her!—had been married to an elderly Jew. I am not sure but what she was also blessed, at any rate he was so poor that she was too glad to offer to "fix

work-room. All the workers received some rice, coffee, and sugar as a Christmas present. The work-room is occasionally denounced by the Rabbs, and then for a time it will be emptied, till the impression of the curse is worn off, or poverty pinches more than usual, and then the women come back by degrees. An English lady superintends the work room, leading a laborious life in teaching those who cannot sew, and preparing work for those who can. The great poverty of the Jews in Jerusalem might astonish those who know that large sums of money are collected for them both in Europe and America, but the mode of distribution of these alms explains all. The money is sent to the Synagogue authorities, and in dividing it the apportionment is not made according to the poverty of the recipients, but according to their position in the congregation, so that a Rabbi, however well off he may be, will receive perhaps twenty or thirty times as much as one who has not that dignity.

A Jewish girls' boarding school, and another for boys, each had the annual examination in Christmas week, and very pleasant it was to hear these children repeating passages from the New Testament, and answering questions on Gospel history. Then came the Christmas-tree at the Bishop's school for native boys. There was no regular examination, but the boys were gathered round the brightly lighted tree, and before receiving their useful presents of clothing, etc., repeated most of the principal prophecies of the coming of the Lord, and the history of His birth, and sang some hymns in Arabic, German, and English. A few earnest loving words were spoken to them by the Bishop, and a young English missionary who had lately come to Jerusalem.

There are some fifty boys in the school who there receive a good useful education, and are under the constant Christian influence of the excellent master, and house father. It is hoped that many of them may be fitted to be teachers.

Two of the older boys interested me much from what I heard of their earnest desire to learn. One of them, a Mahomedan boy, had come all the way from Salt (the ancient Ramoth Gilead) to entreat that they would receive him into their school. He was rather older than those usually received, but his manifest earnestness made it impossible to send him away.

From the boy's school we went directly to the German Deaconess Institution, called "Talitha Kumes." It is a large building outside the walls, in which more than 100 native girls bide, and are taught by the Deaconesses.

There too, the children were questioned by the German pastor as to their knowledge of Scripture connected with the birth of Christ; then each received some present; several of the little ones were made happy by the gift of dolls.

The year 1873 was closed in the Bishop's house by a prayer-meeting, at which many different nations and people were represented. There were those of German, English, African, and Jewish race, and in the arrangement of the meeting each was called on especially to plead for the people in whom he was most particularly interested. It was a solemn and suitable ending to the old year.

One little event of the last week of the year I must not omit to mention. One morning the news went through Jerusalem that the Kedron was flowing.

I suppose many people in Europe still believe that this would be no news, for that the Kedron like most streams, is always flowing. But this is very far from being the truth; at least if it does flow, it must be deep underground under the immense accumulation of rubbish which has in a great degree filled up its ancient bed, for usually there is surface water to be seen. When there is any it is a sign of a great abundance of rain, and that is a great boon in Palestine. So it is quite an event when the Kedron flows. Some of its waters were brought early in the morning to the Bishop's house by one who expected a baksheesh as the bearer of good news. I was very anxious to see the stream, and as it often flows for but a few days, I gladly joined the two friends with whom I made most of my expeditions in going down to the place where it issues from the ground. Going out at the Zion gate, and skirting the hill of Zion outside the walls, we went down a very stony path to where the valleys of Hinnom and Jehoshapha unite. There at their junction is an ancient well, or fountain, now called the well of Joab, but what sounds more interesting under its old Scripture name of En Rogel. Close to this fountain the Kedron rises from the ground, a bright little stream, and flows down the valley between the Mount of Offence and the Hill of Evil Counsel. The whole of Jerusalem seemed turning out to see the unusual and pleasant sight of running water. All the steep paths leading down from the city were dotted with men, women, children, horses, mules, donkeys, for it is considered a most lucky thing to wash in the water, and every animal in Jerusalem was brought for that purpose. In some winters there never is any water at all in the Kedron, but the winter of 1873-4 will long be remembered as an unusual one, both for the amount and continuance of the rain and snow storms; so that from the 27th December to April 7th, when I left Jerusalem, the Kedron was constantly flowing, and instead of only running a little way and then being abolished in the ground, it flowed for some time at least as far as Mar Saba, if not all the way to the Dead Sea. In short, such a winter for abundance of rain and snow could not be remembered in the memory of man, and there was much suffering among those whose scanty clothing was ill fitted to keep out the cold, and whose flat-roofed ill-built houses absorbed so much moisture that

many came down altogether, even the very best houses in the city were not proof against the long continued wet. I had many pleasant walks in the Kedron valley, where in bright days, numbers of people might be found, some washing their clothes, others sitting on little stools under the olive trees beside the running water, smoking their hookahs, and enjoying the musical sound of the murmuring stream, while numbers of happy children played by the brook. Certainly the East is the place to learn the true value of the expression "living water," as contrasted with the often stagnant pools or tanks from which so much of the water used there must often be taken. In Jerusalem the greater part of the inhabitants depend for their supply of water in the tanks, in which the rain water is collected from the flat roofs. In such a wet winter as 1873-4 there is plenty of water, but when the supply has been scanty many suffer severely before the long months of summer and autumn are past, in which not one drop of rain falls, and even those who have large tanks find the water apt to be rather lively before the early rains come to give a new supply. In the hotel at Jaffa I did not need a microscope to convince me that there were living creatures in the water given me to drink, and I was very glad that I had taken a pocket filter with me.—M. B. W.

THE LATE MR. ANDREW SKINNER, HAMILTON.

In Mr. Andrew Skinner, Hamilton, lately lost one of her most respected citizens, and the Presbyterian Church one of her fastest friends and most enlightened supporters. At the comparatively early age of 47 Mr. Skinner passed away from the midst of his usefulness and "entered upon his rest." His friend and former pastor, the Rev. Dr. David Inglis, of Brooklyn, N. Y., preached in John Street Presbyterian Church, Hamilton, a suitable sermon on the occasion, in the course of which he paid a high tribute of respect to the general worth of Mr. Skinner.

We have room only for the following extracts:—

In the flush of his early youth Mr. Skinner came to Hamilton, and some years after entered into partnership with his brother. Though he has been taken from us at a comparatively early age, yet he was one of our oldest merchants, and his life, as a man of business, is known to this whole city. I can say, surrounded by those who have been most closely connected with him as a business man, that no one ever breathed a whisper against his name and integrity all these years. Starting with little or no capital, his brother and himself built up a business which was largely due to energy and indomitable perseverance in doing right. On this point, however, I am not qualified to speak at any length, and I shall confine my remarks to the things with which I was personally most familiar in him—his intellectual, social, and religious qualities. As to the first I have no hesitation in saying that he was a man of the very clearest understanding and the strongest common sense I have known; he had the power, above most men, of casting off all the superfluities of a question, and seizing upon its great cardinal points. He carefully shut out the side-lights and allowed nothing but the direct rays to fall upon the subject presented to him. As a result of this he was able, in a few words, to place a subject of conversation for debate in the clearest possible light, producing immediate conviction in the minds of his hearers. He was intimately acquainted with all that was best in our rich and varied English literature. He drank deep of the Perian spring. I have often wondered and felt rebuked at the amount of careful reading he accomplished after a hard day's work at his desk. He was well read in the authors both of the earlier ages and of contemporary literature. No man delighted more than he in suggestive authors—DeGomez, John Wilson, Ruskin, Macaulay, Hugh Miller, and, above all, Thomas Carlyle. He read with the eagerness of a healthy intellect; yet his was no mere echo of other men's opinions, and with rare intellectual ability, and independence of mind, he thought out every subject for himself. It was rarely that he could be induced to deliver lectures or to write for the press, yet when he did so he succeeded beyond most men in clothing plain truths in strong language. His materials for illustration were well nigh exhausted, while the fine coloring and literary polish of his style made you forget all the defects of his elocution in delivering his lectures. He left no man in doubt as to his meaning, and he drove home that meaning with power to the heart and conscience. Then there was always such a tone of manly indignation against all that was false or mean, against all mere seeming, which left the conviction that he was thoroughly honest and intensely in earnest. Many of you will remember his lectures on "Money" and on "Preaching," as illustrations of what I have now said. In reference to his social qualities I feel as though I were speaking of a brother rather than of a friend. For a time I was member of his family, and his house has always been to me a home. Married to a lady who to the full appreciated her husband's gifts and excellencies, and who has through all these years been his soul-mate as well as his helpmeet, his domestic happiness was unbroken save by the repeated bereavements of three years ago, of which I shall have occasion again to speak. Devoted as he was to study, yet he never allowed his book to absorb his mind to the neglect of family duties, and he was always ready to attend to the amusements of his children. In

general society he was retired and reticent, but in the company of genial friends his literary requirements and conversational powers were fully brought out, and those of us who knew him best will remember the tenderness of his sympathy with all real sorrow, in combination with the fierceness of his indignation at all shabbiness, which flashed disdain on all pretensions. He was pre-eminently a pure-minded man. In all my long and intimate intercourse with him I never knew him utter a word or suggest a thought that could give pain to the most sensitive mind. His reading, his thinking, his gathered stores and natural gifts, all combined to make a most interesting companion. He always gave you the impression that he was speaking out of a full mind—not because he must say something, but because he had always something to say. His thoughts came forth bearing the clearly defined image of his own individual mind, and sometimes in forms of singular beauty. I can only pay a passing tribute to virtues and affections as a son, a brother, a husband, and a father; but I cannot refrain from saying that no man ever could be a truer friend than he was. Many here can join me in this testimony to him, as one who was always true, and hearty, and self-denying, and wise in his friendship. He was, in the highest sense of the word, a true and noble Christian gentleman. I must now turn to the far more important subject of his religious character. When I knew him first he had rested every hope in Christ as a Divine Redeemer, on this strong foundation he built for eternity, and the rock never moved. With a mind constituted as his was, and studying the authors he did, it was not possible for him to escape great struggles of mind in reference to some points of the Christian system. There was a period of some years when this struggle was fearful in its intensity, but to me it was beautiful to watch how, aided only by prayer, in the efficacy of which he had the most child-like confidence, one after another of his difficulties gave way, leaving him not only with an entire and profound reverence for the Word of God, but with his faith in all its great doctrines intensified and strengthened.

It was quite evident to all who came into close contact with him that, during these last years of his life, there was in him a growing tenderness and reverence of spirit. With manifest satisfaction he read and heard the Word of God—as a priest in his own house he maintained the worship of God. How fondly he loved the gates of Zion. What a deep and affectionate interest he took in the welfare and all the work of this congregation. In early life he had shown himself heartily into the formation of the McNab street church, and now with all his powers matured he again, with fresh enthusiasm, took hold of this new effort at church extension, and among his last thoughts and words were his associates in this effort and the church itself. While cherishing the utmost affection and sympathy for all Christian men and Christian movements, he felt a special interest in the church of which he died an honored elder. His money, as well as his talents, were consecrated to the Lord; and with large and hearty liberality, and with a wide catholic interest, he gave for the advancement of the cause of Christ and for the relief of suffering. His life, so beautiful, had a fitting consummation. In all the weakness and suffering of these last weeks of his life his faith held with firm grasp to the rock, or rather the risen Lord, upheld with His powerful hand, and at length he passed away, he departed—went home—his sun set, and left the firmament bright with its radiance. "Who hath ears to hear let him hear." Hear, young men, and learn the beauty and the power of early religion. The only preparation for eternity is a lifelong preparation. It is not only true that without religion you are not prepared to die, but without Christ you are not prepared to live. Hear, ye men of business, and learn that there is a possession which is of more value than all your wealth, more important than all your speculations. Hear, ye office-bearers and members of this church which he loved so well, and give yourselves with a new consecration to the Lord's work. Hear, ye mourning and bereaved ones, be followers of the blessed Lord, and think not so much of this short life as of the eternal life begun. We can only say, as we close, farewell thou man of God; farewell, thou noble Christian merchant—friend, brother; farewell now, till then.

Ministers' Incomes.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—In your last issue I observed a sentiment attributed to me, which I never entertained and could not possibly express. Whether your correspondent was present at last Assembly or not I cannot say, but he has very much mistaken the nature and bearing of my remarks. As to the report of what was said by me I cannot answer, as I never saw any report of my remarks, but it is not fair to make a report the ground of a serious charge. The subject on which I was speaking is one in which I could have no personal interest, further than what my interest in the whole church would lead me to take. And that was one reason why I feel free to speak on a subject that requires to be spoken upon, for many of our esteemed brethren are exceedingly sensitive and reluctant to speak on a matter in which they are personally concerned.

The misunderstanding has arisen from a remark made when urging the formation of a Sustentation Fund. I said: "Our people demanded a learned ministry, that our

church was the only one which systematically and of necessity demanded it, and that it would not be creditable to us as a church, if, with this demand, we felt in our churches which made no such demand, the support of our ministry, for the very training through which our ministers have to pass in fitting them for their work increased their wants, and that as our country grew in material comforts and culture, the discrepancy would continue to be more and more felt, unless something were done to remove it. I said, in making a personal reference, that my intellectual and other requirements were greater than they would have been had I remained a laboring man, destitute of the training which fitted me for the ministry. And passing from the particular to the general position, I further intimated, that as a community advanced—as our country was advancing—its wants became more numerous, on the same principle as had been said, that it takes more to support a civilized man than a savage. Judged the statement was not my own, it was given by an esteemed minister on the floor of the London Synod, when speaking on the overture which was then before us, and from whom I quoted. Being called away suddenly and unexpectedly from a committee to speak, when I had no time to put my thoughts into shape, I may have, through some ambiguity of speech, conveyed to some a wrong impression. But surely no one will imagine that I would harbor the sentiment attributed to me—a sentiment from which my whole nature shrank, and which I take this opportunity of disclaiming.

I think your correspondent mistakes also the tone and temper of our Assembly, when he affirms that there is something like caste, or class feeling in it. So far as my knowledge and experience go, I know of no body of men freer from such a feeling, and of no place where a man will be more honorably dealt with or more likely to get his proper place.

J. THOMPSON.

Affairs in Tecumseh and Clarksville.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—We attended a very pleasant meeting in Clarksville on the 24th June. A Soiree in the afternoon and Social in the evening, to aid in repairing the Presbyterian Church, brought together a large assemblage. Although the severe rain-storm which was so destructive in many places, began some little time before the time for the afternoon meeting, it did not intimidate the good people of Clarksville and vicinity. The attendance was large and the tea was excellent. The Alliston brass band and the Clarksville choir were in attendance, and discouraged such music as would delight the most fastidious. After tea had been served, the pastor, the Rev. James A. McConnell, took the chair, and introduced the Rev. Wm. Fraser, of Bond Head, to deliver the opening speech. Mr. Fraser, in his usual able and happy manner, addressed the audience, dwelling at some length on the lately consummated union of the various branches of the Presbyterian Church in the Dominion. The Rev. Mr. Gee, of the Methodist Church, followed in an eloquent speech, discussing church repairing, building, and church-work in general. The Rev. J. M. McIntyre, of Onabruk, gave an able speech on "Variety," and Rev. Wm. McConnell, of Innisfil, closed with an address on "Will it pay?"

The Social in the evening was quite a success. In addition to speeches by the chairman, Rev. J. A. McConnell, and Rev. Messrs. McIntyre and McConnell, recitations were given in a masterly style by Messrs. Stewart and Sutherland. The proceeds of Soiree and Social amounted to \$32.00.

The Tecumseh charge is in a prosperous condition—pastor and people seem mutually pleased with each other. We have read and heard of several donation parties visiting the manse to give the pastor and his family tangible proofs of their appreciation of his services. Not only has his salary been promptly paid, but it has lately been increased, and in many ways it is evident the Master is approving the labors of this under-shepherd, and making him acceptable and successful in this portion of the vineyard.

May the Lord still more and more prosper His servant, and bless the people of his charge; and may their zeal and liberality spread like leaven, till the benign influence of the Holy Spirit in widening circles, and with increasing power, shall overspread our whole land.

Yours, &c.,

AMICUS.

Statistics.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—It may not be of much importance to notice small errors in statistics which purport to be merely "approximate," but if you think it worth while you might say that the roll of ministers of the Canada Presbyterian Church, as read by me at the Union Meeting in Montreal, on the 15th ult., contained 250 names, not 838 as stated in the letter of "W." in your last issue.

WM. FRASER.

Bond Head, July 1, 1875.

NOTWITHSTANDING the severity of last winter, the grasshoppers have survived it. These destructive insects have appeared in great swarms in Manitoba this Spring, and farmers are fearful of the consequence to their crops. No efficient method of destroying these insects has yet been discovered.

Parrot and People.

Sowing Among the Rocks.

"That no man take thy crown."

A wealthy Christian, who was free with his money but rather chary of his labour, was appointed to look after the poor of a certain district in the division of Church labour for the winter. At the end of a month he reported: "A hard field; all Catholics, who, while they hate us and the Gospel, accept our charity even if they have funds in the bank. I feel that I have been sowing among the rocks, and have lost all faith in the work."

"There was a great deal of hard truth in his words. Let us be as cautious as we will, our money and our labour will frequently be wasted on those who despise us and evade the gospel of love; who covet, while they do not need, our charity; who are hoarding money or giving it to build costly churches. But shall we therefore cease to do good to any? Shall we fold our hands and look quietly on while Satan defies God and builds up his own strong towers? Shall we neglect the needy, because of the wrong-doing of the deceivers among whom they dwell?"

Had this gentleman, who had "lost all faith in his mission work," known the secrets of one poor heart and life "among the rocks," he would have risen from his bed at night and gone with an arm and comfort to a dark, cold room in a house from which he had once turned away in disgust and discouragement.

In a lonely room at the top of this house, there sat at midnight a young mother watching her dying child. She was not the only watcher under that roof which sheltered so much of sin and sorrow. Their were wives watching with trembling hearts and pallid lips for the unsteady step of their husbands on the stairs. Their were mothers listening long and vainly for erring sons and daughters. There were men stealing hours from sleep, drinking and playing and quarrelling. The neighbours who had hearts of women, were wrapt in their own cares; those who had not, were sleeping as soundly as if death were not among them.

There was no light in that lonely room; there was no oil to fill the lamp. There was no fire in the stove, and no coal to make one. The moon in mercy shone in at the window, and lighted the poor mother at her work. The sick child cried, and reached out its thin white hand for milk. But it was frozen in the pail! The woman skimmed off the pearly crystals with her hand, poured the milk into the bottle, and then laid it in her bosom to give it warmth!

When the child had moistened its parched lips it fell into a troubled sleep; and as she watched it the mother prayed, or more properly, she talked to God. She had none else to talk to in this great, strange land; poor lonely heart!

"Oh Lord, God o' my fathers!" she cried, "I was an evil and ungrateful child when I left the love ye gave me in true and faithful hearts, and took up with false love, and forsook my blessed home with one who had no fear o' God afore his eyes. He promised to love, cherish and protect me; but he loves and cherishes only himself, and can't protect even that! Pity the soul o' him, Lord; but take me back to my mother, or shut me up in the grave away from sorrow and sin. Here's the darlin' baby, Father; the only thing that I have to love in this great, strange country; I give it to thee. I could not see it grow up among the wicked, or hear its red lips cursing God! Take it away to yourself, and then hold me up while I bear the punishment o' my sin agin my godly parents. Oh, well they knew that the lad, brought up in a false religion, and havin' no religion at all, would break the heart o' their darlin' child—and so he has—poor sinner! I've been a willful child, Lord, and forsaken thy love for an unworthy one, but thou seest the heart, and knows well that I love thee yet above all, and how my poor head under the rod! I thank thee for the peace that's in my soul, and for my joy in thy blessed will. Take the baby, afore it suffers more, to thine own lovin' arms, and bring the poor sinning father o' it to his senses, that his sin may be forgiven, and his soul saved, and I'll glorify thy name forever, when I'm safe with yourself and the angels. Amen."

God heard this simple prayer for the baby, and took it before the dawning of the day. And the young mother sat in the gray light, tearless beside her dead child, anxious—not as to how her own hunger should be satisfied—but how it should be buried out of her sight; for she was a stranger, and knew not where to go or whom to ask in reference to the solemn service.

And where was the father of the baby; the man who had wooed a virtuous child away from her Christian home? Alas! having broken the laws of the land many times, he had been at length arrested, and was paying the penalties of his crimes. She was more than alone, for she was shunned by her neighbors, even by those no better than he.

There were doubtless women in that great house who begged money and bread, and stored their earnings in the bank, or sunk them in great costly churches, but she was not one of them. She had neither fire nor light, nor food for herself, nor a coffin, nor a grave, for her child. Was there ever a case of more helpless and hopeless poverty and woe than hers.

As the sun rose and the people in the house began to stir, it was whispered that the child was dead. Women looked in and spoke a pitying word, and children came to gaze in wonder on the great mystery. One woman said, "The city will bury it for you;" another, with her hands on her lips, sighed, "That's the only job that the poor gets done for 'em with a good will and no grumblin'."

But the poor mother did not know where to find the city, nor of whom to ask this bitter charity. She sat as still as if made of marble, so overcome with weariness and want as hardly to realize the work before her.

By and by a woman with her heart

full of love for the sorrowful came to the house on an errand connected with her work; and a child on the stairway said to her, by way of telling news: "There's a dead baby up stairs."

This poor woman knew in her soul what was involved in these few words—that some poor mother's heart, whether a pure one or not, was in anguish. So, with the memory of a dear little dead face in her heart, she turned her steps, and with the little girl for a guide, soon stood before the childless mother.

She laid her hand upon her shoulder, and said in a tender voice: "Poor woman! I know how to pity you. I buried my only child long ago, and would have been alone ever since only for the presence of Christ. He can pity and help you, as he did me." Then the tears started from the burning eyes of the poor stranger, who, grasping her visitor's hand, kissed it, and cried: "Oh! do you know Christ? Sit down and talk to me about Him; before my heart breaks."

The mourner had found a friend indeed—a poor labouring woman, it is true, but one who had not "lost faith" in Christian work, even though much of it was among the rocks.

Having heard the poor mother's sad story, she returned to her tidy little home, in a better tenement house near by, made toast and tea, sent in a basket of coal and kindlings, and returned to comfort the stranger. She went as she had often done for other bereaved mothers, and made arrangements for the funeral—not this time from the bare attic, but from her own cheerful room. This done, she came back, dressed the pale baby in its little blue slip, put the poor place in order, left a dollar for the last week's rent; and then, ordering the few things there sent to her, she wrapped the little sleeper in a shawl and took it and its weeping mother to her home.

Think of this, Christian women, who never toil with your needle for a necessary dollar; who have fine homes, plenty of leisure and every luxury! Did every one of you, since bearing the name of Christ, do as much as this to lift the lead of anguish from one human heart? Well may we, born to an easier lot, bow our heads in shame before such a labourer in Christ's vineyard as was this woman.

This humble worker was the messenger of pardon and peace from the wounded Saviour to His wandering child. She fed her, she clothed her, she sheltered her; she brought her out of a dark spiritual prison, and she was rewarded in her soul, even here, by the words of him who never speaks in vain: "Ye did it unto me."

Through the efforts of this noble woman the poor stranger, who had no longer anything to hope for from her convict husband, and who could no longer influence him for good, was returned to her father's cot, where she was received with full forgiveness and wild tokens of joy. She had taken "the crown" of the man who had lost faith in his work.—The Congregationalist.

Messrs. Moody and Sankey.

The ministers who have recently taken part in the revival movement in the northern and western districts of the metropolis, and who have rendered good service in the inquiry rooms, are now gathering in the harvest and reaping the just reward of their labours. In nearly all their churches at the prayer meetings and other services there are fair congregations, where before there used to be very partial attendances. A very large number of professors of religion have been brought together who before were isolated and lost among the struggling masses, and whose affection for religion and piety were being trampled down in the great rush for wealth. Now, however, that they have been brought together, many bonds of union and good fellowship have been created, and many are assisting each other in doing something to reform and improve those in the various circles in which they move. The improvement is seen most markedly among the working classes, very many of whom are now doing their best as Christian helpers in the cause. There is extreme regret both in the northern districts and at the West End that the labours of Messrs. Moody and Sankey are now lost to those places. All prejudice against the revivalists seem fast dying out. Mr. Moody recently said that when they first came to London there were men who wrote against them, and used the press to insert extracts of the increase of alleged cases of religious mania and alleged madness in towns they had previously visited. He had also been a great deal maligned. There was one thing he asked in common fairness, and that was that people would not speak of him by hearsay, but just speak of him as they found him, and if they did that there would not be so much evil talk.

The services at the Victoria Theatre continue to be very fully attended, and Major Cole, of Chicago, has become quite a favourite with the poorer class of people who frequent the services there. The great feature in the meetings at this place is, that the persons who attend seem without the slightest idea of religion, and are utterly ignorant of the Bible history. A great deal of good is being done by the children's services, which Major Cole has a special aptitude for, and he has hit upon a happy expedient of showing practical kindness. At some of these children's services as many as 5000 plants, such as geraniums, verbenas, and roses are provided, and each child is presented with one. These flowers and little kindnesses are sent into homes and into many a dingy crowded attic where neither flowers nor kindness have ever been before.

Last Sabbath closed the services by Messrs. Moody and Sankey in the Bow Road Hall, and the entire services were closed on Tuesday. On Sabbath there were four services held—namely, a prayer meeting in the early morning, a service for Christian Workers later on, an afternoon service for Women, and an evening service for Men. Admission to the two last was by ticket. The first and second were well attended; the latter were thronged, the neighbourhood of the hall, from two to

eight p.m., almost without cessation, exhibiting a continuous stream of people flowing right and left of the building to its various entrances. Services were commenced on Sabbath at the Duke of Wellington's Riding School, Knightsbridge, and these will be repeated every Sunday during this and the ensuing month, when Gospel addresses will be given by the Earl of Caven, Lord Ralstock, Mr. V. Blackwood, and Mr. Henry Varley.

On Tuesday night Messrs. Moody and Sankey bade farewell to the East-end of London, where, since Monday, the 5th of April, with a few intermissions, they had preached and sung daily to audiences varying in numbers from 2000 to 15,000 persons. These services were held in Bow Road Hall on Tuesday—the midday prayer meeting, a special afternoon service and the usual evening service, and, except for a short time in the afternoon, it may be said the building was not empty from morning till night. No sooner was one audience dismissed than another came to take its place, and, had the space permitted, it is probable half as many people again would have heard the closing services. Mr. Moody intimated that arrangements were to be made for continuing the Bow Road Hall evening services, with the help of well-known metropolitan and provincial preachers, and now and then the Jubilee Singers.

The new Hall in Camberwell, which has been named Waterloo Hall, was opened on Thursday afternoon, when the first service was held. There were about 700 present. A service was held in the evening. The Rev. C. H. Spurgeon, and the Rev. Mr. Aitken, Liverpool, gave addresses.

The South London Local Committee having felt very strongly that greater care should be taken in admitting workers into the inquiry room, having asked Mr. Moody to refrain from giving any general invitations to Christians to go and assist in the after meetings; and at a meeting of the committee, Rev. G. K. Findl reported that Mr. Moody had agreed to do so, upon condition that the Local Committee were willing and able to undertake the entire charge of the work in the inquiry room. This announcement was received with great satisfaction, and it was unanimously resolved—"That the members of this General Committee, during the continuance of Messrs. Moody and Sankey's services in the Waterloo Hall, engage to assist in the inquiry room not fewer than two evenings a week, and to procure one or two suitable ladies and gentlemen to take part in the same work; also to render as far as possible such assistance in the afternoon as may be required."

We understand that Mr. Moody has secured his passage, and will leave this country early next month.

Dr. Cumming, Crown Court, recently alluding to Messrs. Moody and Sankey, said he had been informed that Mr. Moody was about to leave London. He had done a work unprecedented for eighteen centuries. Having read the observations on prophecy which had been made by Mr. Moody on a previous Sunday evening, he said that he had been much struck with the coincidence between Mr. Moody's and his own teaching on the subject of prophecy, and he intended to devote two or three coming Sunday evenings to considering the substance of Mr. Moody's teaching on the point, and to lecturing on "Mr. Moody and his place in prophecy." Mr. Moody occupied a prominent place in the fulfilment of prophecy as he announced to thousands who had attended his services. The very fulfilments pointed out by Mr. Moody were identical with those set forth by himself in Exeter Hall to the people some years since. Though on that occasion he had received ridicule and sarcasm, yet it was admitted at the moment he was speaking that the events pointed out by him were rapidly coming to pass. They were on the verge of stupendous issues, and these were all indications that Christ's second advent was imminent.—Review.

The Power of Faith.

It was the faith of Moses that made him despise the riches of Egypt; the faith of Joshua that made him valiant; the faith of Joseph that made him chaste; Abraham's faith made him obedient; Mary Magdalene's faith made her penitent; and the faith of St. Paul made him travel so far and suffer so much till he became a prodigy both by zeal and patience. Faith is a catholicism, and cures all the distemperatures of the soul; "It overcomes the world" (saith St. John); "It works righteousness" (saith St. Paul); "It purifies the heart" (saith St. Peter); "It works miracles" (saith our blessed Saviour); miracles in grace always, as it did miracles in nature at its first publication; and whatsoever is good, if it be a grace, it is an act of faith; if it be a reward, it is the fruit of faith; so that as all the actions of man are but the productions of the soul, so are all the actions of the new man the effects of faith. For faith is the life of Christianity, and a good life is the life of faith.—Jeremy Taylor.

Dr. McCosh.

A recent number of the Leisure Hour, says the Belfast Witness, contains a lengthened biographical sketch of our former fellow-townsmen, Dr. McCosh. He was born, we are told, in 1811, in Ayrshire, on the classic banks of the Doon. His ancestors for generations back were respectable farmers, strongly attached to the Presbyterian Church, and true to the good cause in troublous times. Mr. McCosh was educated at the parish school, whence, at the age of thirteen, he proceeded to Glasgow University. Here he studied five years, and here his philosophical genius first showed itself. By and by he proceeded to Edinburgh, where he studied under Chalmers and Welsh. In 1835 he was licensed to preach the gospel by a Presbytery of the Established Church of Scotland, and in the same year was elected to the Abbey Church of Arbroath. From the first, he attached himself to the Evangelical party of the Church, and for the three years, during which he remained at Arbroath, he laboured hard in its service, in conjunction with such men as Guthrie, laen minister of the neighboring parish of Arbroath. In

1838, he was appointed minister of Brechin, in Forfarshire. Here he had a very large congregation, the communicants on the roll numbering 1,400. Both in Arbroath and Brechin he was known as a minister of great zeal and faithfulness, being especially distinguished for his attention to the young. In 1848, when the Disruption rent the Church of Scotland in twain, he cast in his lot with the Free Church, and during the early years of its existence he labored very earnestly in its behalf, going as a deputy to England to raise funds, and in other ways advancing its cause. In 1850 the "Method of the Divine Government" appeared, and soon brought its author into favorable notice. Its early success was largely promoted by Hugh Miller's review of it in the columns of our Scottish newspaper—The Witness. In 1851 Dr. McCosh was appointed to the chair of Logic and Metaphysics in Queen's College, Belfast. His career here will never be forgotten by the students who had the good fortune to study under him. After residing sixteen years among us—years during which he lent his cordial aid to every philanthropic project which commended itself to his mind, and won the esteem of all classes—he was appointed in 1868 to the Principship of the College of New Jersey, to the great loss of Ulster, but to the unspeakable gain of our transatlantic cousins.

Power of a Hymn.

"Must Jesus bear the cross alone?"

Let me relate the tender tale this hymn will never fail to call to mind. Visiting in an adjoining State, a few years since, I listened to a sermon from a young student, who, in his great self-depreciation and outspoken yearnings for holiness himself, as well as power to present its claims to others, never dreamed that he was sowing the seeds of an awakening in a far distant town! Earnest, almost frenzied, in the grasping of his hand to the impenitent, striving to reach every heart present with the appeal, "Come, come to Jesus now, while there is room!" the rush that succeeded his impressive words was broken only by the voice of the speaker repeating half to himself, (as if unconsciously of the presence of many listeners):

"Must Jesus bear the cross alone,
And all the world go free?"

But O! the triumphant emerging from the "show of the cross," to the claiming of the reward, as he exclaimed after the lines—

"The consecrated cross I'll bear
Till death shall set me free!
And then go home, my crown to wear,
For there's a crown for me!"

Prophetic word! The cross he had borne for his sister's sake, long and patiently, (as those knew who know his private life,) was to be exchanged for a crown indeed; for death came that week and set him free! Truly, the words of eternal life had come to us from one almost within the gates! His appeal was carried to the class who had never before heard his name, and one thoughtful young girl receiving the message as from heaven, went home, and with penitential tears looked herself into her room, resolving not to come forth until she came as a redeemed soul. Her glowing face revealed the happy story before she could tell it herself, through her tears, at the prayer-meeting that evening. Her conversion was, through God's blessing, the means of many others.—Congregationalist.

A Minister at Shrewsbury.

In the latter part of the last century, a Christian minister at Shrewsbury was brought to the closing scenes of his life. He had long grieved over his apparent uselessness in the Church of Christ, and when seized with his last illness this regret was considerably increased. The thought planted thorns in his pillow, and embittered his dying moments. At this very period, two persons, entirely unacquainted with the feelings of the departing minister, applied for communion with the church he had long served, and attributed their conversion to God to his labors. A friend immediately hastened to communicate the intelligence to the venerable man, who listened to the statement with holy joy beaming in his countenance; and then, gathering up his feet into the bed, adopted the language of Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," and closed his eyes forever on earthly objects.—Christian Treasury.

A Story with a Moral.

There was once a lady who was an officer in a Woman's Christian Association. At the regular annual meeting she always came out with her written report. In it she bemoaned beautifully her own past short comings. With tears in her eyes, and pathos in her tones, she told us how differently she was resolved to live in the future, and how much more efficient as an officer she was determined to be. We listened, open-mouthed, while she declared poetically:

"I'll waste no more in idle dreams my life, my soul away;
I wake to know my better self, I wake to watch and pray;
Thought, feeling, time, on idols vain I've lavished all too long;
Henceforth to nobler purposes I pledge myself, my song."

The rest of us, mere commonplace women, who had not risen to such lofty heights of resolution, looked at her in admiration, and as she walked among us we held aside our garments that her spotless robes might not suffer by contact with them. But what did she go and do about it? The society went on with the prosaic work of feeding, clothing, and teaching the poor, rescuing the tempted and fallen, finding homes for the friendless, and all the rest of its appropriate duties, but our officer never once came down from her serene heights to mingle with us till the next annual meeting, when she burst full-berbed upon the scene, radiant in all the glory of a brand-new set of resolutions, more poetically pathetic than the last. After a few years we learned how much they were good for. I think we elected a new officer.—Advocate.

Random Readings.

THERE is no lottery in the gospel. A HUMBLE man has no catalogue of little sins.

Men who never do wrong seldom do any thing.

VALUE a good conscience more than the praise of men.

The children of God are often augmentatively wronged and spiritually right.

He never yet put out a dim candle that was lighted at the Sun of Righteousness.—Charnock.

REMEMBER, there are no difficulties with God! My family, my position, my peculiar temptations—a secret Atheism!

PERHAPS there is not a more costly gift of God to man than human sympathy; yet there are a thousand fine springs that man's hand cannot touch.

SEEN in the light of God's love, sins be come so small. So different from He who things, who looks at them by adoption's night, in a near walk with God.

God has fixed upon the earth two gates which lead to heaven. He has placed them at the two extremities of life—one at its beginning, the other at its end. The first is that of innocency, the second that of repentance.—Saint Pierre.

ONE may live as a conqueror, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations between the creature and creator.—Webster.

WHAT father does not like his child to say "Abba?" what father would like his child to stand before him as a servant? what father does not like to hear from his child the confidence of a child? Is it not then for the glory of God that his spirit of adoption should be sought?

I HAVE seen such sin in the church that I have often been brought by it to a sickly state of mind. But when I have turned to the world, I have seen sin working there in such measures and forms that I have turned back again to the church, with more wisdom of mind and more affection to it. I see sin, however, nowhere put in such an odious appearance as in the church.

If Tyndall, Huxley, Darwin, Draper, &c., are not atheists, as some over-caudid religionists are fond of asserting, their theism is certainly an infinitesimal quantity, not worth disputing about. It is merely giving the name God to an eternal, unoriginated force, to a law that never had a lawgiver, or to a series of sequences that might have been anything else, and still called law, had things got into any other train.—Taylor Lewis.

The essence of true nobility is the neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a flower.

Good, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flower or fruitful tree falling by the wayside, borne by some bird afar, haply thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

AROUS not with a man whom you know to be of an obstinate temperament, for when he is once contradicted his mind is barred against all light and information; argument, though ever so well grounded, provokes him, and makes him even afraid to be convinced of the truth.

The happiness of our lives depends, in great part, on the character of our surroundings. We have friends, money, good position, prospering circumstances, and there is, literally, nothing to trouble us. The friends may be fickle and turn into enemies, the riches make themselves wings and fly away, and all that was fortunate may be driven off. What then shall we do? Where then shall we find repose? Jesus tells the weary and heavy laden that in Him they can find rest. This we know, if we reach it, must be superior to all the joys of life, and, hence, far more than a compensation for all its losses.

How few persons have what is called a real symmetry of character. It seems as if every one ran to some mania or other, some extreme; rode some hobby; nourished some pet scheme. If anything can awaken one's admiration more than aught else, in the study of Christ as a man, it is that he was perfect as respects a well-balanced mind and will, in fact in his whole character. It was complete equipoise, and it is just here we are to strive to imitate him in our lives. A man is truly great that can attain to such a height of character.

Men do well to watch and fight against obvious and sounding sins. They are numerous. They are on every hand. They are dangerous. They are armed and are desperate. They swarm the ways of life. Not one vice, not one crime, not one temptation, and not one sin of which the word of God warns us, is to be lightly esteemed. They are to be watched, and, in armor, we are to be proof against them. But these are not our only dangers. Tens of thousands of men perish, not by the lion-like stroke of temptation, but by the insidious bite of the hidden serpent; not with roar and strength, but with subtle poison. More men are moth-eaten than lion-eaten in life. And it behooves us, at times, to give heed to these dangers of invisible and insidious little enemies.

The most common and most serious failures in life originate in a want of respect for little duties. While wondering for what particular service Providence designed us, and looking abroad in search of that, the small and prosaic duties lying all about us are neglected and ignored. That was a wise remark that a certain teacher made to his pupils: "Many men are troubled about what God meant them to do; but young gentlemen, my experience teaches me that God means very few of us to do anything in particular." Our lives will be the sum of numberless small duties, and will be successful or unsuccessful, noble or ignoble, in proportion as we are true or untrue to these.

Our Young Folks.

Jesus Only.

"And when the voice was past, Jesus was found alone." - St. Luke ix. 36.
The vision faded away;
The brilliant radiance from heaven is gone;
The angel visitants no longer stay,
Silent the Voice - Jesus is found alone.
In strange and sad amazement
The three disciples watch, with longing gaze,
While the cloud-chariot poars beyond their gaze;
Yes, these must go - He only will remain.

"Oh, linger, leave us not,
Celestial Brothers! heaven has seemed so near
While ye were with us - earth was all forgot!"
See they have vanished; He alone is here.

"He only - He, our own,
Our loving Lord, is ever at our side.
What though the messengers of heaven are gone!
Let all depart, if He may still abide!"

Such surely was their thought
Who stood beside Him on that wondrous eve.
So would we feel; Jesus, forsake us not,
When those unutterably dear must leave!

For all their priceless love,
All the deep joy their presence could impart,
Foretaste together of the bliss above,
We thank Thee, Lord, though with a breaking heart!

Nor murmur we to-day
That he who gave should claim his own again;
Long from their native heaven they could not stay,
The servants go, - the Master will remain.

Jesus is found alone -
Enough for blessedness in earth or heaven!
Yet to our weakness hath His love made known,
More than Himself shall in the end be given.

"Not lost, but gone before,"
Are our beloved ones; the faithful Word
Tells of a meeting-place to part no more;
So shall we be forever with the Lord!"

Greenland's Icy Mountains.

Our young friends will be pleased to read something about Greenland and the beginning of missions there: "Whales and seals abound, the latter are the principal food of the natives, who are clever in catching them. The bears are more clever still, for Mr. Bruin shows far more wit in his own northern home than he does in his little wet yard in the Zoological Gardens in London.
He knows that the seal constructs its habitation under the surface of the ice, and that in this cold nest, which is called an 'igloo,' the young seal passes its infancy. With his keen scent, the bear soon finds out a seal's nursery, and then going a little way backward, he makes a great spring, and comes down with such a weight on the roof of the 'igloo,' or seal's nest, that he crushes it, and immediately seizes the young seal with his paw. But he is too cunning to eat it at once. He knows that where a baby is, there is generally a mamma, and that if baby cries, mamma soon comes. So holding the young seal by its flipper, he allows it to flounder about till the mother approaches, then he slyly draws the young one on and on till the old one is within reach, when he seizes her with the other paw, and thus captures both! If the bear wants to vary his dinner, and have a walrus instead of a seal, he adopts another plan. He knows where they sit on the rocks to sun themselves sometimes; so he perceives himself aloft, watches his opportunity, and when one of them has placed himself in a convenient position for the purpose, Bruin lifts a large piece of rock, and with astonishing accuracy, throws it down on the animal's head.

"But though a visit to these regions may not be without its peculiar pleasures, and though God has provided even there, where little will grow, food for man and beast, yet few, very, very few, would be willing to take up their abode in these dark, dreary, barren, ice-bound, ice-cold regions; willing to spend their lives there, not for fun, but for the sake of doing good to others for Jesus' sake.

"Ever since Queen Elizabeth's days, when the gallant Martin Frobisher first passed the straits that bear his name, voyages of discovery have been made up in these Northern Polar seas. As to the people living there, Frobisher only spoke of them as 'savage people like to Tartars, having black hair, broad faces, and flattened noses.' He gives a poor account of them. He says he found both Indians and men void of all civility; they live upon raw fleas of wilde beasts which they take by hunting, they eat also raw herbs like brute beasts. Their houses are covered with whale skins; it is their most bitter cold. They learn their houndes (dogs) to bear the yoke, and draw upon the ice all things necessary. Their weapons are bows, arrows, and slings. They have great store of hartes, (reindeer) and as the countrie is barren, so are the inhabitants stupid and blockish, slow and dull, and without any spirit or understanding. The men are stout hunters, and above all cunning fowlers; they use a kinde of boat made of skins, therein only one man can sit, who hath no oar of any oare but one; in the right hand he holdeth an instrument wherewith he shooteth birds."

But after his days, some Christian men, the Moravians, remembering that these people must have souls as well as

other people, received to plant a mission among them, and with great difficulty and self-denial did so. In the summer of 1738 (what sovereign was reigning in England then?) Kajarnak, a Greenlander, became the first convert to Christianity from these icy regions. He had been hearing the account of the crucifixion read, and Mr. Beck, the missionary, had been explaining that those sufferings of the dear Son of God were for us, for our sakes, that we might be saved, when Kajarnak, suddenly stepped up to the table, said aloud and earnestly, "How was that? Tell me all that once more; I too want to be saved!" And he was saved! and he preached the glad tidings to his countrymen, and many were saved.

In 1770 the Moravians planted missions on the opposite coast of Labrador. (Look at these places on our map, dear children.) They named the first Habron and there, before many years had passed, they gathered together thirteen hundred skin-clad Esquimaux, many of whom became real children of God under their teaching." - Missionary Advocate.

Trades of Animals.

Bees are geometicians; the cells are so constructed, as with the least quantity of material, to have the largest sized spaces and least possible loss of interstice. The mole is a meteorologist. The bird called the nine-killer is an arithmetician; also the crow, the wild turkey, and some other birds. The torpedo, the ray, and the electric eel are electricians. Nautilus is a navigator; he raises and lowers his sails, casts and weighs anchors, and performs other nautical acts. Whole tribes of birds are musicians.

The beaver is an architect, builder and wood cutter; he cuts down trees, and erects houses and dams. The marmot is a civil engineer; he not only builds houses, but constructs aqueducts and drains to keep them dry. The white ants maintain a regular army of soldiers. Wasps are paper manufacturers. Caterpillars are silk spinners. The squirrel is a ferryman; with a chip, or a piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals, and many others, are hunters. The ants have regular day-laborers. The monkey is a rope-dancer." - Congregationalist.

In Demand.

One day Tommy had been asked to do several "chorees" about the house. He was wanted to bring in wood, hunt eggs, run errands, etc. He grew tired of it at last, and upon some new request he said, I think impatiently, half jokingly, "Well, I think here's a boy that's in pretty good demand to-day!"

"Good articles are always in demand," replied one who heard him.
"O! yes, I s'pose so!" said Tommy, as he marched off to do his favor also, evidently thinking it was a little tiresome. The "demand" seemed to press a little hardly upon the "supply."

Yes, Tommy, "good articles are always in demand." This is true the world over. People like to choose the best they can find, not only the best things, but the best men. Good lawyers, good doctors, good teachers, good merchants, good mechanics, good farmers, good editors, good preachers, will all find that the great world has plenty for them to do. They are in demand.

But worthless things have poor sale. They may go a-begging. Men don't want them. The lazy, the dissolving, and the careless are not often asked to do much when better hands may be had.
If you would succeed in life and be counted a useful member of society, then strive to be obliging, helpful, and careful. Learn to do with your might what your hand finds to do. And this must be done not merely for the sake of being praised or receiving ready pay, but because it is right, and manly, and Christ-like. Do it bravely and heartily, as to the Lord and not unto men." Men will often be thankful, but the Lord's reward is sure. The pay will be all right at just the right time; God will remember all.

He who serves most shall be accounted greatest. But only he who loves men can serve much, without growing weary and "giving up." But if we love Christ, we shall be strong to do all duties and endure all things. - Era.

"Good Enough for Home."

"Why do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded, old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"O, any thing is good enough for home!" said Lydia, hastily pinning on a soiled collar, and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"O, never mind; it's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and cuffs; but now that she was back again among her brothers and sisters, and with her parents, she seemed to think any thing would answer, and went about untidy and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress; she seemed to think that courtesy and kindness were too expensive for home wear, and that any thing was good enough for home.

There are too many people who, like Lydia, seem to think that any thing will do for home. Young men who are polite and pleasant in outside society are rude to their mothers, and snarl at their sisters; and girls who, among strangers, are all gaiety and animation, never make an exception to please their own family.

It is a wretched way to turn aiv the smooth side to the world, and the roughest and coarsest to one's nearest and dearest friends. - Child's Observer.

Sabbath School Teacher.

LESSON XXIX.

JESUS AT THE MARRIAGE

COVENANT TO MEMORY, VER. 2 & 4.
PARALLEL PASSAGES. - John vi. 11; 2 Kings iv. 1-7.
SCRIPTURE READINGS. - With v. 1, read Matt. ix. 12; with v. 2, Heb. xii. 4; with vs. 5, 6, Mark vii. 3, 4; with v. 7, John xi. 30; with v. 8, Matt. vii. 4; with vs. 9, 10, 12, John i. 14, and John ii. 2.

GOLDEN TEXT. - This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him. - John ii. 11.

CENTRAL TRUTH. - Jesus is Lord of all.

This lesson has an interest of its own from its being the first recorded miracle of our Lord (v. 11); from its occurring at a marriage, from its showing such a lovely side of our Lord's character; from its picture of manners and customs very like ours, and from its kindly sympathy with the home. May it have, as the scholars study it, the same effect as on the first disciples. - They believed on Him!

V. 1. Legends and accounts of false miracles are often uncertain and shifting as to time and place. Not so this. The date of the marriage (feast, that is), is fixed, "the third day" after the conversation with Nathanael. John marks time accurately here. The place is fixed, Cana, Nathanael's home (John xxi. 2). This pure and guileless man may have been the means of bringing Jesus to the marriage. It is placed by travelers variously from six to nine miles from Nazareth. (There is reason, from comparing Mark iii. 18; vi. 3, and John xix. 25, to think that the sister of Mary, our Lord's mother, who was wife of Alphaeus of Cleophas, lived at Cana. This would explain the presence of the mother of Jesus and the incidents of vs. 3 and 5.) It is to be noted that Joseph is no more mentioned. Superstition has, notwithstanding, led men to pray to him, as well as to the Virgin.

V. 2. This marriage feast is notable not from the rank of other circumstances connected with the parties, for they are unnamed, but from the guests - Jesus of Nazareth, who was called (invited) on His mother's account, and on His account, the five disciples mentioned in John i. All fables as to the bridegroom being John, and his leaving his bride to follow Christ arise from the desire to magnify celibacy, as if it were holier than wedded life. Christ's presence does not imply this. He promoted the highest holiness and countenanced happiness and not gloom for gloom's sake. He did not "forbid to marry" (1 Tim. iv. 3) nor did his presence make marriage a sacrament any more than it made a feast or a funeral. Nor are sacraments less holy than common life. Our Lord's presence shows that His disciples may go to such scenes of natural joy as a marriage. It says nothing as to artificial occasions.

V. 3. The occasion of the miracle was the failure of wine. Perhaps Christ's disciples were unexpected till the time of the feast. It may have lasted for some time (Judges xiv. 10-18), and had many guests (Matt. xxii. 2). The hint is given in the most concise words, "No wine," somewhat suggesting departure to spare the feelings of the host, or some remark that would turn attention from the circumstance. But most likely, the mother of our Lord spoke from a fine instinct, an impression made by all that had occurred, all he had been, all that had been said of Him, that he could help, and would manifest his glory.

Her request of her own motion while here on earth, is no warrant for our asking her intercession now that she is in heaven. Our asking it implies our belief that she can hear all, which is the exclusive honour of the Lord (Ps. lxxv. 2). If anything is taught at all on the subject, the Lord's reply discourages such hopes. We can ask the prayers of living saints; we have no warrant in Scripture for asking those of the departed.

V. 4. The Lord's reply is not harsh or rude. (Proved by John xix. 26). But the language was as much as to say, "I now enter on my public work, and only obey my Father which is in heaven; I am not to be directed by human wisdom." "What to me and thee?" - or "What have we in common?" "My ways are not your ways," &c. See Matt. viii. 29, and Mark i. 24. "Mine hour - which I am to choose," "is not yet come" for working.

V. 5. Nothing can be more beautiful than (1) her meek and gentle temper. Not a word of reply. Her confidence in him is not impaired; for note, (2) her direction, good for all men, in all times, "whatsoever," &c. While we give no religious homage to "the Virgin Mary" herself, we gladly regard her with love and deepest interest.

V. 6. By the time John has written his gospel, he could count on many Gentile readers who would not easily see the occasion for six large "waterpots," unless the Jewish custom about ceremonial washing were known (see Scripture readings). The size of the "waterpots" is very uncertain, as "firkins" are not well defined measures.

V. 7. The Lord's command, like all the details of the miracle, forbade the idea of preparation or of deception. The vessels were there for a distinct purpose. They were to be filled with water. It would surprise all to pour in anything else. They were to be filled "up to the brim," no room for adding anything.

V. 8, 9. The drawing out was instant, no time for devices or mixtures; and no deception about the quality, for the "governor of the feast," or appointed president, according to custom announced on it. The Greeks and Romans also had this usage, employing the like name. He knew nothing of the water poured in and it's wise drawn out. Hence his natural surprise. His senses (he "tasted") are treated as good evidence of the reality of a miracle, and are so everywhere, with "leaves and fishes," &c.; and with sacramental wine.

as to the meaning of the ruler's words. Notice, he is not speaking of what had happened there, but of the usual method. He is not saying that any one was "drunk," but "when men had drunk enough." Nor, on the other hand, is it wise to argue about the quality, or to make a rule about the use of wine, one way or other, as if feeling total abstinence, out of this miracle. It has no direct relation to this great question. One may think it right and momentous (as the writer does), to forego the use of wine on other grounds altogether, than the *interlocutory* sentences of using it.

V. 11. This, his first miracle before men (his first different), shows His glory, in the nature and qualities He possessed, and confirmed the faith of the disciples in Him as the Messiah.

I. This miracle gives *stronger hints*, such as *implicit obedience to Christ* (v. 5); our right and our duty in many things - we can fill the waterpots though he only can change the water into wine; the world's service, best at first, God's best at last; the gospel is joy-bringing; Moses changed water into blood, Jesus into wine.

II. It supplies *arguments* against asceticism, or the shutting out of one's self from happiness and enjoyment, for the merit of privation; against any creature being invoked to mediate with Christ for us; against marriage being an inferior condition, and in proof that miracles were meant to be proofs of a supernatural person and power.

III. It teaches *lessons*. Jesus approves of innocent enjoyments. He will give his presence still to the happy occasions of men's lives. What is sinful, or leads thereto, we are to shun. What is innocent and happy our religion approves. No absolute rule can be laid down for each person as to special occasions. All will be well, if we go as Christ did; kind, wise, holy, doing God's will. All our wants this same Jesus can and will supply, if we only place ourselves in his hand. He will withhold no good thing.

There are three forms in which this miracle has been poetically described, and of which the memory easily takes hold.

"At dead of night, when all was hushed,
The water saw its Lord and blushed."
or
"The modest water owned the power divine,
Confessed the God and blushed itself to wine."
or
"The modest water saw its Lord and blushed."
SUGGESTIVE TOPICS.

The teacher may raise questions as to the nature and use of miracles (v. 11) - how they effect their purpose - the first of our Lord's before men - the time - the place - the probable connection of Jesus with the parties - the presence of his mother - her conduct accounted for - why Jesus there - why his disciples - use of waterpots - why mentioned - the hint to Christ - how it was met - proof no rudeness in the reply - the lesson to us - the example set by the mother of our Lord - her suggestive words - proof that no collusion (or "collusion") existed - total them - the points suggested - the arguments supplied - the lessons taught by this miracle.

Pluck.

The hopelessness of any one's accomplishing anything without pluck is illustrated by an old East Indian fable. A mouse that dwelt near the abode of a great magician was kept in such constant distress by its fear of a cat, that the magician, taking pity on it, turned it into a cat itself. Immediately it began to suffer from its fear of a dog, so the magician turned it into a dog. Then it began to suffer from fear of a tiger, and the magician turned it into a tiger. Then it began to suffer from its fear of hunters, and the magician, in disgust, said, "Be a mouse again. As you have only the heart of a mouse, it is impossible to help you by giving you the body of a nobler animal." And the poor creature again became a mouse.

The Influence of Reading.

If I were to pray for a taste which would stand me in stead under every variety of circumstances and be a source of happiness and cheerfulness to me through my life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading. I speak of it, of course, only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principle; but as a taste, an instrument, and as a source of pleasurable gratification. Give a man this taste and the means of gratifying it, and you can hardly fail of making him a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history - with the wisest, the wittiest - with the tenderest, the bravest, and the purest characters that have adorned humanity. You make him a denizen of all nations - a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and a better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best bred and the best informed men have talked and conducted themselves in their intercourse with each other. There is a gentle but perfectly irresistible coercion in the habit of reading, well directed over the whole tenor of a man's character and conduct, which is not less effectual because it works insensibly, and because it is really the last thing he dreams of. - St. John Marsh.

LADY BURDETT COURTIS is establishing the reputation of a generous patron of artists. William Bradford painted a picture for the Barmose, for which he asked of her 800 guineas, and received 1,000.

Miscellaneous.

A young boy below Fredericton, a son of Mr. James Gibson, about 8 years old, was drowned by falling on a rock, while fishing.

The excavations undertaken by Sir George Alexander, for the purpose of recovering the obelisk which is known to be buried close to Cleopatra's Needle, in Egypt, have been connected with Khedive having authorized the explorer to enter the mouth of the Red Sea, should he succeed in reaching it, and in his last means to carry it over.

The *Blomfield-Zentgraf* antiquaries that the recent excavations near the old Populum, at Athens, have brought to light the foundations of a house belonging to the name of Mithradates, in which were found six silver crowns of the same age, some of which are of great value and unique in character. At Aquilum, interesting descriptions have also been rewarding the zeal of explorers; and, according to recent reports, the foundation walls of a edifice of colossal dimensions have been traced.

At a public dinner, last week, in London, given the other day to Sir George Bowen, Governor of Victoria, the guest told an amusing story, illustrating the rapid growth of revenue in Queen'sland, of which he was at one time Governor. When he first went there, he found 73d in the Treasury at Brisbane, and a Chief who broke into the Treasury on the same night, fancying that assets had been brought from England by the new Governor, carried off that 73d. When Sir George Bowen left, the revenue exceeded £700,000 annually, and is now upwards of £1,000,000.

A sale of Dore's drawings and water-colour pictures in Paris, has brought to light the fact that very few of his drawings exist. His illustrations have been executed directly on wood, and have been destroyed in the process of engraving and printing. It is said that, besides the work offered at the sale, there are not fifty drawings of his in existence.

Mr. HENRY BLACKBURN'S "Academy Notes" on the present Royal Exhibition, have been published abroad, with forty illustrations of the principal pictures.

Messrs. JAS. R. OSGOOD & Co., will soon have occasion to add a new volume to the Baedeker guide-books, of which they are the American publishers. This is a "Hand-book for Palestine," and will be the work of their Baedeker himself, assisted by some eminent German travellers and Orientalists who have lately been exploring the country.

A special dispatch from Rye Beach, N. H., of the 10th, announces the completion of the laying of the shore connection of the Direct Cable. The telegraphers connected with the enterprise say that the new cable is one of the best that has been laid, and will transmit an average of 20 words a minute.

Tennyson's new Dramatic Poem, "Queen Mary," is published. The *Times*, in a review of the book, declares there is more true fire in this drama, than in anything which has appeared since Shakespeare's time. - A letter from Mexico states that a woman lately died at Morelia, at the age of 132 years. Two hundred of her nearest relations attended the funeral, among whom were two sons of 90 and 100 years old. - Senator Cochrane had a sale of some of his fine cattle, in Toronto, last week. A heifer 7 months old, realized the sum of \$18,000. - The income of the London Art Union last year was £19,000. - A letter from Jerusalem mentions the remarkable fact of a great snow-storm in that city on the 26th of March, accompanied by lightning and thunder. On the morning of the 27th the snow was a foot deep in the holy city, and on the hills around it. - Massachusetts still has a law which provides that whoever travels on the Lord's Day, except from necessity or charity, shall be punished by a fine not exceeding \$10. - Meissonier spends two years in painting a picture less than a foot square. A work of this size, representing a half of horse in the days of the first Empire, sold for \$24,000. - The Americans express great disappointment because Mr. Gladstone has declined the honour of attending one of their centenary celebrations. - The famous old artist, Count de Waldbeck, died a few days ago at Paris, aged 110 years. He had painted some pictures for the coming exhibition. - The Woolen Mill and Dye works of Messrs. Willis & Law, Portland, St. John, were destroyed by fire on the 12th inst. Loss, \$24,000. - The bush fires in the neighborhood of Ottawa are again becoming serious and alarming, causing a great amount of damage. - A large stone, four tons in weight fell a distance of 50 feet at the new Post Office, Ottawa, the beam of the derrick having given way. The man guiding the stone narrowly escaped. - Hydrophobia is reported as epidemic in Finland and Denmark. - An expedition has started from Australia to explore New Guinea. - A collision occurred, on the 4th of April, between the steamers *Osaka* and *Fusui*, between Shanghai and Tientsin. The *Osaka* sank, and 250 lives were lost.

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The members for March and April appeared before us, and were a most attractive appearance, especially the April issue.

The paper is good, and supplies a great desideratum among the young. It should certainly have a wide circulation.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON, P.O. Drawer 2154, Toronto, Ont.

British American Presbyterian. FRIDAY, JULY 9, 1875.

QUEEN'S UNIVERSITY AND COLLEGE

We call special attention to the advertisement in this week's issue in reference to Queen's College, Kingston. The establishment, we need scarcely say, is in thorough working order, and opens its thirty-fourth session on the first Wednesday of October, 1875, when the introductory address will be delivered by Professor Mowat.

The following regulations will come into force in Session 1875-6.

GRADUATION IN SCIENCE.

I. The degree of Bachelor of Science (B.Sc.) may be obtained for distinguished merit in either of the following groups of subjects:—

- A 1. Mathematics and Natural Philosophy. 2. Chemistry and Natural Science. B 1. Logic, Metaphysics, and Ethics. 2. Classics—Latin and Greek. 3. History, Rhetoric and English Literature.

II. The degree shall be conferred on candidates who, by conforming to the regulations respecting Honours, obtain first-class Honours in each of the departments under Group A., provided they shall complete one session of attendance on the classes of Junior Latin, Junior Greek, Logic and Metaphysics, and on either of the classes of French, German or English Literature.

III. The degree shall be conferred on candidates who, by conforming to the regulations respecting Honours, obtain first-class Honours in Logic, Metaphysics and Ethics, and second-class Honours in Classics, History, Rhetoric, and English Literature, provided they shall have completed one session of attendance in the class of Junior Mathematics, either of the classes of Chemistry or Natural Science, and either of the classes of French or German.

IV. In the case of alumni of former years being Graduates in Arts, the conditions on which the degree may be conferred shall be limited to their appearing at any examination for Honours, and obtaining the Honours required by either the second or third of the preceding regulations.

CHURCH OF ENGLAND SECTARIANISM.

Some time ago, a clergyman of the name of Freemantle, was asked to preach for Dr. Joseph Parker, the London Congregationalist minister, who has achieved considerable reputation both as a preacher and writer. Mr. Freemantle agreed, but, after the fact had been widely advertised, the Bishop of London interposed, and forbade Mr. Freemantle to fulfil his engagement.

holiest description. This restraint, it further appears, is confined to England and Wales, out of these countries, clergymen and bishops have the widest liberty of controversy which any could desire.

THE CONDITION OF SPAIN.

It would be difficult to look at a country more thoroughly wretched than Spain at this moment. She is in the clutches of Ultramontanism, pure and simple, and this fact explains all. Never, even for a moment, can the Church of Rome tolerate heresy, who never she has even the semblance of power.

BOOK NOTICE.

BLACKWOOD FOR JUNE is an exceedingly interesting number, and will well repay a careful perusal.

Ministers and Churches.

At a meeting of the Presbytery of Peterboro', at Millbrook, the Rev. Mr. Mitchell indicated his acceptance of the call to Chalmers Church, Montreal. Mr. Potheringham also accepted the call to Norwood and Hastings. Ordination at Norwood on July 21st.

Mr. W. M. McKinnin and Mr. D. McRae, two members of the last graduating class at the Presbyterian College, Montreal, having undergone the usual trials, were licensed on Monday 14th June, by the Canada Presbyterian Presbytery of Montreal, to preach the Gospel.

On Wednesday, the 30th ult., a very interesting entertainment was given by the ladies and friends of the Presbyterian Church, Farnham Centre, in the grove belonging to J. H. Bell, Esq., Farnham Centre. In the forenoon a bazaar was held, at which was exhibited a large number of useful and handsome articles.

The first meeting of the Whitby Presbytery, under the new arrangements, was held in that town on Tuesday the 6th inst., the attendance of ministers and elders was very large. The Rev. Mr. Kennedy, of Dunbarton, was chosen Moderator, and the Rev. Mr. Ross Clerk. After devotional exercises, the call from Bay-street Church, Toronto, in favour of the Rev. John Smith, Bowmanville, was taken up.

The following passages formed the basis of a recent sermon by Rev. William M. Taylor, D.D., pastor of the Broadway Tabernacle, New York:—"Follow me;" "I will follow Thee, but—;" "Why cannot I follow Thee now?" "Peter followed Him afar off;" and "My servant Caleb hath followed me fully."

The English Presbyterian Churches are urged by the Synod to observe a day of humiliation and prayer, owing to the prevalence of intemperance. "It is notorious," says Dr. Donald Fraser, "that the vice of drunkenness has for a long period been the shame of England and the blight of Christendom."

Correspondence.

Memoirs of the Past

Editor BRITISH AMERICAN PRESBYTERIAN

I am sure that all who wish well to the cause of religion in this land, must have been highly gratified that the Union of the different sections of the Presbyterian Church in this country has at length been consummated. If gratification has been experienced by those who have heard of it, how much more by those who were present and took part in it.

Behold how good a thing it is, and how becoming well. Together such as brethren see in unity to dwell.

We regret that such of the disruption-men as are still living, were not present to see the breach healed, and that some of them deemed it necessary to enter their dissent; we trust, however, that after a little reflection, they will cordially unite with their brethren in carrying out those plans and arrangements which have been proposed for extending the boundaries of our Zion.

Still more, we regret that there should be a party in the Church of Scotland persistently refusing to enter the Union, who seem determined to give trouble in regard to the temporalities. We trust their plans and machinations will be defeated like the counsel of Abithophel.

The proceedings at Montreal have called up a host of recollections from the day that we set our feet in Canada, in August, 1834, to the present time. From Mr. Clayton of Quebec, and Messrs. Matheson and Esson at Montreal, we received every attention, as other missionaries had done before and after us.

We have not forgotten the long journeys often performed, the dangers to which we were exposed by land and by water, the deliverances experienced, the happy times we had in travelling to and from meetings of Presbyteries at Belleville, Kingston, or Gananoque, the services we engaged in, and meetings held in various school-houses and private dwellings, thereby gladdening the hearts of many who had not for years heard the voice of a Presbyterian minister.

To the Colonial Committee of the Church of Scotland this country is greatly indebted for the missionaries sent out by them at different times, some of whom are still laboring in the field. To the Colonial Committee also of the Free Church, this country is under a deep debt of gratitude, not only for the missionaries sent out to settle in Canada, but also to the deputies, who from time to time came across the Atlantic to cheer and comfort us in our work.

Many, no doubt, who labored in the field with us, such as Gale, Esson, Starke, Rintoul, and Bayne, have been removed by death, but others have been raised up to take their places. Though great progress has been made during the last forty years, much still remains to be done to extend the boundaries of our Zion, and carry the Gospel to every corner of the land where Presbyterians are settled.

THOS. ALEXANDER. Mt. Vernon, P. O., 2nd July, 1875.

The Burial Service

At the late meeting of the Montreal Diocesan Synod of the Church of England, a motion was brought forward to the effect that the burial service shall not be read in the diocese over the body of any one whose death has been caused by intoxicating liquors, in the usual sense of the expression, allowing the minister, however, to read any portion of Scripture, and use any prayers at the funeral, except those contained in the burial service.

Owing to certain expressions in the burial service of the Church of England, which I shall afterwards quote, it ought not to be read over the body of one who has died from drunkenness. I agree, however, with the Bishop in what he says about singling out the offence.

There are many other instances in which the reading of the burial service is as much out of place as it is in the one just referred to. But, at present, three are specified in the prayer book, in which the minister is forbidden to read the burial service, namely, those who have died unbaptized, or excommunicated, or have committed suicide.

The resolution above mentioned, simply adds a fourth. Truly, drunkenness, to say the very least, is as worthy of being made an instance in which the burial service is not to be read, as the other three things. If then, it be wrong to single out, as wrong is it to single out them. According to the Bishop, and some who spoke against the motion, the minister who refuses to read the burial service over the corpse of a drunkard, pronounces, by so doing, an opinion on his eternal state.

Yet, the Church of England appointed the burial service to be read over those who are no more worthy of it, than some of those over whom it must not be read, and less worthy than others. The following are specimens of the class referred to: One dies in a drunken fit, or in what is called "the horrors." Another dies pouring forth the most awful blasphemy from his

mouth. Another dies in the very act of Sabbath-breaking. One of the members of Synod who spoke against the motion referred to, was himself nearly drowned three years ago, while boating for amusement on the Lord's day.

Parasitic as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground, in sure and certain hope of a glorious resurrection to eternal life through Jesus Christ our Lord.

The most serious objection to the burial service—and a most serious one it is—that in it the language of hope is used at the burial alike of believers and blackguards; the devout and drunkards; the righteous and wretches; saints and scoundrels.

It is very proper to have devotional services at a funeral, no matter of what person it is—not for the benefit of the dead, or for mere decency, but for the benefit of the living who are present. If then a form must be used, let it be one appropriate in any case. It would be better, however, to have none, but to leave the person conducting the service to use his own prudence.

"Irregularities."

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—In looking over the "register" of the newly constructed Presbytery of Toronto, I observed an item of business, which, on the Presbytery's account, had better been omitted. It is as follows:

"A memorial was presented by Mr. A. Skelton, Representative Elder of Beth Church, Orangeville, complaining of certain irregularities in the administration of Rev. Mr. McKay.

"On motion, it was ordered that the memorial be held in retentis, and that Mr. McKay be apprized of its receipt and a copy sent him for answer."

Now, sir, I shall with your leave, take liberty first of all of answering this, or rather of throwing a little light on this precious piece of information, kindly and gratuitously given to the church and the public by the clerk of the Toronto Presbytery.

1. The Presbytery of Toronto was guilty of an "irregularity" in listening to the reading of a document by an individual who was not then, and who is not ever likely to be, the Representative Elder of any church; at last, the document handed into that court was unauthorized and unauthenticated by any church ever, and should not have been read for ever received.

Mr. Skelton appeared with this document in his hands before the Presbytery. In that very document he complains of an irregularity on the part of my session in the election and ordination of a Representative Elder for the present year—one of the very things to be tried and one of the "irregularities of my administrations" complained of; and, in the face of this, receives Mr. Skelton and treats him as a Representative Elder also. How will it look in the eyes of the church and of the public, if on Thursday next I succeed in providing that the elder of our choice is Mr. Brown, and not Mr. Skelton? Will it not stultify the Presbytery if it so happens, that it has had two Representative Elders from the same session, one being the choice of the Presbytery, and the other that of the session of Orangeville.

Was not this a rash and unwarranted action of the Toronto Presbytery? A tacit prejudging of the case.

Here, the Presbytery had a case to deal with—a complaint of irregularity in the form of process for electing and ordaining elders.

Was it not actually prejudging the case to receive Mr. Skelton as a Representative Elder from the Kirk Session of Orangeville over the back of a difficulty which it believed it to solve at the very outset.

The Presbytery of Toronto will find reconstruction according to the laws of the church.

2. I was not, and am not, and may never be, a member of the Toronto Presbytery. One thing I am certain of, and that is, I shall never be a member of a church court that could thus deal at the very outset with a matter involving the reputation to some extent of a minister of the church. I await an explanation.

3. The very phraseology made use of by the clerk of Presbytery is calculated to mislead. "Irregularities of administration" covers very broad grounds and opens up a boundless field for discussion, for suspicion and fault-finding.

I shall go down on the 8th inst., and if the Presbytery give me permission, prove to its satisfaction that the irregularities complained of could only originate in the brain of a lunatic. Yours truly,

W. E. McKAY. Orangeville, July 8, 1875.

The Emperor of Germany has just the bill withdrawing state grants from the Catholic Church.

The "Globe" and Religion in Sc

The General Assembly of the late Canada Presbyterian Church devoted some time to a vigorous discussion of the religious teaching in the Common Schools of Ontario. Much dissatisfaction was expressed by very influential men with the present state of matters. It was ultimately agreed to refer the whole subject to the General Assembly of the Church after the session. The reference was brought up accordingly, but there was no time for discussing or considering it in the late Assembly, and the usual method in such cases was adopted, of appointing a Committee to enquire into all the facts of the case and report to next General Assembly.

We are glad that the Presbyterians of Ontario are beginning to devote some share of attention to public education. Hitherto they have left it too much in the hands of politicians, to be dealt with according to the exigencies of party. Had our brethren been "awake" last spring the Government of Ottawa would not have dared knuckle and truckle to the Ultra-montans as it did; and if they have really awakened now, no Government will be able to repeat with impunity the feats of the past session.

The "Globe" devotes a long laboured editorial to the General Assembly, and its remarks are the reverse of complimentary. We are not going to undertake the championship of Ontario Presbyterians; they are well able to care for themselves. But we wish to apply the "Globe's" principles to the "Globe's" practices, and the legislation of the party which the "Globe" is supposed to control. In the article which deals so severely with the Assembly, the "Globe" teaches as follows:

"No man in his senses will say that there is any difference in the principle between teaching religion from a wooden erection called a pulpit, and teaching it from another wooden erection called a desk. If, then, it is all right and proper for the State to make the latter obligatory, it will be very difficult to avoid the conclusion that the former is also legitimately within the Magistrate's sphere.

"In short, all this talk is but the old story of State endowments of religion; under a slightly different form, and is an attempt to throw upon State officials the discharge of duties which rightfully belong to parents, and religious teachers, properly so called."

"If the battle of Church Establishments has to be fought over again, we are quite prepared to bear our part in the conflict. The everlasting running to Caesar for help against error, unbelief, and religious ignorance, to which some good men are so prone, is as faithless as it is foolish; and, while we have no doubt honestly meant, can—if Caesar is so foolish as to listen to them, and if he therefore try to do by law what individuals can do far more efficiently for themselves—have only one result, and that, the return to the 'beggarly elements' which we had thought, we in Canada at any rate, had fully repudiated and finally forsaken."

We have no objections to the principles laid down, or implied, in the extracts. The School Law of Nova Scotia, the School Law of New Brunswick, give general satisfaction to Educationists as far as the religious element is concerned. Practically, all we can reasonably ask is conceded. It may be so in Ontario, or it may not; the Committee to which the subject has been handed will be able to furnish us with the necessary information. Meantime, we gladly assent to the "Globe's" dictum, that to teach religion from the desk amounts to virtually the same as teaching it from the pulpit. You may as well subsidize sectarian pulpits as sectarian schools. To establish sectarian schools is virtually to establish churches. To run to Caesar for money to teach the Catechism in school is as bad (or good) as to take money from Caesar to pay ministers to teach their varied creeds.

Now let us apply this to the case of the "Globe," and the "Globe's" party: Ontario has Separate, Sectarian Schools, recognized by the State and therefore Ontario (so far) a Church Establishment. The Church Established by law in this manner is the Church of Rome. The "Globe" promises to lend a hand, if the battle of Church Establishments should begin again in Canada; now is its opportunity! The work has to be done by some one; it must begin soon; if the "Globe" wishes to keep in the van of Reform this is its chance. The "Globe" is severe in its censures of the Assembly—perhaps justly severe. But it seems to us that our excellent contemporary might reflect that the Assembly, at worst, is only following the example of such shining lights as the Hon. Mr. Scott of Ottawa, and the Prime Minister, and the present Minister of Justice. These gentlemen "took precious good care" to provide "religious teaching," "Bible in Schools," "Catechism," "In-ages" and all the incidentals of Sectarianism, for the new Province of Saskatchewan. If it is right to "take precious good care" of such interests in the North west, even in spite of Constitutional barriers, what shall we find in our hearts to say against the late "C. P." Assembly, whose offence was merely a mild deprecation of the neglect of the Word of God in Public Schools? Where are the "Globe's" denunciations of the men who have stepped outside of the Constitution to lay a yoke on the necks of people who may bitterly resent the "precious good care" of the Government in imposing, in advance, on a new Province a religious establishment of the most irritating kind? Again: the "Globe's" party petitioned the Queen to interfere in New Brunswick with the establishment of Sectarian teaching in spite of law and constitutional rule and right. Where are the "Globe's" sarcasms against Blake, and Devlin, and Laird, and Dymond, and Mackenzie, and Huntington, and the host of members who concocted or countenanced that outrage? The Presbyterian ministers may have been exceedingly naughty in expressing their desires for Biblical instruction; they may have deserved all the laceration inflicted upon them; but what, let us ask, should be said of those courageous and high-minded statesmen, who make themselves the catspaws of Ultra-montane plotters, and who go so far as to petition Queen Victoria also to degrade herself into a catspaw? Where are the "Globe's" rebukes in this instance?

With regard to what I said in my former letter about music and liturgical worship, and which appears to strike some people as very amusing, I will simply remark that inasmuch that, in proportion as the Presbyterians wandered farther and farther away from true Church principles, so did they mutilate, abridge, and garble its liturgy until there was nothing left worth retaining; and as similar remarks will apply to the disease of instrumental music, it is legitimate to suppose that the re-introduction of these things signifies a returning churchwards.

That the "consummation devoutly to be wished," will soon be realized is the hope and prayer of all good churchmen.

3th July, 1876. A LAY DELEGATE.

Anglican Churchmanship.

Our readers are aware that the Episcopal Synods of Montreal and Toronto sent letters of congratulation in reference to the Union to the late Assembly of the Presby-terian Church, and that their doing so was justly regarded as a very courteous and becoming procedure. A foolish man who signs himself "A Lay Delegate" has been writing to one of our contemporaries protesting against the idea that the action on the part of the Synods at all involved the idea of their recognizing the Presbyterian Church as in any sense or to any extent part of the Church of Christ. It was according to the gentleman, only an expression of pleasure at seeing the Presbyterians so far from being a creature of their ways, and tending towards return to the "true Mother," the Church of England. This foolish offensive effusion called forth a letter from "A Canadian Churchman" which dealt rather freely and severely with "A Lay Delegate." In reply the "Delegate" returns to the charge in the following letter, which we give, not because of any importance attachable to it, but simply as affording a specimen of the way in which "Anglicans," of the more foolish and churchly class, can talk of all who do not follow along with them.

ANGLICAN CHURCHMAN.

It is unfortunate, but nevertheless true, that whenever an English Churchman gives utterance in plain language to his ideas as to what constitutes the Church of Christ, he is sure to be answered with acrimony, ridicule, or scorn. This is very natural, it is vexing to sectarians to have such numerous, powerful, influential and wealthy bodies as the Presbyterians, Methodists, Baptists, &c., regarded by Anglicans as forming no part of the visible Church founded by Christ and His Apostles, whose mission is to convert the world to righteousness, and is to last until the Day of Judgment.

In answer to the Presbyterian gentleman who writes under the borrowed title of "Canadian Churchman," I will begin by stating that the Irish P. E. Church has not "completely eviscerated the Athanasian Creed," nor has it made any change in it whatever. It is true that a proposition to omit a certain portion of said creed in the public services of the Church in Ireland has been discussed, but nothing as yet has been authoritatively decided.

"Canadian Churchman" will please note that the writer has never before heard of the histories of Mr. Blunt and his school, much less read them. He has, however, read his Bible and the early Christian Fathers, and the creeds accepted by the Church throughout the world as the symbols of her faith. In possession of these guides the writer has no difficulty in determining which is the Church and what is the Catholic faith.

It would be taking up too much space to discuss the vexed question of Episcopacy vs. Presbyterism, and I will, for the sake of brevity, meet "Canadian Churchman" on his own ground.

This gentleman asserts (which I deny) that the earlier and purer Church of Britain was driven from England and survived in Scotland, and was, moreover, a Presbyterian Church. Now, for argument's sake, and that only, let this be granted. He goes on to say that the authority of Rome was submitted to for about 300 years, and, which, of course, ended at the Reformation. This statement necessarily implies that the Scottish clergy for the space of 300 years received Episcopal ordination, and, in consequence, the great bulk of the ministry were of the order of priests at the era of John Knox. These priests, by and through their Episcopal ordination, were empowered to teach and administer the sacraments, but the power to ordain had been withheld from this order for at least three centuries. But, says my critic, "The ancient Church arose, and, led by her presbyters, (that is, the priests I have just referred to, for no bishops went with them) proclaimed that the Church of Scotland was reformed."

Now, if this be the true state of the case, nothing can be clearer than the fact that the so-called Reform Church of Scotland, as a branch of the Catholic Church, must have ended with the death of the last Presbyter who received Episcopalian ordination but was connected with the new departure. I care nothing, as regards the argument, for the truth or falsehood of the abstract theory that Presbyter can, in an ecclesiastical sense, beget Presbyter. We have it on the authority of "Canadian Churchman" that the fathers of Presbyterianism were Catholic Priests, and, therefore, had the powers and the authority of ministers of the second order in the Episcopal Church and nothing more, which did not include the power to ordain. These Presbyters, no doubt, went through the form of ordaining other Presbyters, but their action was null and void, for they could not exercise a power they had not received. The Presbyterian body in Scotland, and its offshoots in America and elsewhere, therefore form no part of the visible Church of Christ on earth.

With regard to what I said in my former letter about music and liturgical worship, and which appears to strike some people as very amusing, I will simply remark that inasmuch that, in proportion as the Presbyterians wandered farther and farther away from true Church principles, so did they mutilate, abridge, and garble its liturgy until there was nothing left worth retaining; and as similar remarks will apply to the disease of instrumental music, it is legitimate to suppose that the re-introduction of these things signifies a returning churchwards.

That the "consummation devoutly to be wished," will soon be realized is the hope and prayer of all good churchmen.

3th July, 1876. A LAY DELEGATE.

"Advanced" Teaching in our Schools

Editor BRITISH AMERICAN PRESBYTERIAN.—Sir,—I suppose your correspondent "A Parent," refers to Toronto Collegiate Institute, though he does not say so. At least, my boy was telling me of some lesson his class got lately, about old Roman and British myths, and the sacrifice of Isaac was instilled by the teacher as a specimen of such myths, for, of course, he, such a thing never actually took place. I am old-fashioned enough to believe that if such incidents as the sacrifice of Isaac were delegated to the realm of "myths," we shall soon get quit of our Bibles altogether, and I more than doubt, if it is for education to put such things into children's heads at our High Schools. Yours, etc., Toronto, 7th July. A B C.

Do You Pray?

Abraham did. And God gave him an heir in whom all nations should be blessed, and promised to his descendants the land of Canaan, and would have spared even Sodom at his request, had there been but ten righteous men in it; and made him the honored founder of a mighty nation and an ancestor of the great Messiah.

Jacob did. And as a prince he had power with God and prevailed; and was blessed by Him at Peniel; and again at Padan Aram; and was spared through the famine, and richly blessed in his person, his family and his descendants through all the Jewish nation.

Moses did. And God made him the deliverer of His people, to lead them out of their bondage in Egypt, and conduct them through the opening sea and to the very border of the promised land, and to give them His law and His ordinances; and when his end was come, buried him with his own hand in the valley, after he had died upon the mount.

Joshua did. And he was permitted to go into the promised land and possess it, and overthrow the enemies of his people, and establish them as a nation in the promised possession.

David did. And though the cares of a kingdom pressed upon him, he still found time for communion with God, and has left us in the Psalms the richest treasury of devotion that the world has ever seen.

Hezekiah did. And his life was prolonged for fifteen years; and the Assyrians were destroyed, a hundred and fifty thousand of them in a single night; and the Babylonish captivity was delayed till he had gone to his rest.

Daniel did. And though the nobles of Babylon conspired for his ruin, God kept him in safety, and closed the mouths of the lions, that he should not be injured, and gave him the highest honors of the kingdom.

Paul did. And it was the first pulsation of his new life in Christ Jesus. "Behold, he prayeth," was the remark divinely given, of his conversion and discipleship—for his being the bitter persecutor of the saints to being a saint himself. And his life of prayer led him to a life of labor for his countrymen, for the Gentiles, for the Church of Christ, till at last his prayers were merged in the endless praises of heaven.

Our Lord Jesus Christ did. And we should never forget it. Though Himself perfect and divine, with no sins to be pardoned, no evil passions to be subdued, no temptations that He could not resist, no weakness that He could not overcome, no enemies that He could not conquer, still, as a man, He prayed. In the desert, in the garden, on the deep, by the wayside, by Himself, with His disciples, and on the cross, He prayed. And His prayers were answered, in blessings on His followers, and the Church, and a dying but ransomed world.

With such examples and with such blessed results in view, do you pray? With all the commands, and encouragements, and promises of prayer, do you pray? Do you ask, when God has said you shall receive? Do you seek, when He has promised you shall find? Do you knock, when He has declared it shall be opened unto you? When He has said He is more willing to grant His Holy Spirit to them that ask it than earthly parents are to give good gifts to their children, do you come and ask, that you may receive that Spirit, and so live forever? With all these encouragements and promises in view, do you pray?

The Sabbath-School and the Family.

Rev. Dr. Nicolls, in an article under this head in the Interior, has the following, which will commend itself to the good sense of parents and teachers:

A Sabbath-school, on the other hand, is a voluntary association, primarily, for teaching those who have not adequate facilities for receiving this instruction at home; and that which had its inception in the wants of the poor and ignorant has become a means of grace to Christendom, if not a necessity for all. But not a divine institution, it is outside of the family, and below the Church; and when in point of importance it is magnified above either of these, it is out of its normal position, and in danger of working more evil than good.

Its true sphere is that of an auxiliary to the family. As god-fathers and god-mothers to those who would either have no religious instruction, or only that which is worse than none, Sabbath-school teachers, primarily, come in to supply a want, for which nothing else would provide. But it is not the province of the Sabbath-school to ignore the family or supersede the church. The tendency of such a course is to weaken God's institution, in order to build up those which are merely human. When children of any age are led to think they may be excused from the church services if they attend the Sabbath-school, there are at work undermining influences, dangerous to the future welfare of the child. Church-going habits formed in childhood, to last through life, are not to be put in jeopardy by anything which proposes to be a substitute. But the masses of children drop the Sabbath-school when they become adults, and if then they have no church-going habits, they often become lost to the Sabbath influences.

BRITISH AND FOREIGN NEWS.

A Fifth church in Chicago—that of Dr. Cooper—has just joined the Reformed Episcopalians.

The biennial meeting of the Evangelical Alliance of the United States will be held in Pittsburg, October next.

The Russian Government has signed a convention with Japan, by which the Japanese part of the Island of Saghalien is ceded to Russia.

A resolution in London which would require that Mr. Disraeli will resign the Premiership at the close of the present session of Parliament.

Bismarck said lately that "the only man in Europe who might be disposed to create a communion at the moment is the Pope. He said, 'I am a Protestant of the true Catholic persuasion.'"

The French pilgrims at present gathering in Rome are very much ridiculed by the local reporters, who depict them as grotesque types beyond the faintest powers of a caricaturist.

There is to be a parliament in Japan, with an upper and lower house, the former to consist of heads of departments and others appointed by the Mikado; the members of the latter is to be elected by popular vote.

One hundred and four cardinals have died during the pontificate of Pius IX. He has created sixty-one. In the election of six new cardinals, and perhaps others to follow, the Pope shows a purpose to shape the election of his successor.

A LETTER from Rome says:—"Another clergyman of the Church of England, the Rev. Mr. Fawks, has just gone over to Rome, and intends to become a priest. Numbers of nominal Protestants attended the afternoon services of a Roman Catholic clergyman, the Very Rev. Dr. O'Brien, who preached during Lent in the Church of St. Andrea dello Fratte."

The Roman Catholic Bishops of Russia, who addressed a petition to the Emperor, and received a reply last month from the Minister of the State, have made a rejoinder that to reject the decision of the Vatican Council would be equivalent to the abandonment of Catholicism, and that they are convinced the Holy See would never be unwilling to act in conformity with all proper decisions of the State Government.

An international geographical Congress is to be held for a week in Paris in July. A wide range of topics is to be considered, and more than 100 questions have already been published, all under seven groups, embracing mathematical geography and topography; hydrography and maritime geography; physical geography, meteorology, etc.; historical geography, ethnography and philology; economical, commercial and statistical geography; the teaching of geography; explorations, scientific, commercial and picturesque voyages, etc.

The Use of Tobacco.

The following is from the late Prof. Moses Stuart, one of the most distinguished theologians of this country and century. The N. Y. Observer calls him "that glorious old Rabbi." His experience and remarks are worthy of serious consideration by all who are using it, by all who are thinking of using it, by all who are in danger of using it. Perhaps three-fourths of those who are smoking or chewing regret they ever began.

As its consumption has much to do with home, it properly comes under this department. S.S.P.

"I have been in the use of it for thirty-five years; but I confess myself unable, on any grounds, to defend or excuse the practice. The wants which are altogether artificial, are such as duty calls us to avoid; the indulgence of them can in no way promote our good or our real comfort."

Prof. Stuart broke off from the habit, and he says:

"A good way of accomplishing this is to procure some of the most detestable tobacco which can be found, and when appetite will not forego the use of it without an evil greater than to use it, then take it in such a quantity as will be sure to nauseate and prostrate. This will put the next dose further off; and two or three doses thus administered will so blunt the appetite, that quitting the practice will appear to be quite a moderate degree of self-denial. Those who never felt the appetite may laugh at such directions as these; but those who know its power will at least think them worth some consideration.

"I do not place the use of tobacco in the same scale with that of ardent spirits. It does not make men maniacs and demons. But that it does undermine the health of thousands; that it creates a nervous irritability, and thus operates on the temper and moral character of men; that it often creates a thirst for spirituous liquors; that it allures to clubs and grog-shops and taverns, and thus helps to make idlers and spendthrifts, and finally that it is a very serious and needless expense, are things which cannot be denied by any observing and considerate person. And if this be true, how can the habitual use of tobacco, as a mere luxury, be defended by any one who wishes well to his fellow-men, or has a proper regard to his own usefulness?"

MAIL advices from Chili report a great storm with loss of life and property on that coast, on the 23rd and 24th of May. Nothing like it has been seen in Chili since ancient times. On the 23rd the Chilean man-of-war Valdeveca broke adrift by the force of the waves and wind, running into the Thaliba and Esmeralda, damaging each others bows and bowsprits. The confusion became great on board the Valdeveca, for it was thought that she would break in two and sink.

TWELVE miles on each side of the Mississippi River are to be reserved for military purposes for the deepening of the river.

The station of the Toronto, Grey & Bruce Railway at Orangesville was totally destroyed by fire, Wednesday last, between three and four o'clock. None of the contents were saved. The freight and passenger cars were all gutted. The fire was the work of an incendiary.

St. John's, N. B., June 29. The steam launch and thrud of a steamer, after a long voyage, have struck a house, a mile below Maple Hill, occupied by a man named McDonough, his wife and child, and killed the three of them, the horse being shattered to pieces.

A project for the civilization of Africa is announced under the sanction of Captain Sir John Glover, Mr. R. N. Fowler, and other prominent Englishmen. They propose building a canal for commercial purposes from the mouth of the river Benue, on the Atlantic, opposite the Camero Islands, to the Northern bend of the Niger, at Timbuctoo, a distance of 740 miles. Such a highway, it is believed, would open up the African continent to the world.

TORONTO, June 21. Mrs. Rolph's large and justly esteemed school for young ladies gave its Annual Concert at the close of the term, one evening last week. It was admirably conducted. During the proceedings the usual distribution of Medals and prizes was made by the Rev. Arthur Baldwin, Mr. Perret and Mr. Collins. The young ladies, without an exception, gave evidence of progress in their studies, and of a pleasing culture of mind and manners. Mrs. Rolph and pupils are to be congratulated on the favourable conclusion of the examination, and for the sense of credit due to them borne away upon the recollections of the visitors who were at the terminal recitations.

KANSAS CITY, June 21.—The most terrific storm since 1844, visited this section on Sunday night. It began about nine o'clock, and lasted four hours. The rain poured down in torrents, and was accompanied with very high wind, hail, and terrible thunder and lightning. Several houses in the city were struck by lightning. Immense damage was done to the streets and many cellars were flooded. The storm extended over the country for an area of fifty or more miles to the south or south-west, but it is thought not to have extended far to the north. The damage to farms is very great, fences being washed away and fields of corn on bottom lands submerged and damaged. The railroads have suffered severely. Three bridges were washed away on the Port Scott road, two on the Kansas Pacific, and six cars were ditched on the Northern Missouri road.

FIRES are raging in the woods at Cape Breton, between the Norway mines and Grand Lake.

Births, Marriages, and Deaths.

MARRIAGES.

At Port Dover, June 30th, 1875, at the residence of the bride's father, by the Rev. J. C. Quinn, father of the bride, assisted by Rev. William Craigie, the Rev. J. A. F. McBain, Presbyterian Minister, Drummondville, Ont., to Mary Morrison Quinn, the only surviving daughter of the officiating clergyman, and grand-daughter of the late Professor Gillespie, D. D., L.L.D., of St. Andrew's University, Scotland.

Official Announcements.

MEETINGS OF PRESBYTERIES.

STRATFORD—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m.

HURON—At Goderich, on 1st Tuesday of July, at 11 a.m.

BRUCE—At Paisley, on the 2nd Tuesday of July at 2 o'clock p.m.

PARIS—In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p.m.

SMITHSON—At Barrie, on Tuesday, July 6th, at 11 a.m.

HAMILTON—In the McNab Street Presbyterian Church, Hamilton, on the second Tuesday of July, at 11 a.m.

COBURN—At Millbrook, on the first Tuesday of July, at 11 a.m.

KINGSTON—In Picton, on the 2nd Tuesday of July, at 10 o'clock a.m.

GUELPH—In Chalmers' Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m.

BROCKVILLE—The Presbytery of Brockville will meet at Brockville on the last Tuesday of June, in St. John's Church, at 3 p.m.

WHITBY—At Whitby, in Second Presbyterian Church, on 1st Tuesday in July, at 11 o'clock.

OTTAWA—In Knox Church, Ottawa, on Tuesday, July 6th, at 3 p.m.

CHATHAM—In St. Andrew's Church, Chatham, on Tuesday the 27th July, at 11 a.m.

TORONTO—The Presbytery of Toronto will meet in the Lecture Room of Knox Church, Toronto, on Thursday, the 9th July, at 11 a.m.

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.

MONTREAL—The Presbytery of Montreal will meet in St. Paul's Church, Montreal, on the 2nd Tuesday of July, at 11 o'clock a.m.

GLENGARRY—The Presbytery of Glengarry will meet at Cornwall, on the 1st Wednesday of August next, at 12 o'clock noon, and within St. John's Church.

KINGSTON—Owing to the changes made in Montreal, the Presbytery of Kingston is to meet (not at Picton, but) at Kingston, and within Chalmers' Church there, on the second Tuesday of July next, at 10 o'clock a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRESBYTERIAN CHURCH IN CANADA.

Temporarily Board and Substantiation Fund—James Orell, Montreal.

Widows, Orphans and Paupers Fund—Archibald Ferguson, Montreal.

French Mission—A. B. Stewart, Official Assignee, Montreal.

Missions—Miss Webster, Kingston, Ont.

Missions—George M. White, Toronto.

Substantiation and Bureau Fund—Fred Ferguson, Kingston.

Poetry.

All is Vanity

What is life? Put a bubble
What is fame? But a bubble
What is youth? A passing day
That soon grows dark

The Church

They bow to the east, both people and priest,
Silks rattle on the floor,
While altar boys kneel,
Brief sermons, long prayers,
Rich flowers, great airs.

Times

Good times, and bad times, and all times pass
Then cheerily bend to the oar,
Through depth and through shallow, through calm
and through tempest.

True Temperance Reform.

The philanthropist who relies on the machinery of laws to grand out beneficent results, without continual and energetic co-operation, will be miserably disappointed.

Forgetfulness of this simple truth has been the cause of immense mischief in the matter of temperance reform.

True Politeness.

This crowning grace of character cannot be learned or acquired by the study of etiquette books. They indeed are useful as manuals of social intercourse, and may help one in the observance of conventional rules, but they cannot make the true lady or the true gentleman.

He whose pulse beats in time with the great pulse of humanity, who feels that "every human heart is human," bears about within him the very elemental soil from which true courtesy spontaneously springs.

In a great many neighborhoods there is found a certain class that pride themselves on their blood, or their correctness of deportment, or their discrimination of character, and think the best way of asserting themselves is to pass those socially beneath them without recognition.

in little things." From the very nature of this definition it appears that his benevolence in little things can only come from a large, a universal benevolence of heart from which all smaller streams flow as rivulets from a common fountain.

Don't Stay too Late.

One of the advantages of being "past thirty" is that one now and then can put in a word of good, unobtrusive advice to the other sex.

It won't hurt you to be longed for after you are gone; but beware of ever causing a girl to give a sigh of relief when the hall door closes after you.

I know all about it. I've received young gentlemen visitors in my day; yes and enjoyed receiving them, if ever a girl did; I'd think all day that perhaps John, for instance, might come, in the evening; and on these occasions I've come down to tea with a rosebud in my hair, and a happy flutter in my heart.

Therefore, I have learned to honour those who knew it was time to go when half-past ten came; while those who didn't know it were the bane of my existence.

The Mystery of Affliction

Minot J. Savage, of Boston, in a recent address on the Mystery of Affliction, said: "As often happens in our day, a family becomes divided, a part of it staying in Germany or England, and a part of it having come over here.

"SWISS CHURCH-GOERS."—We read in the School Board Chronicle:—On the plea that "the one small minister church in the city of Schaffhausen is perfectly capable of accommodating all the Swiss church-goers, even on high festivals," two correspondents in the Tagblatt recommend the appropriation of St. John's Church either for the establishment of a vegetable market or . . . a school.

It is understood that the British Treasury will make a grant to enable Mr. George Smith to continue his explorations in Assyria.

Envy.

Envy is one of the most despicable of passions. There is scarcely a crime to which it will not lead its victims. It was envy that robbed Naboth of his vineyard, and added murder to the theft.

But if the indulgence of envy does no good, it is calculated to do other people much harm. Envy punishes itself by immolation in some way. Evil emotion turns to action, and becomes embodied in ignoble deeds.

That the envious pay the penalty in their own misery does not mitigate the wrong they do to others. It does help, indeed, to vindicate the ways of God to man, as it shows us the divine hand dispensing, even in this world, to each man according to his sin.

The Cramming Process.

Perhaps nothing in our present system of education is so demoralizing and unjust as the custom of public examinations. In them interest and vanity play into each other's hands; genuine acquirement and principle "go to the wall."

The Weak Spot.

The weak spot in religion to-day is not seen in the fact that men are heretically intellectual, not that men hold notions different from those our fathers held. No, this is not it. The weakness of religion to-day is seen in this: that it does not prevent its disciples from cheating and lying; does not prevent them abusing, and plundering, and fighting each other; does not prevent them from running in debt, when they know they cannot pay their indebtedness; does not prevent them from being mean, and tricky, and cunning, bitter, bigoted, and cruel; these are the great blameworthy and luminous facts that stand over against our churches, and cast their light into the faces of those who ascend and descend the steps of the sanctuary, and the watchful, laughing, cynical world notices that as the light falls on the dreams that come and go, a quarter of the faces are ghastly.

WILD MEN.—According to the Academy, Mr. Bond, a surveyor in the Madras Presidency, has managed to catch a couple of the wild folk who live in the hill jungles of the Western Ghats. The man was 4ft. 6in. high; he had a round head, coarse, black, woolly hair, and a dark brown skin. The forehead was low and slightly retreating, the lower part of the face projected like the muzzle of a monkey, and the mouth, which was small and oval, with thick lips, protruded about an inch beyond the nose.

The acquisition by Russia of the whole island of Saghalien, only the northern portion of which was previously held by her, marks another not unimportant stage in the advance the Northern Colossus is making towards predominant rule in Asia. Saghalien is about 600 miles in length, and from 40 to 180 broad, and has an area of 47,500 square miles. The value of the acquisition arises from its extensive coal-fields. By its locality and natural resources it will give Russia a commanding position in the North Pacific.

Scientific and Useful.

OLD ORCHARDS.

The common prescription for regenerating an old orchard is plowing and a liberal use of manure. Having watched this practice in several instances, without ever failing to produce one or two good crops of apples, it is followed by a rapid decay of the orchards, from the ripping and breaking of many roots, inducing the formation of fruit buds, but ruining the general health of the trees. Certainly they could not stand the strain of the large crops of apples which the root-pruning induced. We, therefore, prefer carefully spading around old trees and thorough manuring.—N. Y. Times.

SENDING WITH PLASTER.

If you have a crack in the wall in the corner of the room, or anywhere else—do not send for the plasterer, but cut five or ten cents' worth of dry plaster of Paris; wet with cold water; then take your finger and rub it into the crevice till it is smooth. Bad nail holes in the wall can be done in the same way. Should the top of your lamp become loose, take it off and wash it with soap; wash the glass also, then put the plaster around the glass; put the brass top on again, let it stand until hardened, and it is ready for use again. A lamp never should be filled quite full, as the kerosene softens the plaster.

HOW TO COOK OATMEAL.

First, be sure to get new, fresh oatmeal, as if it becomes damp or old it is bitter. Put one quart of water into a tinued stew pan, salt sufficient to be palatable; stir carefully, so as not to have it lumpy, three or four handfuls of oatmeal. Put it over the fire and stir continually until it has swollen all it will, using care not to have it burn on the bottom. When it has swollen all it will add more water, and then put the stew-pan into a kettle of hot water and leave it cooking for several hours—the longer the better—as the longer it is cooked the softer and more jelly-like it becomes. Having the stew-pan in another kettle of hot water prevents its burning on the bottom, and you are relieved from constant stirring. It is good with milk, syrup or sweetened milk, or even with butter alone.

ADVICE TO DYSPEPTICS.

Take a piece of unslaked lime as large as a goose egg, put in a stone pot, pour two quarts cold water upon it, stir well, and then let it stand a few minutes, then stir well again; let it stand until clear, pour off and bottle tightly—remember this! Take one swallow after eating. If it does no good it will do no hurt, which cannot be said of many things recommended. Drink nothing with your meals if you can possibly do without. If you must drink let it be hot. Cold drink upon a dyspeptic's stomach at meal time, always causes trouble. Take your meals at a regular hour and eat nothing between meals. If you feel faint, beat up an egg, add a heaping teaspoonful of sugar, and pour upon it two-thirds of a cup of boiling water, stirring briskly. Drink hot. Watch the effect of food upon your stomach, and whatever you find distresses you, discard until you regain your lost treasure—good digestion. Do not eat when you are very tired and heated if you can avoid it. If milk suits you, eat and drink it freely. One or two apples eaten raw after dinner. Eat no fruit between meals.

HISTORY OF THE PANSY.

The progress of the heartsease or pansy as a cultivated flower is a remarkable instance of what perseverance will do in floriculture. Although for a long time a favorite in gardens, under various names, the pansy has been only for a comparatively small number of years considered a florist's flower. It was reserved for a young lady, aided by an intelligent gardener, to show the world the greater number of variations of which the plant is susceptible. About the year 1812, Lady Mary Bennet, afterward Lady Monck, had a small flower garden entirely planted with pansies in the garden of her father, the then Earl of Tankerville, at Walton-upon-Thames. This lady wished to get as many new varieties as possible, and, at her desire, the gardener, Mr. Richardson, raised from seed a large number of new varieties. Mr. Richardson, astonished at the variety and beauty of the seedlings, showed them to Mr. Lee of the Hammersmith nursery. Mr. Lee instantly saw the advantage to be gained from the culture of the plant, a few nursery-men followed his example, and in a few years, the pansy became well established as a florist's flower.

HOW TO OBTAIN CHOICE BUTTER.

We present the following brief summary of the leading or more essential requisites for the production of good butter: I. Securing rich, clean, healthy milk—milk obtained from good cows, well cared for, kindly treated, grazed upon sweet and nutritious pasturage free of weeds, and provided with an abundance of clean, fresh water. II. Drawing the milk from the cow in a cleanly manner, and setting it in an untainted atmosphere, and keeping it a uniform temperature—about 60 deg. Fahr., while the cream is rising. III. Skimming at the proper time and before the milk becomes old and bitter or decomposed. IV. Proper management in churning. V. Washing out the buttermilk thoroughly, and working the butter so as not to injure its grain. VI. Thorough and even incorporation of pure salt, and putting down in tight, clean, well-made packages—packages that will exclude, as far as possible, the admission of air. VII. Placing the butter after it is packed (if not sent at once to market), in a clean, cool, well ventilated cellar—one that is moderately dry, and absolutely free from all impurities and offensive odors. VIII. Cleanliness in all the operations from the time the milk is drawn to the packing and marketing the butter is of imperative necessity. Judgment and experience in manipulating the cream and working the butter must, of course, be an element that is not to be overlooked or despised with.—Rural New Yorker.

