

Contributors and Correspondents

CHINESE MISSIONS.

Rev. W. McLOREN,

My DEAR BROTHER,—The moments and hours of another year must be reckoned with the past, and I observe they witnessed great changes in the far west, many of which will be for the advancement of the cause of Jesus in all lands. It is encouraging to notice that not a few have taken place in Canada. The erection of college buildings—the appointment of Professors, and the consolidation of the work generally under the blessing of Jehovah will doubtless assist in promoting His glory throughout the earth. Here, in northern Formosa, far removed from fellow laborers, nothing has impressed my mind more than the *faithfulness of the Lord*. The enemy has been aroused and as of old has been active night and day in endeavoring to crush the Lord's work in its beginning. To accomplish this, Mandarins, Literati and soldiers especially have combined their efforts.

In the numerous villages which dot the country inland, men and women have been beaten and shamefully abused on account of attending service on the Lord's day. A convert who lives about a mile from here was asked a few months ago to assist in purchasing articles for idol worship. He replied that he could not consistently do so, as he no longer bowed before things made by men's hands. An evening or two afterwards the same party followed by 80 armed men went to his dwelling—broke the door—beat his wife, mother and sister—dragged himself about the room and finally left him for dead. The house of another worshipper at Chinnuih was entered by 40 soldiers who ransacked the whole place—snatched an infant from its mother's arms and trampled it to death. At Go-ko-kin, one of the first who cast away tablets and idols was ordered by the owner of the house in which he lives to cease going to the chapel or else he would drive him out of the house. The convert replied, "You can do that and much more, but to drive me from the true God you and all your host can never accomplish." It is truly a matter for thankfulness that these men. "Look joyfully on the spoiling of these goods." It is unnecessary to multiply cases as I have referred to one in connection with each chapel. Is this mode of procedure on the part of the enemy new or strange? By no means. Have they succeeded in their attempts to overthrow the kingdom of Jesus? They have not, and can not because they do not possess the power. "All power is given unto me in heaven and in earth." "Go ye therefore." It is true many who attended at first are afraid to do so now, but they had not the root of the matter in them. The attendance is good every Sabbath despite these efforts and a few have shown a steadfastness which, (as far as man can judge) point them out as the followers of the Lord of Hosts. The enemy issued a placard in which they represented me taking out the eyes and hearts of the people and sending them to England to manufacture opium out of them. I am convinced they have been exerting themselves to induce me to abandon this field, but by the help of Jehovah, Mandarins, Literati, soldiers and all the Devils from the infernal pit cannot accomplish that object. No. "If God be for us who can be against us." Is this the time to relax our efforts and give vantage ground to the foe? Surely not. It is just the time when we should stand firm without conceding one step. It is the time we should double our efforts and labor on in strength of the Lord Immanuel. Therefore your last letter is the source of exceeding great joy. All your communications cheer my heart and I have been waiting to hear about another labourer for some time past. I could not believe that Canada's sons would stand indifferent and I am delighted to hear from one of them who is ready to leave all behind for the sake of our Lord and Redeemer. Dr. Fraser's letter breathes of the true spirit, and he states that Mrs. F. is as willing as himself to obey our Master's voice. May the Lord comfort their hearts, bless their souls, keep them near Himself, and in his own time bring them safely across lands and seas to those ends of the earth for His name sake. Dr. Maxwell has not been on the island since my arrival, and is at present in England, and on that account I have despatched a courier overland to Tai-wan-foo and Taoko to get the information about medical and domestic outfit which Dr. Fraser desires from Dr. Dickson and Mr. Ritchie. There is abundance of work waiting him if it is God's will that he should enter this field. You are aware that since May, last year, we have been carrying on hospital work, and that the foreign community contributed liberally to its support. We opened the

hospital May 5th, and from that time until the close of the year, 593 new, and 435 old patients received medical attendance. In addition to this I have attended upwards of 800 in the interior and succeeded in curing and relieving scores of them. This gives us a total of 1428 who received attendance and heard the gospel. All things considered I think the hospital work has been quite successful. The Dr. unfortunately, has been unwell since he arrived, and for three, four, and five weeks at a time has been confined to his bed, so that the burden of the work fell on my hands. He is unable to speak to the patients so that every day I am in Tamsui. I attend the hospital. The truth is the Lord has been very gracious, otherwise nothing could be done. On the whole I think the church was guided aright in sending those two devoted Mission Ladies to India. "The field is the world." Doubtless they will be followed by the prayers of God's people. I rejoice to know that you remember Northern Formosa. May the Lord in heaven bless abundantly your labors in Knox College, and may many come forth from its halls filled with love to the Lord Jesus and ready to go into all the world and preach His everlasting gospel. Remember me kindly to Mrs. McLaren and family, and to all associated with you in the College.

Ever yours, sincerely,

G. L. MacKAY.

China, Formosa, Tamsui, Jan. 20th 1874.

HOME MISSION WORK.

Editor BRITISH AMERICAN PRESBYTERIAN

It is gratifying to find that in the midst of the apparently endless discussion on that Basis of Union you offer space in your columns for missionary intelligence. On the strength of this invitation I purpose giving a few facts in relation to Home Mission Work in the Peninsula, between Georgian Bay and Lake Huron, comprising the north part of the counties of Grey and Bruce. This peninsula was partially ceded to the Government by the Indians about the close of 1850. Settlement was commenced the following year. The congregations of Big-bay and Lamark, the only Presbyterian congregations in the Peninsula north of Owen Sound, the result of the labor of Students, but after they were placed on the probationers list of vacancies, they were brought so near their dissolution that when they were induced, last June, to proceed to call a minister, Rev. C. C. Stewart of Owen Sound, gave it as his opinion that if their call were declined these congregations would be lost to the Church. I was inducted into the charge of those congregations on Aug. 28th, 1873. Though the pastoral duties have discharged in the most ordinary way, the regular attendance on Sabbath worship has been more than quadrupled, and there are four places of worship in process of erection. There is a prospect that at no remote date this field of labor will form two self-sustaining charges. North of Brooke, an Indian village adjoining Owen Sound, there is only one place of worship, viz., an English Church at Wier-ton, in the peninsula. I have succeeded in uniting and making myself acquainted with the condition of the greater part of the peninsula. Though the Wesleyan Methodists, Bible Christian and Episcopalians, have done a good work in supplying those destitute settlements with the means of grace. As in many places the great majority of the people are of Presbyterian proclivities and are waiting for ministers of their own denominations to come among them, none of those denominations have succeeded to any great extent in establishing themselves. If the C. P. Church could only send in a sufficient number of missionaries, there is no doubt but it would take the lead of all denominations in these regions.

It is not meant that we should in any way seek to interfere with the operations of our brethren of other denominations, but simply that we should seek to do our share of the work, and when a majority of a community are members and adherents of the Presbyterian Church and desire Presbyterian preaching, this should be considered a Gospel call, and as urgent as if made out in the most approved form and maintained by all the Presbyteries in the Church. When I visited the Upper Ottawa some time ago, I conversed with a number of lumbermen, and I was frequently asked why it was that the Presbyterian Church sent so few missionaries into those regions. I was told of many places in which the majority of the lumbermen were adherents of the Presbyterian Church yet were dependent on the Methodists and other denominations for preaching—now the members of the C. P. Church are neither less wealthy nor liberal than those of other

churches nor are the ministers less zealous and efficient. All that is wanted is an efficient Home Mission scheme and the claims of the Church properly laid before the people. Though the present H. M. Scheme possesses many excellences, it appears to require considerable modification to adapt it to the present wants of the Church in the changed condition of the country. Hitherto the principal part of the mission work of the Church appears to have been done by Students during college vacation. The zeal of those young men is certainly worthy of all praise, they have done the Church much valuable services, but much of their labor has been lost for want of being followed up. To bring a Church through its transition state from a weak Mission Station to a self-sustaining congregation requires a more permanent mode of supply than can be furnished by students. A congregation can at the best be supplied only half the time, and the students are generally changed yearly. It is scarcely necessary to say that the probationers scheme, the only system of supply in the Church, besides the settled ministers and students utterly fails to answer this end. The stated supply system is employed in the American Presbyterian Church to accomplish this work. This system was extensively employed by both the old and new school branches before the Union. It is equally proposed in the United Church. The most conservative ministers I have ever met with of the old school branch contended that it was indispensable, and its utility has long ceased to be a debatable question. It is due to this system that the Presbyterian Church has made much rapid progress in the West. At the close of 1864 there was in the State of Kansas only 24 ministers and 37 churches. There was last January 110 ministers and 168 churches, of that number there are only 11 self-sustaining, and these were like all the others the work of ordained missionaries employed under the stated supply system, and were for a time dependent on the Home Mission Fund. The congregational Church though strong in the New England States, the United Presbyterian Church and the Dutch reformed Church though strong in the middle States have all failed to firmly establish themselves in the West, neither for want of means, nor of missionary zeal in their ministers, but because they failed to adopt their system to the circumstances which surrounded them in the West. The opinion which I have formed, from a little over four years experience as a missionary in the West, and nearly two years painful experience in connection with the probationers scheme of the C. P. Church is, that if the American Presbyterian Church, like the above named churches and the C. P. Church had failed to adapt their system to their circumstances, there would not have been one fourth the number of churches west of the Mississippi that there is to-day. Since the confederation of these Provinces the C. P. Church finds itself placed in the same circumstances in relation to Home Mission work as the American. Though the labor of the students has been highly successful and satisfactory, it is utterly impossible that they can overtake the missionary work of the Church. What over the friends of the probationers scheme may claim for it in effecting the settlement of ministers, I think few will claim for it, that it is adapted to missionary work. When employed in weak churches not fully prepared to call ministers, its tendency appears to be to scatter, rather than gather together and prepare them for pastorates. What is wanted in the C. P. Church is a judicious stated supply system, it is not intended that this system should in any way take the place of regular pastorates, but simply to carry on the work so nobly begun by the students; to do what is vulgarly called the making up, and preparing missionary stations, and weak churches for regular pastorates which should be the object in all our Church schemes. This is the intention of this scheme in the American Church, and if some congregations are so well satisfied with it that they adhere to it too long, it is not the fault of the scheme but simply one of the abuses to which every system is liable.

It is not necessary to import an American scheme, for there is in the C. P. Church at present the elements of a better system. Its provisions are to be found in the General Assembly, ancient Ordained Missionaries, Presbyteries are authorized, by this provision, to employ ordained missionaries by the year or half year to labor in any mission stations or weak congregations within their bounds. This has been tried to a considerable extent in the Montreal Presbytery, and Dr. McVicar President of the Montreal College, has declared its results to be highly satisfactory. Its advantage over the American system is that

it is more directly under control of Presbyteries, and equally more strictly Presbyterian. Its advantages to the Church would be the following—weak congregations and mission stations would be under regular pastoral care till fully prepared to call ministers. When so prepared their stated supply would most likely become their Pastor. The experience of the American Presbyterian Church is that settlements brought about in this way are generally the most happy as the parties have had an opportunity of becoming acquainted with each other. If licentiates were required to labor a year as missionaries with the permission, if desired, to preach about four Sabbaths as candidates in bona fide vacancies, instead of travelling six months in connection with the probationers scheme, much valuable missionary work would be done which cannot be done under the present system. The advantage to ministers and probationers would be the following, a minister could apply the \$400.00 per annum which is allowed to Missionaries, for his own benefit instead of having the greater part consumed in travelling expenses. Some ministers have told me that their entire pay was thus consumed, and they could save nothing. For my own part by strict economy I succeeded in raising nearly one half after paying my travelling expenses. I would much prefer taking charge of a Mission Station at \$200, per annum, and labouring with my hands as Paul did, to make up the deficiency than to travel those weary rounds again. There would be the satisfaction of having an opportunity of doing some good, and it is one of the most painful features of the probationers scheme that no such opportunity is given. The chances of settlement would be much better, besides the chance of working up his own Mission Station and becoming its pastor, building on his own foundation instead of another man's, the four Sabbaths to bona fide vacancies as suggested above, is a much greater number of opportunities, than can be expected under the probationers scheme if my own experience is my criterion. I travelled over one and a half years without being sent to a bona fide except when Gaelic was indispensable, ministers received from other countries and other churches could be immediately and profitably employed, many more ministers would be likely to unite with the Church if there was any ready way of being employed. I know of some myself who have been deterred by our mode of employing ministers, and others who have left the Church and the country for this same cause. As all these ordained missionaries would be members of Presbyteries, the cause of missions would be brought more prominently before Presbyteries, and the whole Church would become more missionary in its aspect.

MISSIONARY INTELLIGENCE.

Editor BRITISH AMERICAN PRESBYTERIAN.

"My people doth not consider."

DEAR SIR,—Nemo's letter on "Our Chinese Mission," in your issue of April 10th, is very good so far as it goes. I only regret it stops so short. More remains to be told. He complains, and justly too, of the little knowledge our people have of the mission work in our church, and seems to give as the reason, the little amount of earnestness manifested by our committee and missionaries, and want of information which ought to be furnished by them. He points out well the reasons that remain with them, but says nothing about those that rest with the people themselves—their duty, but not the people's. Now, while there is the duty of the one, there is also the duty of the other. As in a congregation, there is the duty of the people as well as of the pastor. It is the part of the minister to preach the word, but it is also the part of the people to hear that word. All the duty, any more than the fault, does not lie on the one side. I do not wish to vindicate the conduct of the one by that of the other.

What you express in your editorial regarding it, I am sorry to admit, is too true, viz: "That the vast majority of the people know next to nothing about what is being done or attempted." This is true, not only in regard to the mission work, but also in respect to the schemes and workings of our Church generally.

I am often grieved, I might say pained, as well as ashamed to meet with many people in our own beloved Presbyterian Church who know no more about what is being done in it than if they did not belong to it at all, or had no need of knowing anything about it. What is worse, "O'w'it not in Gath!" many of them can hardly tell you what is going on in the congregation of which they are a member. I do not exaggerate. Did I not know it (and knowledge indicated) to be the case I would be loathe to believe, much less publish it. It is only with the hope of inciting our people to inquiry, and to seek acquaintance with these things that I speak of it now, or in

this way. This should not be. Every member of any, and every church, should know something of what our church is doing both at home and abroad. But what do we find? They do not know, neither seem to care or try (I would not say wish, yet it looks like it) to know. They do not even read the "occasional scraps," as Nemo calls them, in the Record. Simply because so few of them take it. Look at the number of families (80,306), and communicants (51,612) connected with our church, and the small circulation (8,000) of the Record compared with these. Very little over one fourth of the families to whom it goes. And if we take from that several ministers, who are, no doubt, acquainted with these things, and which go to make up that 8,000, it will be less than that. Now, although the Record may not be exactly what we would wish to see it, as a church intelligence, or give us nothing more than "scraps" of news, yet it is such as the church (hence ourselves who compose the church) has provided for us. And let us all know what it does contain. By thus giving it a better support, and wider circulation, it no doubt will improve, and we will not be entirely ignorant of what the church is doing.

I say with Nemo, "let our committee write, let missionaries write, be always writing," but, on the other hand, I would say to the people, read, be always reading. Let all who can, write. Let all who can, read. There is no use for us to write if people don't read, and seek for such information as is to be got, however little. They must seek if they are to find. Knowledge is to be gained only by seeking it. Let the people cry out, "Who will show us any good?" and, I have no doubt, they will find plenty—"O send out thy light and thy truth," and I don't think they will have to cry long in darkness. "Darkness" will no longer "cover the earth, and gross darkness the people," respecting such important matters.

It is really too bad that our good people should take so little interest, and be content with knowing little or nothing about what should interest them most, and is of the greatest moment to them—the salvation of souls. This is the church's work. This is what she desires to accomplish. Shall we then, her members, be regardless and remain in blissful ignorance of what she is doing to accomplish it, simply because we will not take the trouble to seek and find it out from the information afforded? Surely not, if we be the true disciples of Christ. "Israel doth not know" because "my people doth not consider."

With the hope that many may be stirred up to know what God is doing in our beloved Zion, and that I shall thus become "a wise-reprover upon an obedient ear."

I am, yours truly,

AN OBSERVER.

April 28th, 1874.

Rev. Duncan Morrison's Reply to "Elder."

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—On my arrival last week, my attention was called to an article in a recent issue of your paper,—March 13—animadverting on certain statements reported as mine, made before the Presbytery of Edinburgh, on the 31st December.

In that article, signed "Elder," by some one who lacks the courage of putting his own proper name to what he says, I am charged with the sin of ignoring the C. P. Church, and speaking of my own Church as if there were no other in existence. Now, any one may see, even from the inaccurate report of my speech, very much abbreviated, that I never said or meant anything of the kind. What I said was that until I came to Owen Sound (1866) our people were destitute of religious ordinances—that they were far away from Guelph, the seat of the Presbytery within whose bounds they were situated,—and from the nature of things could secure but little supply. I was speaking of my own people to my own brethren in the Presbytery of Edinburgh, and in so speaking I did not feel that I was ignoring the C. P. Church, or the Baptist Church, or the Methodist Church, or any man's Church, and I am sure that no one that heard me on the occasion referred to, felt that I was exposing myself to such an ingenuous attack as that which has been made upon me, in my absence, and under a false name, in the columns of your paper; and I am sure also that those that know me best, and my manner of life for many years will be slow to accuse me of any such spirit as that imputed to me, or believe that I would willingly utter one word of misrepresentation. Your space will not permit me to comment upon the insinuations, and correct charges of that letter, and the miserable spirit which it reveals; but you will allow me to say that it has occasioned me much surprise, and not a few wonder that you should have given it a place in your columns. In these days when good men of every Church are seeking the things which make for peace, and are drawing more and more closely together, we are hardly prepared for such an article, fitted as it is to fan the flames of bigotry and strife. Let me remind your correspondent that the true Elder does not greedily seize upon an inadvertence, or rush to the newspapers with the view of injuring a brother. He does not backbite with his tongue, or readily take up a reproach against his neighbor. And let me remind him further that there are six things about the Lord doth hate year seven are an abomination to Him:—a proud look, a lying tongue, and hands that shed innocent blood,—(hands that would stab a man in the dark, an heart that deviseth wicked imaginations, feet that be swift to run into mischief, a false witness, and he that soweth discord among brethren.

I am, yours &c.

DUNCAN MORRISON,

Minister Knox's Church,

Owen Sound, 28th April, 1874.

The Pastor and People.

The Hidden Bill.

(Translated from the Spanish.)

BY WILLIAM CULLEN BRYANT.

Across a pleasant field, a rill unseen
Steals from a fountain, nor does ought betray
Its presence, save a tint of livelier green,
And flowers that scent the air along its way.

Thus secretly should charity attend
Those who in want's dim chambers pine and
grieve.
And nought should e'er reveal the aid we lend,
Save the glad looks our kindly visits leave,
—St. Nicholas

Boecher's Yale Lectures on Preaching.

LOVE, THE CENTRAL AND REGNANT FACULTY.

I am not able to trace the slightest effect in the Apostle Paul's writings of his visit among the Greeks. He seems to have felt or received the idea of physical beauty, as developed among the Greeks, only superficially. This may have been because he came of a stock which had not been educated in the science of the beautiful, and exhibited little of the aesthetic faculty; or, as I prefer to believe, it was because all their sense of beauty was drawn up into the moral nature, which found expression in the beauty of holiness. With the exception of some general allusions to the games and similar institutions, he did not take much from the Greeks, except the one figure which I use in this lecture. He speaks of the disciples as being God's building, and himself as architect or master-builder, affirming that he had sketched the ground plan, and laid the foundation, on which other men following him must build. That ground-plan was the delineation of the character of Jesus Christ. Upon that plan what did he build? A church? No, he built each individual man. He built up character and not an organization. Paul had a definite idea of what he was about; he did not work at haphazard, but strove to make new men on the plan of Jesus Christ. Every man who goes into the Christian ministry should ever like definite aim. He should not be satisfied with the performance of mere routine duties; they are at best only means to an end, and are likely to become mechanical and unworthy of one's manhood. It is not enough to get together a large congregation in an out-of-the-way place, and then perform regular parochial duties. They must be something deeper.

On what plan, then, shall men proceed in the ministry? This question brings me to the subject of sanctification or Christian development which I presented in part in a previous lecture. I look upon the subject of sanctification as transcending in importance any that I have ever brought before you. It is that which God manifested on earth in the person of his son. It is the perfection of an inchoate race according to a divine plan. The supreme end of the ministry is the perfection of men according to this design. Religion is in danger of two evils; on the one side of becoming mere enthusiasm—haply a superstition; on the other of becoming a cold and polite naturalism. Escaping either of these, it is in danger of becoming theoretic, technic, pedantic, in short, pharisaic. The conception of the Christian character must go so deep as to renew the power of the ministry and meet all the forces now gathering to produce unreligion if not irreligion. We must make man in his religion more noble than the world's ideal. Then we shall gain real victories, reassert the high places of the church which is just now shaking in the wind. At the present, by the great majority of thinking people of Great Britain, not the Archbishop of Canterbury, but Charles Tyndall or Herbert Spencer, is regarded as the noblest type of manhood.

There is a widespread feeling that great and noble men are to be looked for, not in the church, but in schools of science and philosophy. Men are going back from religion as something artificial to nature, as to a supposed truer and higher good. But what is nature? As we carelessly use the word, it means the great material world outside of a man; it means man in his primitive condition, what he is at his birth, untaught. Now, I protest against such use of the word. Man is not by nature what he is when he begins to live. We do not speak so of the vegetable or animal kingdom. That is not the nature of a plant which is seen in the bulb or as it first springs from the ground. We do not look into the acorn to learn the character or nature of the oak, but at the storm-defying tree when a century old. We do not look at the awkward, crawling cub, blind and sucking its dam, but to the lion full grown and clothed with power to learn what is the nature of the king of beasts. We do not look at the unfledged and callow eagle, exhibiting life in little else than opening its mouth to receive food furnished it, but to the fully grown eagle, endowed with power, vision and cruelty to find what the king of birds is. Why should we reverse this process in our search for nature in man? Was it only the seed end, undeveloped and unripened, which God had in view when he made man? A man's nature is not that with which he was born, but that to which he was born, but that to which he may attain under the stimulating influences of the Divine Spirit, as he becomes harmonized with himself and with God. Religion is natural to a man and not artificial, as many think. It is not the state in which he was born, but the state for which he was born by a gradual birth of four score years. It is the business of the Christian ministry to bring men up to the manifestation of their real nature. Religion is not a man's external clothing—something put on. He is religious when every faculty is brought up into its normal condition.

This view of religion gives immense leverage. I have a congregation full of young scientists. I know their process of reasoning, their doubts and difficulties. For years I have been trying to find out a way of presenting Christ to men imbued with the teachings of the schools of modern

thought in a manner that would exhibit the finest form of human development—the development of a man's strength and power around a divine centre. The religion of Christ is such development; the love of God is such a centre. This view will gain the ear of men who are likely to be turned away from the proscriptive forms of theological ministrations.

There is but one centre about which all the faculties of the soul can be harmonized and developed, and that is love. If we take reason as a centre and attempt to harmonize the rest around it, we fail, because the reason is, comparatively speaking, an external guide. It cannot interpret to man his truest manhood. The man himself, his emotional and heart nature, is underneath and greater than the reason, just as the ocean is underneath and bears up the vessel which navigates it. If a man says he will be religious because his reason tells him to be so, he has yet to ask leave of his passions, which reason cannot control.

The same is true of conscience. Conscience should be the foundation of all character, just as the oak sills are under the nursery. But I would just as soon lay my children down on the bare hard timbers and tell them to grow up as to undertake to make a great and lustreous character out of conscience alone, which is cold, hard and condemnatory. Its affinities are toward the bottom and not at the top of the brain. Neither can fear, veneration nor superstition be the centre of a full and harmonious development of one's nature. These are restrictive rather than inspiring or creative elements of being. In religion the restrictive element is strongest in those natures nearest the animal. It is merely negative; the fruit of the spirit is always positive. To do no wrong is the lowest style of piety, but many men work no higher than that.

How royal a thing is love in the estimation of Paul! "Though I speak with the tongues of men and have the language of angels, and have no love, I am as sounding brass or a tinkling cymbal." If Paul were living now he would say bass drum, empty and noisy. In his estimation, the best there is in man, benevolence and liberality, would be of no avail without love. Then what a fruit-tree is love according to this apostle. It beareth, hopeth, endureth all things, and never faileth. It must be the centre. It is the Christ element. "Now abideth," while prophecy and knowledge pass away, "faith, hope and love, and the greatest of these is love." Look at the Apostle's delineation of that Christian grace, and tell me if I am not warranted in saying that the only possible centre of the faculties is love. It sits a regnant power, and all else in man submits to it. The reason submits to it, is colored by it, and sees by it. Under its influence, reason, weakened by semi-knowledge or controlled by passion, emerges like one from a fever or fit of insanity. To love veneration yields; so does selfishness.

In your ministry you are to be the builders of men, constructors of character. If any one imagine he can do this work without the aid of divine influence I pity his ignorance. I know what is in man, for I have studied and felt and seen and wrestled with them. An influx of the divine spirit is necessary to their reconstruction. Society, good laws, institutions, &c., are but the ministers of God.

The harmony of science and religion is this; that both are seeking to bring man up to his high and real nature, to disclose his manhood and develop every faculty into a harmonious whole. It is the province of the Christian ministry to convince men that the centre around which the perfected manhood is to be built is love. When I look at perfect folks I often wish I could feel as happy over being perfect as they do. But when I come to apply some test, and ask if these are really more lovely than others, I can't find any perfect people. Many think they are so because they don't commit faults, when the reason is they are perfect because they don't spill over, when in fact there is nothing in them to spill. If you should put a pint of milk into a bucket, it would be a fool that should spill it over. The difficulty is in carrying the full bucket without spilling. These perfect people walking in a dream. I have had just such dreams, not waking ones though. I have splendid times often when I am asleep. I hate to wake such people up. They have mutilated the appetites and passions after the old ascetic method, seeking perfection in that way. They say they have given up their entirely to God. Well, I agree with God when His will agrees with mine. When things go about as I want to have them, I am perfectly satisfied. But if they do in all cases give up their wills to God, it is because they have no wills. It is as if you should cut off a thief's hands and then say he is honest because he picks no one's pockets. My conception of a perfect man is of one full of power and life, moral sentiment and imagination; but with all these subordinates of a central summer of love, and that subordinate to God. I have not yet seen that man, and never expect to in this world, but it is my business to lead men up toward that point of excellence.

In these days it is no little thing to be the servant of souls and a Christian educator—to attempt to do for men every day what Christ is doing for you—to know their sins and sorrow for them. It requires industry, self-denial, and an intensity of living which no other profession demands. If you do not feel strong enough, go back and take up something else.

Logicians may reason about abstractions, but the great mass of mankind can never feel an interest in them. They must have images. God, the uncreated, the incomprehensible, the invisible, attracted few worshippers; a philosopher might adore so noble a conception; but the crowd turned away in disgust from words which presented no image to their minds. It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the parlor, and faces of the lions, and the swords of thirty legions were humbled in the dust.—Macmillan.

Behind Mr. Spurgeon.

A SKETCH FROM THE DEACON'S SEATS.

A correspondent of the *Christian World* describes the oft-described scene of Mr. Spurgeon's chapel, in London, from a new point of view, and his letter is quite worthy perusal. We give an extract:

"On a recent Sabbath morning I dispensed with each of the popular methods of entering that institution of modern London, the Metropolitan Tabernacle, and by special favor occupied a seat on the platform behind the preacher. These seats, twelve in number, are provided for the deacons, and are padded, lined with crimson velvet, and have arms after the manner of a first class railway carriage—luxurious seats without question, but the occupants of the same are reputed as worthy of the accommodation they receive.

"It is half past ten, or thereabouts, when I take possession of a seat in the favored precincts referred to, and commence studying the extraordinary scene. Though the spring sun is already high in the heavens, the gas is alight, and a thin mist hangs about the building in sympathy with the fog without. The immense sea, which appears to be already nearly filled, is in reality merely undergoing the process of filling, and the movements of the people exactly resemble the motion of a swarm of insects, eager and impatient. At 10.40 the scene undergoes a transformation. Hitherto people had entered by side doors leisurely to secure their places; now all the main front entrances are opened, and broad, living streams of people pour in to cover the standing room of what appears to be an already crowded building, and until you can only just distinguish which are aisles and which are pews. The new comers are manifestly a little excited, because all are anxious to find seats, and the bustle strikes the stranger as being a novelty of its kind. The coughing, talking, and shifting about with the feet produce a peculiar compound sound, and a sound peculiar to the Tabernacle, which, however, is instantly hushed when Mr. Spurgeon appears on the platform.

"Now the multitude of faces are all turned in one direction, and the service commences. Those who sit close to the preacher's table will perhaps have observed that his tones of voice apparently adapt themselves to the circumstances of those who are near as well as to those who are farther away. To persons near at hand they are not unpleasantly loud, while to those in the distance they are loud enough—not that the vast concourse are made to hear without an effort even by the most powerful lungs, and the necessary strain is visible only to those who are in proximity to the preacher. As seen from the platform, it is also interesting to note how the levitation congregation allows itself to be managed. It is subject to influence as if it were one levitation instead of 6,000 atoms. It has its coughing times; in response to a touch of humor, it smiles like one vast sensitive creature. Then it sings 'faster' or 'softer,' according to instructions, and is in all respects most admirably managed.

"While reading the concluding verse of 'Rock of Ages,' the pastor is visibly affected, just as a few minutes ago he admirably entered into the spirit of that wonderful gospel chapter, Isaiah lv. Anon, the flaming earnestness thrown into the sermon seems to diffuse itself throughout the whole space of the building, until the rapt attention of the host, as they listen to appeals founded on the words, 'Without money and without price,' is sufficient to inspire one with awe. To handle what are called hackneyed texts in a striking and original manner, is the mark of a great man, and the ability to do this is certainly a characteristic of Mr. Spurgeon.

"It is a very usual thing for any preacher who discourses before a large multitude, to fix his eyes on one particular individual, and a spectator who views the scene from the deacons' seat in the Metropolitan Tabernacle is liable to do the same kind of thing. There are 'characters' enough before you if you can single them out. There sits one in the middle of the area; he is middle-aged, full-faced, and looks like a person who makes some pretensions to self-culture. Though he uses no notebook his brains are probably at work, taking in what he sees. Let us suppose he is the reporter of a London 'daily,' who will be certain to let the public hear all about it, should anything special attract his attention. Single out another, and perhaps you will mark him as an American editor, on the look-out for something piquant wherewith to regale his readers on his return home. Can you be mistaken, or do not his features and wearing apparel, when put together, spell 'Jonathan' as completely as can be done by eight letters? Country pastors are also present. Find a Baptist, and he will be found in a genial humor, for when so great a multitude gathers in a Baptist chapel he thinks his principles are in the ascendant. Select an Independent, and his looks will tell that he has not much to complain about; for, after all, the cause of Nonconformity is flourishing. Besides these the Anglican must needs 'hear Spurgeon,' and be like the rest of the world. If an Evangelical, he will be edified; if he sides with the Ritualists, he will look pitiful and ill at ease; and if he glories in being 'Broad,' he will be charitable, content to take things as they come. As I view the broad area from my comfortably-padded 'deacons' pew, I know that it is a common meeting-ground for all the characters referred to, and for hundreds of others left unmentioned.

"It is now time to confess, however, that to sit 'Behind Mr. Spurgeon' is to hear him to disadvantage. He is not a preacher to listen to with closed eyes. His features speak as well as his tongue, and this part of his sermon was lost to me while sitting with the deacons on the platform. As viewed from the vulgar pews, these church officers appear to be so comfortably accommodated, and to be in themselves such models of decorum, that I shall be pardoned if I have a dozen times envied them both their state and position. Now I know that, like good men, they are content to sacrifice much for their office seats.

"In conclusion, I add a word about the weekly-offering collection. The total amount collected at the morning service was brought into one of the vestries after the crowd had dispersed. How much there was nobody knows, for as Sunday is a day of rest with the officials, the money would not be counted until Monday morning. Gold, silver, and copper pieces, together with little packets neatly tied round with thread, made up a motley mass; and one of these miniature parcels enclosed fifteen shillings from 'A Working Man.' When the whole was emptied into a large black bag, I ventured to test its weight.

"It's pretty heavy," remarked the affable deacon in charge.

"I anticipated as much as that, and now found that this 'heaviest' collection I had ever known weighed as much as one could well raise from the table with one arm."

I Must Have a Religious Newspaper.

So says a subscriber of the *Congregationalist*. And he gives us the following reasons:

1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence upon all the varied important interests of society, and I am bound to do my part in sustaining such an institution.

2. Because my own religious growth as a Christian, is materially promoted by such a paper. My religion waxes or wanes in life and power in proportion to the clear or dim views I have of the great things of the kingdom of God. Next to my Bible, my paper increases the clearness and extent of my spiritual vision, giving light and expelling darkness by its never-ceasing supply of facts and appeals, which are sunshine and shower to the spiritual verdure of my soul.

3. Because I want a good commentary on the Bible. My religious paper furnishes it, often by direct expositions, by items of religious biography, strikingly illustrative of Bible truth, by constantly recurring events of divine providence equally illustrative, by narratives of revivals, conversions, progress of missions at home and abroad, all showing the power of the Gospel, and explanatory of God's word.

4. Because I want to be a strong man, armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and arguments which sustain their distinctive views, and are ever ready and able to assault or defend. I want a similar kind of ability and facility in sustaining the truth and in advancing the cause of my Master. My religious paper furnishes me with a power of offence which is invaluable. It is as if a new arsenal of spiritual weapons was opened and offered to me every week.

5. My family needs to have just such a fountain of religious instruction and influence as is opened in it every week, by such a periodical. The variety I find there, meets the cases and wants of old and young, male and female, ministering to the welfare of the entire circle.

6. My neighbor needs my paper. He will not take one for himself, as he ought to. But he shall not escape. He shall have a look at mine. For when it has walked into my dwelling and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way, to scatter them further, or take wings, by the mail, and does good a thousand miles away.

Therefore, Mr. Editor, if you find a paper of mine returned with the word "stop" upon it, you may infer that I have gone to the poor-house, or the mad-house, or the narrow-house appointed for all the living.

Baby-Talk.

Arthur Helps makes "a hit, a very palpable hit," when he asks if dogs "know our language well, would any dog sit out a public dinner?" But he misses the mark in inquiring, "Would any dog remain in the nursery, listening to the foolish talk of nurses and mothers?" Mr. Helps evidently has not studied the philosophy of "baby-talk," and therefore does not know how much wiser is the instinct of the mother than the sarcasm of the essayist. It is not the sense but the sound of words, which interests and soothes the infant. Its brain does not take in the meanings, but its ear drinks in the rhythm. An experiment can easily be made to illustrate the truth of the statement. Let a person talk baby-talk to a child and then repeat the same in good sensible English, and note the difference or the effect upon the child. We should like to read an essay by Mr. Helps on "Mother Goose," and then listen to the criticisms of an intelligent mother on the essay.—*Congregationalist*.

Come!

If you have led a sinful life, and are now ashamed and weary of it—if you arise and go to God, He will receive you graciously, and will abundantly pardon. All His assurances are to the same affecting tenor. "He is long-suffering, not willing that any should perish." "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil way." And here He is represented as the merciful Father, whose pity survives the longest protraction, and whose love is such that when the prodigal at last returns, He presses him to His bosom. Such is the God and Father of our Lord Jesus, and if you are wise, you will let no cold suspicion or subtle casuistry cheat you out of the strong consolation. You can not err in believing what the Lord Jesus says: you can not err in doing as He directs. Be assured that God is as kindly disposed as in the parable of the Prodigal Son He is represented to be. The calls, invitations, promises which He has given us in the gospel mean the utmost of what they express; and God is as earnestly desirous that sinners should return unto Him, and as much pleased when they actually return, as the strongest language of the gospel declares.—*James Hamilton, D.D.*

A Startling Question.

A poor child, straying into a Sunday-school one day, asked simply: "Is this the way to heaven?" The superintendent was for a moment startled. Was his school, indeed, the way to heaven? Was he trying to make it so? Were his teachers intent upon the same object? The artless question struck home. From desk to class the question went around with a thrill. What were they all doing? Whither were they all tending. The question was like an angel suddenly come into their midst to make a record of all that transpired in that school. Oh! superintendents, teachers, make sure of this one thing: With all your efforts to impart knowledge, make the salvation of the soul of paramount interest. Whether your school be a model, or be struggling up to perfection, be sure that every scholar shall feel that it is the road to heaven.—*S. S. Times*.

True Worth.

A really modest and meritorious person will never make pretensions of any kind. His manner and expressions will always have a tendency to underrate his ability not because he will pretend to be less capable than he really is, because so many men have become pretensions in their manners and expressions, he fears he may be considered as such. We are, in consequence, too apt to consider the extent of the capacity of those whom we meet a little below the standard indicated by their acts and expressions. Therefore, true merit is seldom properly appreciated, and its cultivation is never greatly encouraged. On the contrary, pretence is almost always successful. He who is pretentious affects the interest of society in the same manner as the swindler. He induces men to doubt the capacity of others, and often to refuse aid and employment, because they measure the merits of all by those of the pretentious, and for, and concealed ignorance. Many an honest and skilful man, and many a valuable improvement, have been refused support and adoption because the pretentious swindler has previously misled the people, and imposed upon them outrageously. Pretensions of every kind are the true indications of a weak mind or a would-be swindler.

Not Mine.

In one of the wars in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troops, and marched to the quarter assigned him. It was a solitary valley, in which hardly anything but woods could be seen. In the midst of it stood a little cottage, on perceiving which he went up to it and knocked at the door. An old man with a white beard came out.

"Father," said the officer, "show me a field where I can set my troops a-foraging."

"Presently," replied the peasant. He walked before, and conducted them out of the valley. After a quarter of an hour's search, they found a fine field of barley.

"This is the very thing we want," said the captain.

"Have patience for a few minutes," replied the guide; "you shall be satisfied."

They went on, and at the distance of about a quarter of a league further they arrived at another field of barley. The troops immediately dismounted, cut down the grain, trussed it up, and remounted. The officer then said to his conductor:

"Father, you have given to yourself and us unnecessary trouble; the first field was much better than this."

"Very true, sir," replied the good old man, "but it was not mine."

Plain Talk on Usury.

Dr. William Anderson, for more than fifty years pastor of a church in Glasgow, had a somewhat pointed way of "putting things," as the following incident related in the *Weekly Review* will show:—

He was once expounding the fifteenth psalm, and had come to the word usury.—"He that putteth not out his money to usury." "Does that mean," he asked, "taking ten per cent. or more?" Not entirely. It means also the spirit in which the ten per cent. is taken. There was once in this church a poor widow, and she wanted twenty pounds to begin a small shop. Having no friends, she came to me, her minister. And I happened to know a man—not of this church—who could advance the money to the poor widow. So we went to this man—the widow and I—and the man said he would be happy to help the widow. And he drew out a bill for £20, and the widow signed it, and I signed it, too. Then he put the signed paper in his desk and took out the money and gave it to the widow. But the widow counting it, said: "Sir, there are only £15 here." "It is all right," said the man, "that is the interest I charge." And as we had no redress, we came away. But the widow prospered. And she brought the £20 to me, and I took it myself to the office of the man who lent it, and I said to him, "Sir, there is the £20 from the widow." And he said, "Here is the paper you signed, and if you knew any other poor widow, I will be happy to help her in the same way." I said to him: "You help the widow! Sir, you have robbed this widow, and you will be damned! And, my friends, I kept my eye upon that man. And before six months were over God smote him and he died." We can still recall, after many years, the crisp of soul with which we listened to the closing sentences, and the vivid glimpse we got of a divine retribution falling suddenly on a bad man.

Sabbaths, coming to quiet for a little while all the week-day toil, noise and strife of life, are like islands, green, fruitful and flower-laden, smiling at one from the midst of wild ocean and storm-tossed waves—oases in the sand deserts, with cooling shades and pure water springs for the weary travellers.

Sabbath School Teacher.

LESSON XX.

May 17. THE LORD'S MINISTERS. Numbers 16: 1-3.

COMMIT TO MEMORY, v. 6, 7. PARALLEL PASSAGES.—Ch. ii. 33; Mal. ii. 4-6; Heb. v. 4.

With vs. 5, 6, read Num. i. 47-53; with vs. 8, 9, 1 Chron. xviii. 32; with v. 10, Heb. vii. 8; with v. 11-13, Luke ii. 28; James i. 18.

CENTRAL TRUTH.—"The Lord's portion is his people."

LEADING TEXT.—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.—1 Pet. ii. 9."

We now enter on a book entitled to more notice than it receives, for its title suggests that it is a bare list of names and numbers. Really, it gives the history of Israel for 38 years (compare chap. i. 1 with chap. xx. 22 and xxxiii. 38); describes the preparations for breaking up the camp at Sinai, the march towards Canaan, and defeat; scattered notices of events in the dreary years of wandering, and the preparations during the last year, for entering Canaan. How can this be without interest? Exodus and Leviticus give us the law, but it was given on the assumption that the people should speedily enter Canaan. The long delay made some new arrangements necessary. The whole is a surprising record of patience, tenderness and care, on God's side, and of waywardness and unbelief on man's.

The first census being for military service, the Levites are not included, but Ephraim and Manasseh standing for Joseph, twelve tribes are still kept up. Levi is numbered separately, and our Lesson shows us the reason. We shall consider Levi as a tribe, as he was in himself, to God, and to Aaron (himself a Levite), and to Israel.

I. LEVI, AS HE WAS IN HIMSELF.—Grace appears in this choice. Levi was no better than the rest of the tribes. See the account of the head in Gen. xlix. 5-7. The reason of that we have in Gen. xxiv. 25-30. Levi was besides the smallest of the tribes, see v. 39. But it pleased God, since the privileges of the first-born were lost by Reuben and Simeon, to give a part thereof to Levi. "Chosen not for good in me," Levi might say. "I have taken the Levites," says God, v. 12. Nor is he alone in this. Hear Paul, 1 Tim. i. 16. So God has often taken men like Augustine, Newton, Bunyan, and made them eminent servants in his sanctuary.

II. AS HE WAS TO GOD.—He said, v. 6. "Bring the tribes of Levi near." When the Lord slow the first-born of Egypt, so preserving and delivering Israel he took all the first-born of the people and of the cattle as his own. In the room of the first-born, the Levites were taken. ("Opening the matrix" is the same as "first-born.") But the men of Levi, had to be cleansed to be the Lord's, as we see by v. 8, viii. 7, in two ways. Something was done to them. Moses sprinkled the water of purifying. Something was done by them. They shaved all their flesh, and washed their clothes. Something was done with them, viii. 11. Aaron offered them as an offering before the Lord, with fitting sacrifices. So they were separated, ch. viii. 11, as the Lord's, in a more intimate sense than the people. See v. 16, "Wholly given to me." "An Israel within Israel."

It is so with true ministers of God always. He calls them, takes them for reasons of his own. He puts his spirit in them, or as it is often expressed, gives them his grace. They stir up the gift that is in them, 2 Tim. i. 6. They cleanse themselves (see 2 Tim. ii. 21, 22). They are offered to God by their parents, themselves, the church, 1 Tim. vi. 12.

Once more; the Levites had to take their stand on God's side, in an awful manner. Read with care Ex. xxxiii. 26-28. This was hard, but it was duty. The tribe whose sword was so fierce against Shechem has other work now for it, "on the Lord's side." (See Luke xiv. 26.) They may not confer with flesh and blood, must renounce much, be men of war, when their course looks hard, cruel, fanatical. See 1 Tim. iv. 6, 7, 10; v. 20; 2 Tim. ii. 3, 4; iv. 2, 3; Titus iii. 10. But this comes from being "wholly on the Lord's side," among his enemies.

III. WHAT HE WAS TO "AARON, the priest" v. 6, the type of Christ. The Levites were to assist Aaron (and his successors), that the objects of his office might be accomplished. All Israel was a family of worshippers. The men were warriors at God's command. The Levites were workers in God's service. They did not make atonement or offer sacrifice. That was the place of Aaron and his successors. They were not types of Christ. They ministered to him, had charge of all the vessels and sacred furniture, as we see in the following chapters, each family in its place and with its fixed duty.

So with all true servants of God. Their Great High Priest is also their Master. They are to carry out the objects of his office, to attend to all that with which he accomplishes his will. He uses the word, sacraments and prayer, in the hands of his servants, for the doing of his will. They are to fulfill their trust. A Levite might complain of the small share given him in the care of the tabernacle, a cord, a curtain, a pin, but he was for that very thing. So a saint may be only doorkeeper, but that is not his concern, only that he be faithful in his place. See "Parable of Talents," Matt. xxv. 14.

spiece, made up the 1805 shekels of v. 50. And as such they were thrown on the care of Israel—had no portion among the tribes, were scattered among the people, and dependent on them. So what had been a judgment in Jacob's prediction, Gen. xlix. 7, through the mercy of God becomes a blessing to the tribes. For their diffusion over the land tended to keep up the knowledge and worship of God. They had no territories. Jehovah was their inheritance (Num. xviii. 20). They had titles from the people (Num. xviii. 26), and of their share they again gave a sixth to the priests (xviii. 29). In times of exceptional supplies they are commended to the kindness of the people (Deut. xii. 19), and when the land was settled instead of being a dependent crowd about the tabernacle, they had forty-eight cities given them, six of them "cities of refuge," so binding the people and them more closely together. They became the teachers of the people.

We learn from this: (1) How much importance the Lord attaches to the decent maintenance of his service.

(2) How methodical the arrangements for keeping the Hebrew people near to God.

(3) How truly they were a "kingdom of priests," (Ex. xix. 6), and how they shadow forth the "royal priesthood" of later times.

(4) How much importance Scripture attaches to the proper maintenance of God's ministers, and to provision for them when they cannot labour. The churches have much to learn on this point.

(5) How great an honour it is to bear any part in God's noble and blessed service.

ILLUSTRATION.

A "WAVE OFFERING."—How could the Levites be waved? This question is answered by Abarbanel (on Num. viii. 11), and by Kurtz, by the description of their being turned this way and that, while they bowed to the four points of the compass, in token that all their powers of body and mind were henceforth to be devoted to that service.

WATCHFULNESS OF MINISTERS.—Ministers should be not simply like dials or mile stones, but like clocks and bells, to alarm sinners. Aaron wore bells as well as pomegranates. The prophets were to lift up their voice like a trumpet.

SUGGESTIVE TOPICS.

Number of the tribes—Levi not reckoned—why—how the number was made up—to whom the Levites presented—by whom—for what purpose—meaning of "ministers"—their duties—when most severe—how employed in the land—nature of the tabernacle—Aaron's duties—his successors—for whom the Levites stood—why—whose the Levites were—their relation to God—how set apart—meaning of washing—how they had consecrated themselves—how provided for—their being scattered in the land—the good that came of it—the lessons to us.

The Philosophy of the Sunday School.

A LECTURE BY DR. VINCENT AT DREV THEOLOGICAL SEMINARY.

If I were to pick up a little waif at Five points and undertake to make a good man of him, the leading educators of to day would say to me: (1) Take him away from the bad influences of Five points; (2) Impress yourself on him and command his respect; (3) Give him truth—truth new to him. Children delight in knowledge. And there are revolutions wrapped up in ideas. (4) Use the object method of teaching, to arrest the eye and awaken interest. Bring out the blackboard. (5) Be sure to win the boy's heart to every truth which you give to his intellect. The good teacher makes his pupils enthusiasts. (6) Be very patient with him. It is not always the brightest boys that do best afterwards, but those who know how to plod.

Now, how did God teach his waif-boy Israel? (1) He took him away from the bad influences of the Egyptian Five Points. (2) He inspired him with respect. As the teacher calls his school to order, so did God call to order the rabble of Israel. He rapped upon no table and rang no bell, reverently be it said, but he shook the earth, clothed the mountain with darkness, and amid the lightning flashes spoke in thunder. This awful scene inspired Israel with deep reverence for their God. (3) He gave them new truth. He began with the Ten Commandments. "The fear of the Lord is the beginning of wisdom," and religious education should come first and secular after. (4) He used the object method of teaching, for, was there ever such an object lesson as the Tabernacle? (5) He taught them to obey and love the truth. (6) And he was very patient with them.

Thus we see that the best methods of the nineteenth century after Christ were used by the Lord in the fifteenth century before Christ. Now let us trace out his plan of teaching by looking at that great object lesson, the Tabernacle.

The religion of the Tabernacle was not designed to be a substitute for the religion of the home tent. Public teaching was not to take the place of private teaching. The religion of the family was but the more enjoined. And so, now, the Sunday-school is not to take the place of home instruction. The present lamentable neglect of family teaching is caused not by the Sunday-school, but by the material, money-making spirit of the age. Men in haste to be rich don't take time from home duties, and then make the Sunday-school a convenient excuse for their sin. But "there's no place like home" for teaching children.

The religious teaching of the Tabernacle was not for adults alone, nor for children alone, but for both. And we want a pulpit for children and a school for adults; and the pulpit for the children is the pulpit for the adults, and the school for the adults is the school for the children. Little children should be trained to attend church. It is the obscure and superficial preaching that the child don't understand. An old woman claimed that her minister was the best in town because he could not understand a word of his sermons; they were so deep!

But the most profound sermons are generally the simplest. All the institutions of the church are one; don't exist the Sunday-school, which should consist of three departments—that for infants, that for intermediates, and the for adults.

The first thing that struck every Israelite on approaching God's public school or religion was the altar, with the sacrifice. So in the Sunday-school we should make Christ, our sacrifice, the first and great object of teaching. We should seek the conversion of the scholar not in the remote future but at once; that then the school may build up the converted children.

Then came the brazen laver, to cleanse the priests and Levites and teach this lesson, that "they should be clean who bear the vessels of the Lord." Unconverted teachers may be allowed when you cannot get any others; but, as a rule, they must have an experimental knowledge of the truth who undertake to teach it.

The golden candlestick set forth Christ as light, and the show bread as the food of life. And in the school we must give light to the intellect and food of the heart. Our prayer-meetings, class-meetings, pulpits, pews and Sunday-schools need more of the "Bread, that we may grow in grace and in the knowledge of the truth," and that the "word of his grace" may lift us up to spiritual things. We need good teachers who will consecrate the best talent to the work. We have enough of people that kindly patronize the Sunday school as a very good thing outside the church, and are willing to help it with 25 cents annually. We want workers who will give their all to it. And some of the plainest people make the best teachers. Lawrence, of Chicago, is a grand example. Without education, he has become one of the most successful of Sunday school men. He takes the lesson, and reads, and thinks, and prays, "until he gets so full of it that he must teach or die." That is the teaching which will enlighten the mind and feed the heart.

The altar of incense reminds us that the idea of real worship should be present in the school, as real as that of the sanctuary.

Into the Holy of Holies all may now enter, and behold the ark with the book of the law, the mercy seat, and the Shekinah. And in the school we need to teach the law, to lead the children to the mercy seat, and to realize God's living presence. Through the teaching of the truth must sweep God's quickening power, like the electricity through the cable, and all the appliances of church and school are valuable only as they are the medium of this spiritual energy.

Some things further were said on the relation of ministers to little children. It is no credit to a minister that when the little boys see his sombre face one should cry to another: "Say, Bill, there comes the minister. Let's run!" Ministers ought to be approachable to children. In a certain home a bishop was visiting, and the little pet of the house, wondering what sort of a man a bishop might might be, proceeded on an exploring enterprise. She approached him, but he did not notice her. She walked round him and looked at him from every side, but still he did not raise his eyes. She touched him on the knee to see how a bishop felt, but still he ignored her. And finally the little darling went to the sofa and began to throw things at him! Remember that a child won is a man won. Win the boy, and you hold the man; and if you do it right, you hold him for eternity. And if you hold the children, you hold the family.

We ought to emphasize the philanthropic side of religion. It is a good thing to trust in Christ, and it is a better thing, trusting in Christ, to lead others to trust in him too. We need more of the old-time Methodist love and sympathy for our next-door neighbor. "It is glorious to be safe in the life-boat, and still more glorious to reach out the hand and help others in. This is the work of the family, the pulpit and the Sunday-school.

"God Will Take Care of You."

A gentleman walking along one of the streets of Philadelphia was accosted by a boy who pleaded for a penny. The gentleman was at first inclined to send him away; but something in the boy's face forbade that; so he asked,—

"What do you want to do with a penny?"

"Buy bread, sir," was promptly answered.

"Have you had nothing to eat to-day?"

"Nothing, sir."

"Boy, are you telling me the truth?"

asked the gentleman, looking him steadily in the face.

"Indeed, I am, sir."

"Have you a father?" questioned the gentleman, now thoroughly interested in the boy.

"No sir; father is dead."

"Where is your mother?"

"She died last night. Come with me and I will show you where my mother is."

Taking the hand of the boy, the gentleman followed his guide down a narrow alley, and stopped before a miserable place which the boy called home. Pushing open a door, he pointed to his dead mother and said, "There is my mother, sir."

"Who was with your mother when she died?" asked the gentleman, deeply moved.

"Nobody but me, sir."

"Did your mother say any thing before she died?"

"Yes, sir; she said, 'God will take care of you, my son.'"

Sooner than his dying mother had dared to hope, God had honored her faith by sending to her one whose heart was touched with tenderest pity for his condition. The gentleman was a Christian, to whom God had intrusted much of the world's goods, and the little orphan was kindly cared for by him.

God in His Word is called the Father of the fatherless. He had said that none of them that trust in Him shall ever be despised, and it is safe to trust in His promises.—Am. Messenger.

Our Young Folks.

Innocents.

BY WILLIAM WHITMAN BAILLY.

Ye bright little innocents,
Gathered in play,
Have you been sleeping,
This many a day?
Hid you your faces
So gentle and shy,
Whom fiercely the tempest
Was hurrying by?

Did you wear your blue bonnets
When under the sheet?
Alas! had you nothing
To cover your feet?
Did you cluster together
To keep out the cold?
Did any rash blossom
Her petals unfold?

Have you seen the Arbutus
When taking her nap?
Or fair Pussy-willow
In ermine and cap?
Has Alder her tresses
Combed out in the breeze?
Have pretty young Maple-buds
Blushed from the trees?

I see you all whispering
And nodding together,
As other folks do
In this glorious weather;
But what are you saying
I really can't tell;
So, beautiful blossoms,
I bid you farewell!

Engineering Spider.

In the house of a scientific gentleman in Newcastle-on-Tyne, England, there is exhibited a glass tumbler inclosing the triumphing of engineering of a little spider, as remarkable in its way as that of Robert Stephenson or Roebbling. A young lady noticing a beautiful little scarlet spider with its bright yellow nest on a sprig of laurestinus, plucked the twig and placed it on the mantle-piece under a glass. In a very short time the ingenious engineer had almost filled the tumbler with its minute and almost invisible threads, and actually raised the sprig with the nest nearly to the top of the glass. The twig weighed several hundred times more than the spider; and yet without peg, beam or nail on which to hang its cords, it had lifted its nest to something like its natural position clear of the ground. The dead body of the spider may be seen hanging from a silken thread attached to the glass, with the nest swinging in the cords by which it was raised.

The Touchy Cows.

"I have learned a lesson when I was a little girl," says a lady. "One frosty morning I was looking out of the window into my father's farmyard, where stood many cows, and oxen, and horses waiting to drink. The cattle all stood very still and meek, till one of the cows, in attempting to turn round happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with great fury. My mother laughed and said,—

"See what comes of kicking when you are hit." Just so I have seen one cross word set a whole family by the ears on a frosty morning. Afterwards, if my brothers and I were a little irritable, she would say,—

"Take care, my children; remember how the fight in the barn-yard began. Never return a kick for a hit, and you will save yourselves a great deal of trouble."

The Dog Dictator.

"I am none of your mesly-mouthed, compromising fellows that are afraid of saying the truth," said a blustering, ill-tempered dog, that could never let passengers go by in peace without a growl or a bark, intimating that they were in a wrong way; "I always speak my mind, and let people know my opinion."

"That would be very good if they wanted to know it, and your mind were worth speaking," said another dog; "but I rather think such is not considered to be the case, for generally those who don't pass you as if they hadn't noticed you, go by on the other side, to keep out of your noise; now, perhaps, if you kept a little quieter, and didn't attempt to manage the whole street, you would be of some use, and pass for an honest guide instead of a noisy, quarrelsome puppy, full of yourself."

Boys, Read This.

One day a gentleman observed a group of boys, bent on play, strongly urging another boy to join them. He was struck with the very decided "No" which the boy gave to their entreaties. Axious to see the result, he stopped into an entry, where he could hear and see and not be much observed. "That boy has a will to resist the whole band of them," he said to himself. A last effort was made to induce him to come with them. "Now, James, will you not come? you are such a good player." "Yes," he replied; "but on one condition. Give me your hands; that you will not swear and drink." They did so, and with joy they all ran off to play. We are sure the game lost none of its interest for want of swearing. Noble boy! not ashamed to show that he was on the Lord's side, even in the face of ungodly play-fellows.

It is stated that Mr. Ralph Waldo Emerson has consented to be nominated for the office of Lord Rector of the University of Glasgow in succession of Mr. Disraeli.

The late Rev. Thomas Bunney has, it is said, a provision in his will, expressing his wish that no one should write a memoir of his life.

Teach the Children.

If we are ever to be a nation of good gardeners or farmers we must have the education of the thing taught to children. Our common schools must be made more practical and interesting to children, for the sake of every-day life and its surroundings are full of interesting and useful lessons, and these need to be placed foremost, and dry book lessons second or last. A knowledge of how that weed by the school-house door-step grows is of more consequence to the child than the ego of the Egyptian Pyramids or the height of Pompey's Pillar. We were taught when a child to repeat man; a falsehood by the yard, because they were in school books, but never had a teacher who could tell which way a Lima bean stalk turned around a pole, or why it turned at all. Now, while farmers are making war upon those who oppress them, had they not better look into the school-houses and see that their children are being taught that which shall be most useful to them as farmers and farmers' wives?—Cultivator.

Random Reading.

A laugh is worth a hundred groans in any market.—Charles Lamb.

Were it not for persecution, I would not understand the Scripture.—Luther.

He has the largest life who lives in the lives of the largest number of people.

You have not fulfilled every duty, unless you have fulfilled that of being pleasant.—Charles Duxton.

It has been beautifully said that "the veil which covers the face of purity was wove by the hand of mercy."

When we read, we fancy we could be martyrs; when we come to act, we cannot bear a provoking word.—Hannah More.

A pure soul acts in simplicity and without certainty, being persuaded that what is good comes from God, and what is not good from self.

Every nature must have the sob-soil ploughing of sorrow, before it can recognize either its present poverty or its possible wealth.—Macdonald.

They who know the truth, says Confucius, are not equal to those who revere it; and they who revere it are not equal to those who find pleasure in it.

Distrust is the death of the soul; belief is its life. The just shall live by faith. Infidelity is the abandonment of life, a suicide of the spirit.—Prof Swine.

Those born only once die twice—the die temporal and they die an eternal death. But those who are born twice die only once; for over them the second death hath no power.

The man who strives to make himself a different thing from other men by much reading gains this, his chiefest good, that among all fortune he has something to comfort himself with.—Selden.

If thou desire the love of God and man be humble, for the proud heart, as it loves none but itself, so it is beloved of none but itself. The voice of humanity of God's music, and the silence of humanity is God's rhetoric.

A Spanish champion, Gonsalvo, told his soldiers that he would choose to die one foot forward rather than one foot in retreat. Armed with the most invulnerable panoply, and engaged in a conflict the most sublime, the moral hero is equally resolute.

The ruins of old friendships are a more melancholy spectacle to me, than those of desolated places. They exhibit the heart that was once lighted up with joy, all damp and deserted, and haunted by these birds of ill omen that only nestle in ruins.—Campbell.

Cheerfulness is an excellent wearing quality. It has been called the bright wreath of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

The intellect of man sits visibly enthroned upon his forehead and in his eye, and the heart of man is written upon his countenance. But the soul reveals itself in the voice only, as God revealed Himself to the prophets of old in the still small voice, and in the voice from the burning bush.—Longfellow.

This army of lookers on in the Church would be highly amused or indignant if the men with whom they do business should treat them as they use their brethren. Imagine half a guild of workmen saying to the rest, "You do all the work, and we will share the profits." "You work that may enjoy myself; you preach and let me criticize; you teach in the Sunday school that children may be converted"—that is what the conduct of such Christians says to the Church.

The world almost altogether overlooks the fact that wealth is one of God's great provisions for men. He meant it for a blessing. The Gospel of his Son is calculated to increase its facilities and multiply its benefits. He has put its growth and development under positive law. The true attainment of wealth is not a grab game. It is a grand business process under a great practical law, which, if observed, brings its great general results. Fortune building may be a religious work; more, it should be such. Conservation to God entire, is no drawback to a business man; it may be the means of his more rapid success. The prayer-meeting brings no darter to the business man. The true Christian will find time in the pressure of daily life to honor God, and to help his cause. The Harpers, the Lawrences, the Wolcotts, and the Remingtons, present noble instances of success in Christian men. God is honored in the use of wealth that is wrought up by men who recognize him, and do not sell to identify themselves with his avenged work.

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British American Presbyterian.

FRIDAY, MAY 8, 1874.

TOPICS OF THE WEEK.

The Presbyterians in Chicago are at present greatly excited over a trial for heresy. Mr. Irving a popular preacher is being prosecuted by Professor Patton before the local Presbytery for preaching doctrine contrary to the standards of the Church.

Every thing during the past week has been very quiet in Canada. It is a trying time, in short, for newspaper itemizers; for scarcely any items are to be had. The backwardness of the season is about the only subject for talk, and that will soon be distressing if it continues.

One very curious and rather perplexing consequence of a State Church is at present being felt by the Reformed Church in Germany. Last September a law was passed giving the several societies power to control their own affairs. This law provides for the election of a Church Council to be composed of the pastor, and from four to twelve laymen.

A few days ago Mr. Young, treasurer of the Bay Street Presbyterian Church, in this city, received from an unknown donor the sum of \$1,000 to be applied in liquidation of the Church debt, a day or two after he received the further sum of \$2,400, making in all \$3,400, a sum sufficient to wipe off the Church debt altogether.

A delegate has been speaking quite at large, during the meeting of the Council, of the extraordinary attainments in Christian character of the Plymouth church, which made them all the more unwilling to be criticised by other churches.

KNOX CHURCH SCARBORO'.

The following important items are contained in the annual report of Knox Church, Scarboro'.

The total revenue for the year ending April 1st was \$2,118.80. The total contributions for the schemes of the Church, including \$38 special collection for the Kanakas Mission, was \$84.84.

There were thirty four members added to the church during the year. During the same period fourteen were removed, leaving a gain of twenty members.

District Sabbath schools were organized and in working order during a part of the year in the remote sections of the congregations. The total number of scholars was 234. The number of teachers was 26. One school is open at Agincourt during the whole year, under the superintendance of Mr. John Milne, of Agincourt, an earnest and most successful teacher.

A Young Men's Christian Association was organized, and fortnightly meetings were held in the Temperance Hall, Agincourt.

The spire of the church was blown down, and other damage done to the building during the severe gale that prevailed over the province. It is to be replaced at once, and the church grounds enclosed and ornamented.

THE REV. J. LAING ON THE "FOURTH ARTICLE OF THE BASIS."

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—In my former letter I maintained that the Church of Scotland has no legal authority over the "Presbyterian Church of Canada in connection with the Church of Scotland" any more than over the "Canada Presbyterian Church." Much of the property we enjoy was indeed the gift of the parent Church, but once the gift was made a legal control on the part of the giver ceased.

The "Fourth Article," that it involves the principle contended for by Dr. Cook in 1844. I should think that in the estimation of most persons, even in Mr. Laing's own Church, it would detract nothing from the merits of a proposition that it emanated from so good an authority as the learned Principal of Morrin College.

The Eldership.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—Since writing first on the qualifications and duties of the Ruling Elder, a reprint of Professor Withrow's "New Testament Elder, his position, powers, and duties," has been put in my hand, with the contents of which in the main I agree, and recommend its careful perusal to my brethren in the Eldership.

Several of your correspondents have asked why there should not be special re-

cognition of the "Headship of Christ" in the "Basis" under discussion, as there was in that of the Union in 1861, in which it occupied a prominent place. My answer generally is that the doctrine is distinctly asserted in the "Confession of Faith," and that there seems no good ground for re-asserting it in particular, as compared with other important doctrines of the standards which are both theoretically and practically more called in question at this time than it is.

my sincere wish.

As stated in a former article, this will have to be achieved on the floor of the Synods, and Assembly of the Church. My aim was of an humble order, the provoking to more diligent, and faithful performance of acknowledged duties, on the part of the Eldership.

Yours faithfully, ROBERT CAMPBELL, Minister St. Gabriel Church, Montreal. Montreal, May 2nd, 1874.

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FLDER. Presbytery of Ottawa.

This Presbytery held its last regular meeting on the 29th and 30th April within Knox Church, Ottawa. The following are the principal items of business transacted:—A call was laid upon the table and sustained from Daly street Presbyterian Church, addressed to the Rev. W. Armstrong preacher of the gospel.

The annual meeting of the Canada Presbyterian Congregation here, was held on Monday evening the 27th April. The attendance was fair, and the business was conducted in a most orderly and harmonious manner. The several reports indicate that the congregation continues to advance and prosper.

LETTER FROM DR. LIVINGSTONE ON THE SLAVE TRADE.

Among Dr. Livingstone's papers received at the Foreign Office was found a letter for the proprietor of the New York Herald. The letter is as follows:—

"Unyanyembe, South Eastern Africa, April 2, 1872.

"My dear Sir,—When endeavouring to give you some idea of the slave trade and its attendant evils in this country, it was necessary to keep far within the truth, in order not to be thought guilty of exaggeration, but in sober seriousness the subject does not admit of being overdrawn. To exaggerate its enormities is a simple impossibility, and the accounts given by Sir S. Baker of the atrocious proceedings of the White Nile slave trade tally exactly with my own observations of the traffic in the hands of the Arabs and half-caste Portuguese. Further south, the sights I have seen—though common incidents of the so-called trade—are so terribly nauseous that I always strive to drive them from memory, and in cases of other disagreeable recollection I can in time succeed in consigning them to oblivion. These slavish scenes, however, come back unbidden and unwelcome, and sometimes make me start up at dead of night horrified by their vividness. To some this may appear weak and unphilosophical, since it is alleged that the whole human family has passed through slavery as one of the stages of development from the lowest state of bestiality, cannibalism, stone, bronze, iron ages, idolatry and slavery, it is said, are portions of the ascending education of mankind. The propagators of these views have many interesting facts in their favour, and every educated man receives new facts gladly, though he may not be able to explain them or reconcile them to other facts previously known. He hopes that they may yet be proved to be portions of light from above. One must admire the industry of many ardent searchers after scientific truth—men really noble in their aims, following truth wherever that may lead; and it must be conceded that real investigators are by no means bigoted. Nothing could be more fair, for instance, than the calm and gentle way in which Mr. Darwin advanced his celebrated theory on the origin of species, and his immediate followers and co-workers possess much of his calm, philosophic spirit. Whatever they may conjecture about the past of the human race, real scientific men look with kindly feelings towards the most lowly of the species. They view slavery as an enormous evil to the slaves, and perhaps a still greater one to the masters. True, men of science are nearly all favourable to the spread of education, and some labour earnestly by lectures and otherwise to diffuse knowledge among the masses. From minds open to conviction like theirs, human progress has nothing to fear. But it is the small fry that follow in their wake—scientific prodigies in embryo that turn philosophy into folly. It would almost make a horse laugh to see some of them quietly assuming an inconceivable amount of pluck to themselves for deducing most startling conclusions from very simple facts—the more startling the better. I listened to a gentleman in London reading a paper and asserting that our race had existed for 100,000 years, if not double that time. If one answered at all it could only be by challenging him and assuring him that he had completely disposed of the question of our descent from monkeys, for if our human races existed, our progenitors made fire by drilling or rubbing sticks together, and as Africans at the present day do, blistered their palms and hurt their fingers for 100,000 years before they invented lucifer matches, they must have been a lot of donkeys! Men may have been developed from monkeys, but no one ever imagined that monkeys could beget donkeys. If our stupid human race sull the outrageous schooling of slavery and the slave trade, it is in a bad way still, and one might almost vote for allowing it to die out. It may have been want of charity on my part, but I was frequently asked when in England, "Would these Africans work for you?" "Yes, if you could pay them." This answer provoked such a palpable lengthening of visage that I suspected my questioners had been speculating on getting them to work for nothing—in fact, be slave-owners. I fear that a portion at least of the sympathy in England for what simple folk called the Southern cause, was a lurking liking to be slave owners themselves. One Englishman at least tried to put his theory "getting the inferior race to work for nothing into practice. He was brother to a member of Parliament for a large and rich constituency; and when his mother died she left him £2000, with which he bought a wagon and oxen at the Cape of Good Hope, and an outfit composed chiefly of papier-mache, snuff-boxes, each of which had a looking-glass outside, and another inside the lid. These he concluded were the "snows of war." He made his way to my mission station, more than a thousand miles inland, and he found that his snuff-boxes would not even buy food. On asking for his reason for investing in such trash, he replied that in reading a book of travels he saw that the natives were fond of peering into looking-glasses, and liked snuff, and he thought that he might obtain ivory in abundance for these luxuries. I gathered from his conversation that he had even speculated on being made a chief. He said that he knew a young man who had so speculated, and I took it to be himself. We supported him for about a couple of months, but our stores were fast drawing to a close. We were then recently married, and the young house-keeper could not bear to appear inhospitable to a fellow-countryman. I relieved her by feeling an inward call to visit another tribe. "Oh," said our dependent, "I shall go too." "You had better not," was the reply, and no reason assigned. He civilly left some scraps of his snuff-boxes, but I could never use them either. He frequently reiterated, "People think these blacks stupid and ignorant, but, by George, they would sell an Englishman." We surely have but few scraps of such a silly type as this. Yet why do many men appear to feel sore because in Jamaica and in the

Southern States slaves have been made free? Some can never think of emancipation without running off in a tirade against it as a mistake, though the late Rev. Dr. Channing, who understood the matter thoroughly, declared that the planters there, in resolving to cancel it by their legislation, were guilty of sheer insanity. The mistake was their own folly, and the result shows he was right, and if the South tries to follow a similar policy it will as certainly bring ruin on their country. It may perhaps not be respectful to compare the reasoning of the small philosophers who draw the inference from remote antiquity that slavery is natural and necessary to man with the reasoning of certain Manyema gentlemen at Bambaré who killed a gorilla, then called a "soko," with holes in his ears for earrings. After grave consideration, they told me they had come to the conclusion "That he had evidently died as a man, and had risen again as a 'soko.'" The theory had at least this in its favour—the presence of the ring holes and I could not deny that.

I may now give an idea of the state of supreme bliss, for the attainment of which all the atrocities of the so-called Arabs are committed in Central Africa. In conversing with the half-caste Arab prince, he advanced the opinion, which I believe is general among them, that all women were utterly and irremediably bad. I admitted that some were no better than they should be, but the majority were unmistakably good and trustworthy. He insisted that the reason why we English allowed our wives so much liberty was because we did not know them so well as the Arabs did. "No, no," he added, "no woman can be good. No Arab woman, no Englishwoman, can be good, all must be bad." And then he praised his own and countrymen's wisdom and cunning in keeping their wives from ever seeing other men. A rough joke as to making themselves turnkeys, or like the inferior animals, bulls over herds, turned edge of his invectives, and he ended by an invitation to his harem, to show that he could be as liberal as the English Captain S—, of H.M.S. corvette —, accepted the invitation also to be made everlasting friends by eating bread with the Prince's imprisoned wives. The Prince's mother, a stout lady of about forty-five, came first into the room where we sat with her son. When young she must have been very pretty, and she still retained many of her former good looks. She shook hands, inquired for our welfare, and to please us sat on a chair, though it would have more agreeable for her to have sat on a mat. She then asked the captain if he knew Admiral Wyrill, who formerly, as commodore, commanded the Cape station. It turned out that many years ago an English ship was wrecked at the island on which she lived, and this good lady had received all the lady passengers into her house, and lodged them courteously. The admiral had called to thank her, and gave her a written testimonial acknowledging her kindness. She now wished to write to him for old acquaintance sake, and the captain promised to convey the letter. She did not seem to confirm her son's low opinion of women. A red cloth screen was lifted from a door in front of which we sat, and the Prince's chief wife entered in gorgeous apparel. She came forward with a pretty jaunt step, and with a pleasant smile held out a neat little sweet cake, of which we each broke a morsel and ate it. She had a fine frank address, and talked and looked just as fair as an English lady does who wishes her husband's friends to feel themselves perfectly at home. Her large beautiful jet black eyes riveted our attention for some time before we could notice the adornments, on which great care had evidently been bestowed. Her head was crowned with a tall scarlet hat of nearly the same shape as that of the Jewish High Priests or that of some of the lower ranks of Catholic clergymen. A tight-fitting red jacket, profusely decorated with gold lace, reached to the waist, and allowed about a finger's breadth of the skin to appear between it and the skirt, which was of white Indian muslin dotted over with tambourine spots of crimson silk. The drawers came nearly to the ankles, on which were thick silver bangles, and the feet were shod with greenish-yellow slippers, turned up at the toes, and roomy enough to make it probable she had neither corns nor bunions. Around her neck were many gold and silver chains, and she had earrings not only in the lobes of her ears, but others in holes made all round the rims. Gold and silver bracelets of pretty Indian workmanship decked the arms, and rings of the same material set in precious stones graced every finger and each thumb. A lady alone could describe the rich and rare attire, so I leave it. The only flaw in the get up was the short hair. It is so kept for the convenience of drying soon after the bath. To our northern eyes it had a tinge too much of the masculine. While talking with this chief lady of the harem, a second entered and performed the ceremony of breaking bread too. She was quite as gaily dressed, about eighteen years of age, of perfect form. Her short hair was oiled and smoothed down, and a little curl cultivated in front of each ear. This was pleasantly feminine. She spoke little, but her really resplendent eyes did all save talk. They were of a brownish shade, and lustre like the "E'en of Jennie Deans" filled with tears. They glanced like Lamour beads ("Lamour," Scottish for amber). The lecture of Mr. Hancock at Charing Cross Hospital, London, long ago, have made me look critically on eyes ever since. A third lady entered and broke bread also. She was plain as compared with her sister hours, but the child of the chief man of those parts—the complexion was fair brunette. The Prince remarked that he had only three wives, though his rank entitled him to twelve.

"On what some power the gifts do us To see ourselves as others see us, It would trace many a blunder too us And foolish notion."

Ministers of religion see people at their very best. When a visit is expected, the Bible or some pious book is found on the parlour table, and all seems serene and fair. Lawyers see people at their worst, and good legal advisers have a task to resist the angry feelings that would hurry them into bitter lawsuits; but, doctors see people just as they are. Some them fore-

wish to hide their real condition. The mother of the Prince had just before this earnestly begged a gentleman to renounce with him because he was ruining himself by devotion to three. (The foregoing is by way of parenthesis.) A dark slave woman, dressed like but less gaudily than her superiors, now entered with a tray and tumbler of sweet sherbet. Having drunk thereof, flowers were presented, and then betel nut for chewing. The head lady wrapped enough for a quail in a leaf, and handed it to each one of us, and to please her we each chewed a little. It is slightly bitter and astringent, and, like the kida nut of West Africa, was probably introduced as a tonic and preventative of fever. The lady superior mixed mine with her own and sisters' good large meals. This made the saliva flow freely, and it being of a black red colour, stained their pretty teeth and lips, and by no means improved their looks. It was the fashion, and to them by no means nothing unbecomingly, when they squirted the red saliva quite artistically all over the floor. On asking the reason why the mother took no lime in her quail, and kept her teeth white, she replied the reason was that she had been on a pilgrimage to Mecca, and was a Hajee. The whole scene of the visit was like a gorgeous picture. The ladies had tried to please us, and were thoroughly successful. We were delighted with a sight of the life in a harem, but whether from want of wit, or wisdom, or something else, I should still vote for the one wife system. Having tried it for some 13 years, I would not exchange a monogamic harem with some ivory laughing children for any polygamous gathering in Africa or the world. It scarcely belongs to the picture which I have attempted to draw as far as possible in order to show the supreme good for the sake of the possible attainment of which the half-caste Arabs perpetrate all the atrocities of the slave trade, but a short time after this visit the Prince fled on board our steamer for protection from creditors. He was misled by one calling himself Colonel Abbo, who went about the world saying he was a persecuted Christian. He had no more Christianity in him than a door nail.

At a spot some eighty miles south-west of the south end of Tanganyika stands the stockaded village of the Chief Chintimbwa. A war had commenced between a party of Arabs numbering 600 guns, and the children of the district situated west of Chintimbwa, while I was at the south end of the lake. The Arabs hearing that an Englishman was in the country naturally inquired where he was, and the natives, fearing that mischief was intended, denied positively that they had ever seen him. They then strongly advised him to take refuge on an inhabited island, but not explaining their reasons, I am sorry to think that I suspected them of a design to make me a prisoner, which they could easily have done by removing the canoe, the island being a mile off the land. They afterwards told me how nicely they had cheated the Arabs, and saved me from harm.

The end of the lake is in a deep cup-shaped cavity, with sides running sheer down, at some parts 1000 feet, into the water. The rocks and red clay schist crop out among the sylvan vegetation, and here and there pretty cascades leap down the precipices, forming a landscape of surpassing beauty. Heads of elephants, buffaloes and antelopes enliven the scene; and with the stockaded villages embowered in palms along the shores of the peaceful water, realize the idea of Xenophon's paradise. When about to leave the village of Mbette or Lambotte down there, and climb up the steep patch by which we had descended, the wife of the chief came forward and said to her husband and the crowd looking at us packing up our things, "Why do you allow him to go away? He will certainly fall into the hands of the Mazitu (here called Batuba), and you know it, and are silent." On inquiry it appeared certain that these marauders were then actually plundering the villages up above the precipices, at the foot of which we sat. We waited six days, and the villagers kept hard watch on an ant hill outside the stockade, all the time looking up for the enemy. When we did at last ascend we saw the well-known lines of march of the Mazitu straight as arrows through the country without any regard to the native paths, and in the details of their plundering, for in this case there was no bloodshed. We found that the really benevolent lady had possessed accurate information. On going thence round the end of the lake we came to the village of Karambo, at the confluence of a large river, and the headman refused us a passage across, because, "the Arabs have been fighting with the people west of us, and two of their people have since been killed, though only in search of ivory. You wish to go round by the west of the lake, and the people in y u o s e that you are Arabs, and I dare not allow you to run the risk of being killed by mistake." On seeming to disbelieve, Karambo drew his finger across his throat, and said, "If at any time you discover that I have spoken falsely, I give you leave to cut my throat."

That same afternoon two Arab slaves came to the village in search of ivory, and confirmed every word Karambo had spoken. Having previously been much plagued by fever, and, without a particle of medicine, it may have been the irritability produced by that disease that made me so absurdly pig-headed in doubting the intentions of my really kind benefactors. Three several times the same case may be in operation when modern travellers are unable to say a civil word about the natives, or if it must be admitted for instance that savages will seldom deceive you if placed on their honour, why must we turn up the whites of our eyes and say it is an instance of the anomalous character of the Africans, being heaps of anomalies ourselves? It would be just as easy to say that it is interesting to find other people like us. The tone which we modern travellers affect is that of infinite superiority, and it is utterly nauseous to see at every step our great and noble elevation cropping out in low cunning. Unable to go north-west, we turned off to go due south 160 miles or so, then proceeded west till past the distributed district, and again resume our northing, but on going some sixty miles we heard that the Arab camp was twenty miles further south, and we went to hear the news. The reception

was extremely kind, for this party consisted of a gentleman from Zanzibar, and of a very different stamp from the murderers we afterwards saw in Manyema. They were afraid that the chief with whom they had been fighting might flee southwards, and that in going that way I might fall into his hands. Being now relieved I could readily believe them, and they being eager ivory traders as readily believed me when I asserted that a continuance of hostility meant shutting up the ivory market. No one would like to sell if he stood a chance of being shot. Peace, therefore, was to be made; by the process of "mixing blood," forming a matrimonial alliance with the chief's daughter. &c., &c., require 33 months, and during long intervals of that time I remained at Chintimbwa. The stockade was situated by a rivulet and had a dense grove of damp-loving trees, some a spring on one side, and open country pretty well cultivated on the other. It was cold, and over 4700 feet above the sea, with a good deal of forest land and ranges of hills in the distance. The Arabs were on the west side of the stockade, and one of Chintimbwa's wives at once vacated her house on the east side for my convenience. Chintimbwa was an elderly man with grey hair and beard, and of quiet self-possessed manners. He had five wives, and my hut being one of the circle which their houses form, and often sat reading or writing out side, I had a good opportunity of seeing the domestic life in this Central African harem without appearing to be prying. The chief wife, the mother of Chintimbwa's son and heir, was somewhat aged, but was the matron in authority over the establishment. The rest were young, with fine shapes, pleasant countenances, and nothing of the West Coast African about them. Three of them had a child, making, with the eldest son, a family of four children to Chintimbwa. The matron seemed to reverence her husband, for when she saw him approaching she invariably went out of the way and knelt down till he had passed. It was the time of year for planting and weeding the plantations, and the regular routine work of all the families in the town was nearly as follows:—Between three and four o'clock in the morning, when the howling of the hyenas and growling of the lions or the leopards told that they had spent the night fasting, the first human sounds heard were those of the good wives knocking off the red coals from the ends of the sticks in the fire, and raising up a blaze to which old and young crowded for warmth from the cold, which at this time is the most intense of the twenty-four hours. Some smoker lights his pipe and makes the place rug with his natty screaming strident coughing. Then the cocks begin to crow (about 4 a.m.), and the women call to each other to make ready to march. They go off to their gardens in companies, and keep up a brisk, loud conversation with a view to frighten away any lion or buffalo that may not yet have retired, and for this the human voice is believed to be efficacious. The gardens or plantations are usually a couple of miles from the villages. This is often for the purpose of securing safety for the crops from their own goats or cattle, but more frequently for the sake of the black loamy soil near the banks of rivulets, which they prefer for maize and dura (*holcus sorghum*) while for a small species of millet called miliza they select a patch in the forest, which they manure by burning the branches of trees. The distances which the good wives willingly go to get the soil best adapted for different plants makes their arrival just about dawn. Fire has been brought home, and a little pot is set on with beans or pulse, or something that requires long simmering, and the whole family begins to work at what seems to them a real pleasure. The husband, who marched in front of each little squad with a spear and little axe over his shoulder, at once begins to cut off all the sprouts on the stumps left in clearing the ground. All bushes also fall to his share, and all the branches of tall trees, too hard to be cut down, are filled round the root to be fired when dry. He must also cut branches to make a low fence round the plantation, for few wild beasts like to cross over anything having the appearance of human workmanship. The xant hog having a great weakness for ground nuts, otherwise called pig nuts (*arachis hypogaea*), must be circumscribed by a series of pit-falls, or a deep ditch and earthen dyke all round the nut plot. If any other animal has made free with the food of the family, papa carefully examines the trail of the intruder, makes a deep pitfall in it, covers it carefully over, and every day it is a most interesting matter to see whether the chief has been taken for the pot. The mother works away vigorously with her hoe, often adding new patches of virgin land to that already under cultivation. The children help by removing the weeds and grass, which she has uprooted into heaps to be dried and burned. They seem to know and watch every plant in the field. It is all their own, no one is stinted as to the land he may cultivate the more they plant the more they have to eat and to spare. In some parts of Africa the labour falls almost exclusively on the women, and the males are represented as atrociously cruel to them. It was not so here, nor is it so in Central Africa generally. Indeed the women have often decidedly the upper hand. The clearances by law were the work of the men. The weeding was the work of the whole family, and so was the reaping. The little girls were nursing babies under the shade of a watch-house perched on the top of a number of stakes about 12 or 14 feet high. And to this the family adjourns when the dura is in ear, to scare birds by day and antelopes by night. About 11 a.m., the sun became too hot for comfortable work, and all come under the shade of the lofty watch tower, or a tree left for the purpose. Mamma serves out the pottage now thoroughly cooked by placing a portion into each pair of hands. It is bad manners here to receive any gift with one hand. They eat it with keen appetites, and with so much relish that for ever afterwards they think that to eat with the hand is far nicer than with a spoon. Mamma takes and nurses baby while she eats her own share. Baby seems a general favourite, and is not exhibited till he is quite a little ball of fat. He is then taken off to be ornamented with silver and brass. He is not here with silver and brass

his mouth, and one may with interest see the little stranger making a milk bottle of the side of the mother's hand, the crease therein just allowing enough to pass down. They are wide-awake little creatures, and I thought that my own little ones inhaled a good deal of this quality, from I don't know what. I never saw such weary energy as they displayed the live long day, and that too in the hot season. The meal over, the wife, and perhaps daughter, goes a little way into the forest, and collects a bundle of dry wood, and with the baby slung on her back in a way that suggest the fluttering of the noses of many Americans, the wood on her head, and the boy carrying the hoe, the party winds home. Each wife has her own granary in which the produce of the garden is stored. It is of the low-hive shape of the huts, only the walls are about 12 feet high, and it is built on a stage about 18 inches from the ground. It is about 5 feet in diameter, and roofed with wood and grass. The door is near the roof, and a ladder is made by poles being cut in a tree, which is used to enable the owner to climb into it. The first thing the good wife does on coming home is to get the ladder, climb up and bring down some millet or dura grain sufficient for her family. She spreads it in the sun, and while this is drying or made crisp ceases the only idle time I have seen in the day's employment. Some rested, others dressed their husbands or neighbour's hair, others strung beads. I should have liked to have seen them take life more easily, for it is as pleasant to see the negro declining under his palm as it is to see the white man lolling on his ottoman; but the great matter is they enjoy their labour, and the children enjoy, as human beings ought, and not have the sap of life squeezed out of them by their own parents, as is the case with millers, glass-blowers, stockingers, fustian cutters, brick-makers, &c., in England. At other periods of the year, when harvest is home, they enjoy more leisure and jollification with their native beer, called "poutie," but in no case of free people, living in their own free land under their own free laws, are they like what slaves become.

MARRIED.

In Toronto, on the 21st ult., by the Rev. E. W. Panton, Mr. John Nugent and Miss Emma Etie, youngest daughter of the late John McCurney Esq., Mount Hope.

DIED.

At Orléans Cottage, on the morning of Monday, 27th ult., Marcell Dallas, relict of the late Jas. Dallas, Esq. in the 72nd year of her age.

Official Announcements.

MEETINGS OF SYNODS.

MONTREAL.—Within Knox Church, Montreal on first Tuesday of May, at 7:30 p.m.

LONDON.—At London, on first Tuesday of May, at 7:30 p.m.

SYNOF OF HAMILTON meets in First Presbyterian Church, Guelph, on the first Tuesday of May, at 7:30 p.m.

MEETINGS OF PRESBYTERIES.

SIMCO.—A special meeting to the Presbytery of Simco will be held at Barrie Tuesday, May 5th, at 11 a.m.

MONTREAL.—At Montreal, in Presbyterian College, on the 8th day of July next.

LONDON.—At London, by adjournment, in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Sarin, on 2nd Tuesday in July, at 7:30 p.m.

BROOKVILLE.—At Prescott, (when Synod assembles) on the 6th Monday of May, at 2:50 p.m.

TORONTO.—At Toronto, on 1st Tuesday of May, at 11 a.m.

ONTARIO.—At Port Perry, on 18th of May, at 11 a.m.

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

GUELPH.—Next ordinary meeting at Guelph, in Chalmers' Church, on 2nd Tuesday of April, at 11 a.m.

MANITOBA.—At Kildonan, on 18th of May, at 10 a.m.

STRATFORD.—At Stratford, on 1st Tuesday in July, at 11 a.m.

OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m. by adjournment, next ordinary meeting at same place, on 2nd Tuesday of July, at 10 a.m.

BRUCE.—At Kincardine, the last Tuesday of June, at 2 p.m.

DURHAM.—At Durham, on 1st Tuesday of July at 11 a.m.

STONEY.—At Barrie, on Tuesday 7th of July, at 11 a.m.

OTTAWA.—The next quarterly meeting of the Presbytery of Ottawa will be held at Admaston, on the 1st Tuesday of August, at 6 p.m.

HAMILTON.—The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.m. The meeting to ordain Mr. Cowell in Central Church, Hamilton, on the 7th of May, at 7:30 p.m. The meeting to induct Mr. McGuire into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11:30 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

- Temperance Board and Sustentation Fund—James Croil, Montreal.
- Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
- French Mission—James Croil, Montreal.
- Jayville Mission—Miss Macfar, Kingston, Ont.
- Manitoba Mission—George H. Wilson, Toronto.
- Scholarship and Bursary Fund—Prof. Ferguson, Kingston.

LETTERS ON Union With the Church of Scotland, AND ON CHURCH INDEPENDENCE

REV. JAMES MIDDLEMISS, ELORA. Reprinted with notes, from the BRITISH ASSOCIATION PRESBYTERIAN. Single copy (mailed free) 15 cents. 100 copies to one address, \$12, mailed free \$13. 50 copies to one address \$6.50, mailed free \$7. JAMES BAIN, TORONTO. 110 E. King Street, Toronto, Ont. The meeting to ordain Mr. Cowell in Central Church, Hamilton, on the 7th of May, at 7:30 p.m. The meeting to induct Mr. McGuire into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11:30 a.m.

The New Persecution.

BY OLIVER HARLAND, B. A.

In consequence of the strong measures adopted by the Prussian Chancellor to bring the Roman Catholic Church of the Empire into harmony with the ideas held both by the Emperor and himself, not a little attention has been given, both in Europe and America, to the position which the Church holds in the German Empire.

The Ultramontane press, all over the world, is loudly crying out that the church is being persecuted. If it is, the persecution is somewhat different from the old-fashioned sort to which the same church treated its victims in the past centuries. Its history is not utterly false, that persecution was of a terribly fierce and sanguinary nature. However, it is not my intention to rake up the embers of these extinguished fires.

I propose in the following statements, giving a rapid resume of the position of that church in the German Empire, and of the measures which have been adopted to bring it into subjection to the civil authority.

For much of my information I am indebted to an able article on Prussian Church Law in the first number of the International Review. Other sources of information have also been made available, to which it is not necessary to make further reference.

From the Peace of Westphalia in 1648 down to the revolution of 1848 a mixed system of dealing with the different churches prevailed in those states, where the population was neither wholly Catholic nor wholly Protestant. The Catholic, Lutheran and Calvinistic denominations were called and treated as privileged churches, their privileges being that they were equally entitled to receive state pay out of the public treasury for their clergy.

As a result of the general upheaval in 1848, an attempt was made to separate more completely between Church and State; not that the Liberals cared very much for the independence of the church; but they hoped by that means to curtail the power of the state, by removing church matters from its interference. The king, Frederick William IV., consented, and in the Prussian Constitution of the 31st January, 1850, we find the following provisions:—

First. There is no denominational requisite in admission to public office. Second. There are, however, some important exceptions. The corporate formation of religious bodies, more especially of dissenting congregations, shall depend on special permission to be made by legislative enactment with the full concurrence of the King and Chambers. Another clause practically excluded Jews and Dissenters from participation in the administration of public instruction. Third. The Evangelical and Roman Catholic Churches were entitled to self-government and the use of their respective funds. Finally, the previous practice preventing free intercourse between the Catholic clergy and their superiors was abolished by the Prussian constitution.

In consequence of the perfection of its organization, the Catholic Church was able immediately to avail itself of these provisions, and to assume practically a position of independence, while still supported by the state. The Protestant church continued to be governed by the head of the state personally or by a council appointed by the king, who still continues to maintain his dignity as the head of the Evangelical Church. The result was, that the Papal Church while representing only one-third of the population, enjoyed more liberty and greater privileges than in any other Protestant churches remained in a position of vassalage to the state.

The tendency of the Prussian Constitution was to elevate and increase the power of the Roman priesthood. Some of the privileges enjoyed by that church, and also by the favored Protestant churches, were of a most oppressive nature, and such ought not to have been tolerated for a moment in any country in the world claiming to be free.

Let us note some of the provisions of the Prussian law applicable to the privileged churches—Roman Catholic and Protestant—and to none else.

1. These churches could baptize children contrary to the wish of the parents, and claim the assistance of the police to effect their object.

2. They had the privilege of enforcing the compulsory religious instruction of the young, either under the care of the priest, or under his control in the public schools.

3. Owing to the absence of civil enactment regarding the solemnization of matrimony, the clergy of the privileged churches might give or refuse their assistance to applicants without incurring any legal responsibility. Hence, it happened, in not a few cases, that the clergy refused to officiate where the civil law had recognized the right of husband and wife.

4. Dissenters who had no connection with either of the privileged churches, still remained subject to the payment of church rates, even after the separation from these communities.

5. The state power had formally recognized the whole of the Roman Catholic discipline, and gave aid and assistance in enforcing punishment on clerical offenders even to the extent of fine or imprisonment in order to procure obedience.

These are somewhat formidable privileges it must be confessed. Privileges it is true common both to the favored Protestant as well as to the Papal church, but none the less oppressive both to those within and without the pale of these denominations. Religious liberty, in the sense in which it is understood in Eng. and or America was manifestly unknown. A magnificent opportunity was now given to the keen intellect who controlled the operations of the Roman Catholic Church in Prussia, nor were they at all sluggish in availing themselves of the privileges thus thrown in their way. Every effort was put forth in order to aggrandize the church, and procure the ultimate success of Ultramontane doctrines. It was a part of the subtle system of Jesuitism to maintain, if possible, the complete

preponderance of some one of the great Catholic powers in Europe, and although sometimes, the division of Italy and Germany. The one was necessary for the temporal power of the Pope, and the other was quite as essential to check the progress of Protestantism in continental Europe. Gratitude for the great benefits conferred by Prussia had no effect in diminishing the opposition of Jesuitism to the progress of a strong Protestant power. For a long time, Prussia appeared to be so weak and apparently had so little of that national aspiration which helps to make a nation strong and respected, that it was believed that she had lost her place among the great powers of Europe. She seemed to have become the vassal of Austria and Russia.

During the period from 1850 to 1866 the progress of German Jesuitism was something marvellous and incredible. In numbers, wealth, and power, the growth of the Roman Church was well fitted to cause uneasiness to every true German patriot. Public institutions, such as prisons and hospitals, gradually fell under the influence of Ultramontanism. Every effort was put forth to control the electorate and procure a dominating influence in the legislature. Aggressive missionary raids were made on strictly Protestant districts. Strenuous exertions were made to separate Catholics from Protestant influence. Mixed marriages were declared to be incompetent, and Catholic inns were built for the accommodation of the Catholic workman on his travels, so that he might be separated as completely as possible from Protestant influence. Education was reduced to the standard of medieval scholastics, and a purely Ultramontane press was created and recommended to the faithful for their support.

The result of this aggressive policy was widely felt, especially in those districts where different religious denominations had for a long time lived side by side in peace and harmony. A spirit of disloyalty was fostered, and domestic peace fled affrighted from many of those homes where Catholic and Protestants had intermarried.

But a great change passed over the face of Europe when Austrian power was broken and the Austrian preponderance in Germany destroyed on the battle field of Sedan. Henceforth, the power of Protestant Prussia was to be the controlling element in the affairs of Germany. Bitter indeed was the disappointment of the advanced guard of Ultramontanism.

All the world knows that one grand result of the Austrian overthrow was the consolidation of Germany under the leadership of Prussia. The Ultramontanes manifestly looked upon this consolidation as only temporary, and in the meantime, every effort was used which might impede the complete welding together of the different small states in which the empire was composed. Failing in this, the next move in the great game of European politics was the French invasion. The disastrous results are only too recent in men's minds. What connection existed between the desire of the Papal church to weaken or destroy the power of the new Protestant Empire and that invasion, the historian of the future may perchance be able to reveal.

One result, of the French overthrow, was manifest in the disappointment and rage of the Jesuit party. It had been their great hope that the German power would be broken, and Roman Catholicism re-established as the dominating influence on the continent. As for England, matters were progressing there as favorably as could be expected. The battle of Sedan and the surrender of Napoleon destroyed these hopes.

The privileges, which had been pointed out as enjoyed by the Papal church, show conclusively enough that neither the king nor his great minister was unfriendly to the Roman Catholic Church. Indeed, to the astonishment of the Liberal party, Bismarck had cherished the idea of having a Papal embassy accredited to the court at Berlin. He had endeavored to reconcile the Pope by entrusting to Prince Hohenzollern, a Romish Cardinal, the representation of the newly created empire. All was of no avail. To reconcile the irreconcilable has ever proved a hopeless task. Indisputable testimony coming from the Silesian provinces, as well as from Silesia and Bavaria, was sufficient to convince him that the Ultramontanes were resolved upon forming an organization around which all the elements of dissatisfaction in the empire might be gathered and organized. It was simply intolerable and utterly impossible that a priesthood supported by the state, but manifestly under the control and ready to do the bidding of a foreign power, should be permitted to carry on unchecked its disloyal practices.

Having brought the narrative down to the time when those measures were inaugurated which specially contemplated the diminution of Jesuit influence in Germany, I shall in another article return to their consideration.

The famine in India occupies the attention of the British press and pulpit. The Bishop of Manchester accuses the government of apathy in the matter and of viewing a retracement of taxes as of greater importance than the saving of human life.

According to the Continental Herald, some recent researches have brought to light the existence of a Roman cemetery, by the side of the Roman road that skirts the meadows of Mottes, near Avenches (the ancient Aventicum) in the Canton of Vaud. The remains of a fine coffin were found, containing the skeleton of a man of large size, who appears to have been laid on his side, with the head resting upon an arm. On the same day were found the fragments of a cinerary urn in glass, also one of red and another of a dark-colored earth, and two globets of earthenware, which had been subjected to fire, one of them of red earth, with some simple ornaments. On the following day, inclosed in massive masonry about a yard square, was found a glass urn, about eight inches in height, containing the bones of an infant, it is supposed, to judge from the fact that an earthenware biberon, almost intact, was found by the side of the urn.

Presbytery of Guelph.

This Presbytery met in Chalmers' Church, Guelph, on the 14th of April last, at 9 o'clock a.m., and in consequence of the amount of business to be transacted, had to extend its sitting through the greater part of the following day. We present a condensed statement of the proceedings. Session Records were called for, and those produced were referred to a Committee, for examination and report. A Committee was appointed to prepare a list of commissioners to the General Assembly. This Committee at the afternoon session reported the following, which were agreed to:—By rotation, Messrs. Little, Goodville, D. McDonald, and D. D. McLennan; and by selection, Messrs. Wardrop, Bentley, Middleton, McCrear, and Anderson. Ministers with Messrs. McCrea, Douglas, Ferrier, Lutz, Cranston, Campbell, Wood, and Dr. McGuire, Ruling Elders. A Committee was also appointed to superintend students that may be in the bounds during summer. A conference was held on the State of Religion. A deputation was appointed at the request of Mr. Keeve, to visit the congregation of Rockwood and Elm Mills. Mr. Bentley, Congregational, Messrs. Fisher and McRobbie were introduced as students who had completed the prescribed course of study, and who were applying to be received on trials for license. A Committee to whom their application was referred, and who met with them, subsequently reported, recommending that the Presbytery apply to the General Assembly for leave to take them on trial and license them if they see cause. Mr. Cameron declined the call addressed to him by the congregation of Thamesford, and the same was set aside. Mr. McGuire accepted the call from Jarvis and Walpole, and the Presbytery agreed to his translation. Mr. Anderson, of Rothay, being appointed to declare the charge of Glenallan and Holm vacant as soon as the Presbytery is informed of Mr. McGuire's resignation at Jarvis and Walpole, and Mr. A. D. McDonald, Moderator of Session During the vacancy. Messrs. Smellie and Ball were appointed to prepare a minute expressive of the Presbytery's sense of the loss they have sustained by the removal of Mr. McGuire, and of sympathy with the congregation deprived of their pastor. A call from the congregation of West Pashuch, to Mr. John McNabb, lately of the Presbytery of Manitoba, was sustained, and the Clerk ordered to forward him notice of the same, and request his decision as soon as convenient. At his own request, Mr. Cameron was relieved from the Moderatorship of the Kirk Session of West Pashuch, and Mr. Alexander McKay was appointed in his room. Mr. Ball was nominated as Moderator of the ensuing General Assembly, but at his urgent request was released, and Mr. Wardrop was then unanimously chosen for recommendation in his place. The Report of the Sabbath School Conference, held in A-ton in January last, was read, and the Clerk was instructed to send an outline of the same to the General Assembly's Committee on Sabbath Schools. Mr. Kay, who has been appointed missionary to the Sault Ste Marie, was directed to appear before the Presbytery at an adjourned meeting to be held in Chalmers' Church, Guelph, on the 5th May, at 9 o'clock a.m., and undergo his trial for ordination, and the ordination was appointed to take place the following evening at half-past seven o'clock, and arrangements were made for conducting the services. Members of Missionary Deputations present gave in their reports of their diligence in fulfilling the duties assigned them. An application from Hawksville for payment in one sum per advance of interest, which had been promised them yearly on the debt of their church, was granted, and the Finance Committee instructed to arrange for the same. The money in the hands of the Treasurer for the rebuilding of the Church in North Luther was authorized to be paid, one moiety when the building is roofed in, and the other when finished and ready for opening. McLennan's resignation of the Waldemar portion of his charge, given in at the meeting in October, was received, and Mr. Millican was appointed to declare it vacant, to act as Moderator of Session in the meantime, to enquire into the state and prospects of the field, with the view of uniting Waldemar with some other station in the supply of Gospel business. The report of the Finance Committee was read and received, and certain accompanying recommendations were adopted. The Clerk was instructed to apply for their statistical returns to those congregations that had not sent in the same. Messrs. Middleton and McCrea were appointed members of the General Assembly's Committee on bills and overtures. Home mission business was taken up and disposed of, it being left in the hands of the Clerk to procure so far as he can supply for the mission stations and vacant congregations in the bounds. It was reported that the Home Mission Committee had granted the application of the Presbytery for a supplement of \$200 to Everton and Mimosa in the event of their procuring a settled pastor. Notices were read from the Presbyteries of Chatham and Montreal that the former intended to the General Assembly for leave to receive Mr. Frederick Smith, a minister of the Methodist Episcopal Church, and the latter, Mr. Gavin Sinclair, a licentiate of the Free Church of Scotland, and Mr. John McLeod, a minister of the Presbyterian Church of Australia. A reference from the Kirk Session of Cotswold was taken up, and the further consideration thereof delayed till the adjourned meeting, due notice to be given by the Clerk to all the parties interested. Mr. Dickie had leave of absence from his congregation granted him during June, July, and part of August, to allow of his visiting his native country, and it was recommended that those members of the Presbytery who can do so with convenience, give him a Sabbath supply till his return.

Next ordinary meeting was appointed to be held in Chalmers' Church, Guelph, on the second Tuesday of July, at nine o'clock, forenoon.

Professor Blackie is engaged upon a volume of essays, to be called "Horn Hollenien," which will be opposed to many of the views of Mr. Grote and Professor Max Muller.

Presbytery of Hamilton.

The Presbytery of Hamilton in connection with the Church of Scotland, met yesterday, Dr. John Hogg, Moderator. There were present:—Messrs. Burnet, Herald, Campbell, Muir, Yoomans, Waits and Smith, Ministers; and Messrs. Alexander Hall, Little, Showers and Hutchison, Elders. A deal of routine business was transacted. Dr. Hogg brought in a report which recommended that a moderation of a call be granted to Nelson and Waterdown, which was agreed to a future state of the proceedings. An overture was carried by the Synod on the minimum amount of salary suggested by a large majority. The Presbytery appointed a committee to devise means for the better payment of the ministry, and report at next meeting. A memorial from Clifton, asking leave to sell a piece of glebe was recommended for favourable consideration to the Synod. Several communications were ordered to be answered in conformity to the decisions of the court. Discussions followed on presbyterial appointments, on the employment of catechists, and on pressing mission fields. A call from Huntington, in favour of Rev. W. Muir was read, and the congregation of Galt summoned to appear before the Presbytery at Galt, on the 30th April, at noon. A representative was appointed for the general Sustentation Fund of the Church. The discussion on the third article of the Basis of Union came up. Mr. Ball moved, seconded by Mr. Hall, "That it is ultra vires of this Court, or any Court of this Church, to resolve regarding the disposal of the Temporalities Fund, inasmuch as these funds were given in trust under the two following conditions, a breach of which stipulations would endanger the continuance of the Fund itself. These provisions are to be found in the minutes of Synod: Montreal, Tuesday, January 11th 1855, and were passed as expressed conditions of the gift:—"The following to be a fundamental principle, which it shall not be competent for the Synod at any time to alter, unless with the consent of the ministers granting such power and authority; That the interest of the Fund shall be devoted in the first instance, for the payment of £112 10s. each, and that the next claim to be settled, if the fund shall admit and as soon as it shall admit of it to the £112 10s., be that of the ministers now on the Synod's roll, and who have been put on the Synod's roll since the 9th of May, 1853. And, also, that it shall be considered a fundamental principle that all persons who have a claim to such benefits shall be ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and that they shall cease to have any claim on, or be entitled to any share of such commutation fund, whenever they shall cease to be ministers in connection with said church." It was moved in amendment by Mr. Smith, and seconded by Mr. Muir, "That these resolutions be approved of simpliciter." The amendment was carried over the motion by a vote of 8 to 3. The Presbytery then adjourned.

The British Empire of To-day.

The recently published census of the British Empire recalls the splendid figure of Daniel Webster about the drum-beat of its armies awakened by the sunrise, reaching from land to land, till it encircled the whole globe "with one continuous and unbroken train of the martial airs of England." The Queen of England now rules over 234,762,593 souls. There is only one other more populous empire on the globe, that of China, which is calculated to have 477,500,000 of people. Russia which stands third in the list, has short of 80,000,000—only about a third of the numerical size of Great Britain. The United States is the seventh nationality in point of numbers, but in the course of a dozen years will probably stand next to Russia. The area of the British Empire is put down at 7,769,449 square miles, which makes it a trifle (in the midst of such figures) smaller than the Russian Empire, now possessing 7,862,568 square miles. The United States is the third in landed possessions—3,578,382 square miles—and Brazil is the fourth, having within about 200,000 square miles of our own extent of territory. The subjects of Queen Victoria are said to live in 44,142,651 houses, which, if the figures are accurate, can give but little practical idea either of value or comfort, for they would comprise dwellings of all grades from Holland House to the hut of the Hindoo or the New Zeland. Such, however, are the statistical out-looks of the British Empire of to-day, the richest and most imposing, if not the most powerful materially and intellectually of the age, and immensely superior to the great empires of antiquity.

The centre or hub of this vast nationality is the United Kingdom, which has but 121,608 square miles—which is almost exactly the size of our Territory of New Mexico, or about the same as the combined area of New England, New-York, and New Jersey. There are 260 persons to the square mile in the United Kingdom, but only 33 to the square mile throughout the empire. In some parts of the colonies, however, as in portions of India, the density of population is greater than it is in England and Scotland. The European portion of the British Empire, aside from the home region, consists of but three little dots, as it were:—Heliogoland, with five square miles of territory, Gibraltar, with less than two, and Malta with 115—the last two being military stations, with garrisons amounting to some 14,000 men. The total population of the three is about 178,000.

In crossing the Atlantic a very different state of things is seen. In the Canadas or the Dominion, as it is now called, a population but slightly exceeding that of Scotland, inhabits a country ten times the extent of Scotland and is increasing steadily, but not rapidly, at something like an average rate of 14 per cent. in the decade. The total population is 3,789,670, inhabiting an area of 3,378,925 square miles; nearly the extent of the United States. The only other British possessions on the main land of the Americas are British Honduras, having only 877 whites, and Guiana having about 200,000 inhabitants,

including 60,000 "immigrants or coolies from Asia." The West India Islands with 13,103 square miles and about a million of people and the little Falklands Islands, with 803 inhabitants, close the list of British American possessions.

On the African continent and adjacent islands the English to be masters of 236,500 square miles of territory, peopled by 1,513,466 inhabitants. In Australia we find six divisions, ranging all the way from 21,000 inhabitants up to 721,523 in Victoria. The greatest of all the British colonial possessions, however, in India, whose population is reckoned at 191,307,070, distributed over an area of 838,336 square miles and inhabiting 457,061 villages. In addition are the Island of Ceylon, with over two millions of people, Singapore, Malacca, Hong Kong, etc. Truly, Mr. Webster's prophecy was as correct as it was striking. —Boston Journal.

South African Diamonds.

Hon. Theophilus Shepstone has pointed out that Africa, south of the equator, consists of a great central, irregularly shaped basin, the outer edge of which varies in height from 4,015 to 10,000 feet above the level of sea, and that through this rim the Orange River to the southwest, and the Limpopo River to the northeast, cut their way. It is near the exit of the former, from the enormous basin, that the diamond fields lie, while gold in large quantities is being obtained from the northwestern district. The author of this paper conjectures that this basin is the dry bed of an enormous inland sea, and that the diamonds which are found in it are formed by carbonic acid gas, ejected by the action of subterranean heat through fissures in the earth's surface, into the bed of the dried-up sea, the water of which was sufficiently deep to imprison and liquefy the gas after its evolution. The discovery of the process by which this liquid gas became crystallized, whether by electric or magnetic current, or by the potent influence of iron in some of its numerous forms, must be left to future scientific investigations.

Dr. Robert Mann, late Superintendent of Education in the Colony of Natal, states that, since the serious working of the diamond fields in 1871, large numbers of diamonds had been obtained, and it was estimated that in 1872 there were no less than 23,000 miners engaged in searching for them. So large had been the yield that a very material diminution had been brought about in the value of the larger gems in the home market, and the diggers are now leaving the diamond fields for the more profitable northeastern gold fields. The result of the discovery of these fields has been to develop South African commercial enterprise, and to civilize the wild tribes that part of the continent.

Mr. Sopen, a diamond merchant, states that the number of diamonds of the purest water received from the Cape was very small, not amounting, on the whole, to more than two or three per cent, while of ten carat stones not one in 10,000 was perfect. In consequence of the large quantity of second class stones received from the Cape, such gems were now sixty or seventy per cent cheaper than they were three years ago. Stones which some time since would have realised \$7,500 would now only fetch \$1,000. The first class diamonds, however, were rather dearer than formerly. —Scientific American.

Miscellaneous.

A baptistry has just been put in the Brooklyn Tabernacle for such as may prefer it, and on a late Sunday the Rev. Mr. Talmage baptized six new church members by immersion.

If Nebuchadnezzar's image was of solid gold, and every worshipper was to have a bit of it, I fear our nation, as well as his, would be ready to fall down before it. —Rev. John Newton.

The evangelical clergy of the Church of England do not seem to have heard, or, if they have heard, to appreciate the shrewdness and wit of Dr. John Ritche's reply to one who disapproved of his going up and down the country and resorting to agitation. "Agitation!" said John; "what good in the world was ever done without agitation? We cannot make butter even without it!"

A delegate has been speaking quite at large, during the meeting of the Council, of the extraordinary attainments in Christian character of the Plymouth church, which made them all the more unwilling to be criticised by other churches. Dr. — said it reminded him of a sermon once preached in his pulpit by a minister who said:—"Brothers, we are only sanctified part in this world; and it is a great mercy that this is so. For if we were wholly sanctified, we should be so lifted up with pride that there'd be no doing anything with us!"

A very learned judge was once asked what he would do if a man owed him ten pounds and refused to pay. His reply was worth remembering by those who are quick to take offence and begin a quarrel. He said:—"Rather than bring an action against him, with its cost and uncertainty, I would give him a receipt in full of all demands; yes, and I would send him five pounds over to cover all possible expenses." That was his conclusion after extensive observations on the matter of going to law.

Spurgeon gives a hopeful view of the prospects of religious sentiment in England. He holds that "the Calvinism which he decries to preach, so far from being an obsolete theory, is growingly operative upon the minds of a large section of Christian people;" that "if the sermons now preached in Baptist pulpits could all be printed, they would be found to contain vastly more of what we call Calvinism than they do twelve years ago;" that even "General Baptist churches," originally built on Arminianism, "contain in them a considerable proportion of lovers of the doctrine of grace;" and that these doctrines have far larger influence among Methodists, all classes than a stranger might have

Scientific and Useful.

HOW TO START BULBS.

Take empty tin fruit cans, place them on a hot stove to take the rim off that is generally left on when opened, punch a few holes in the bottom, plant those bulbs you wish to start for early blooming, wet them thoroughly and keep them so until above the surface. Place them on the mantle over the kitchen stove, and the bottom heat will soon show you the young sprouts. Earthen pots will answer as well. If you wish to start a large number, as soon as one lot is started, replace them with another. Don't expose the young plants too early to the cold air.

HOW TO KEEP HAMS.

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

LEMON CHEESE.

Dissolve an ounce of gelatine in a pint of water for an hour, add for ounces sugar, and the rind and juice of a large lemon, and simmer over the fire till the gelatine is entirely dissolved; strain, and when nearly cold beat into it the white of an egg thoroughly beaten. Wet the molds with water and put it in them. When turned out it will look like snow. This is a grateful dish to invalids.

HONEY-MADE CANDLES.

Many of our readers in the country will find that candles can be made economically by mixing a little melted beeswax with the tallow to give durability to the candle and to prevent its "running." The light from the tallow candle can be improved in clearness and brilliancy by using small wicks which have been dipped in spirits of turpentine and thoroughly dried.

HOME ORNAMENTS.

A pretty mantel-piece ornament may be obtained by suspending an acorn by a piece of thread tied around it, within half an inch of the surface of some water contained in a vase, tumbler, or saucer, and allowing it to remain undisturbed for several weeks. It will soon burst open, and small roots will seek the water; a straight and tapering stem, with beautiful glossy green leaves, will shoot upward, and present a very pleasing appearance. Chestnut trees may be grown in the same manner, but their leaves are not so beautiful as those of the oak. The water should be changed once a month, taking care to supply water of the same warmth; bits of charcoal added to it will prevent the water from souring. If the little leaves turn yellow, put one drop of ammonia into the utensil which holds the water, and they will renew their luxuriance. Another pretty ornament is made by wetting a sponge and sprinkling it with canary, hemp, grass, and other seeds. The sponge should be refreshed with water daily, so as to keep it moist. In a few days the seed will germinate, and the sponge will soon be answered with a mass of green foliage.

HOW BIRDS LEARN TO SING AND BUILD.

What is instinct? It is the "faculty of performing complex acts absolutely without instruction or previously acquired knowledge." Instinct, then, would enable animals to perform spontaneously acts which, in the case of man, presuppose ratiocination, or a logical train of thought. But, when we test the observed facts which are usually put forward to prove the power of instinct, it is found that they are seldom conclusive. It was on such grounds that the songs of birds were taken to be innate, albeit a very ready experiment would have shown that they result from the education they receive. During last century Barrington brought up linnets, taken from the nest, in the company of larks of sundry varieties, and found that every one of the linnets adopted completely the song of the master set over him, so that now these linnets—larks by naturalization—form a company apart when placed among birds of their own species. Even the nightingale, whose native song is so sweet, exhibits, under domestication, a considerable readiness to imitate other singing birds. The song of the bird is, therefore determined by its education, and the same thing must be true as to nest-building. A bird brought up in a cage does not construct the nest peculiar to its species. In vain will you supply all the necessary materials; the bird will employ them without skill, and will oftentimes even renounce all purpose of building anything like a nest. Does not this well-known fact prove that, instead of being guided by instinct, the bird learns how to construct his nest, just as a man learns how to build a house.—Popular Science Monthly.

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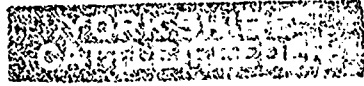
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