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### Contributors and Correspondents.

#### DIARY IN THE EAST.

**HEBRON, SOLOMON'S POOLS, &c.**

On February 16th, after many delay- and disappointments, we at last started for an expedition to Hebron. It was a beautiful morning, after a rather frosty night. I had a horse which I had never ridden before; my two friends had their usual animals, and as guide, we had a young man on a donkey, who would take care of our steeds at Hebron. All our baggage consisted of the saddle bags on Mr. W.'s horse, and a small travelling bag hanging at the saddle bow of each of us ladies. As I mounted my horse, its owner, in Arabic, gave some rather anxious directions, which, when interpreted, were to the effect that I must keep a very light hand on the bridle, for it would not bear being curbed. This is apt to be the case in Palestine, from the extremely severe native bits which are used, which, if the rein is much tightened, hurt the poor horse's mouth sadly. In riding out I endeavored to obey the orders given me, and held the rein in what at home would be thought rather dangerously loose manner, and did not think it possible I could be offending my horse. But it thought differently, as I found to my cost. We rode down the steep slope from the Jaffa gate, and were passing along southward under the city walls, when, my friends being a little in advance of me, I shook the reins to admonish my horse that I should like to get on a little faster. This it resented, and, instead of going faster, began to spin round and round like a teetotum. This was not pleasant, for at my right hand there was a steep bank, over which I every moment expected we should go. But I was mercifully protected from this by the sloping road being a little slipper, so that very soon the pirouetting ended in my horse coming down on its side. Of course I came to the ground also, and was pinned there with my legs under the horse, till the guide, who had been watching me from a little distance, rushed up and tried to drag me out. This was easily done, as the horse at the same moment managed to regain his feet, and so left me free. My two friends hearing a little noise, looked round in time to see the last pirouette before I came to the ground. Mr. W., of course, hastened to see after me and very thankful we all were that neither the horse nor I were the worse of its escapade, which might have had a very serious ending for both of us had we gone over the bank. The only bad consequence was, that at first they would not trust me to ride the horse without having it led by the guide. So he rode in front of me on his donkey, leading my horse. It was rather humiliating to be led thus at the tail of an ass, but it was better than giving up our trip, and soon they saw that the horse behaved well enough when he reins were allowed to dangle quite loose, and I was again trusted to guide myself and it. We rode past Bethlehem without going into it. The road, so far, was no worse than the other stony tracks we had often followed near Jerusalem. Just a short way south of Bethlehem, we came on a little flat where a small stream rambled about amid rocks and swamps bits of ground. This was a very nice place for us and the horses. As to the track, there was no saying where it was. Every mule and camel, of the many that carry firewood along this way, seemed to have made a new track for itself. Amid these we floundered on, sometimes slipping over rocks, sometimes nearly bogged. Auddy figures of ladies were, in spite of catching up our skirts, and very thankful we were when we had got through this bad step without any of us sticking fast altogether. It was wonderful that the guide's little donkey got through at all. He had to drive it before him then, and many another time between Jerusalem and Hebron, so that it seemed to me that but for the honor of the thing, he might as well have gone on foot all the way.

Solomon's Pools are at the side of the track to Hebron, about an hour's ride from Bethlehem. They are most interesting remains of the glory of ancient days in Palestine. On the right of the Hebron track is the spring, or collection of springs, from which the pools are partly filled. They are enclosed in a small building, and the mouth of the reservoir is closed by a stone like a well's mouth. Some suppose it to be the "fountain sealed, the spring shut up" of Canticles. The pools have long been so often measured and described that need not enter into these particulars. I may say that I saw them in a very different state from most people. They are, generally, only very partially filled, but when I saw them the upper part was overflowing at the lower end, quite like a waterfall pouring over the side wall, forming a stream that rushed down the valley. The second one was also filled, and the third had water at its lower end, under the pressure of water, and the stream flowed from it, uniting with that of the upper one, rushed on down to the lower part of the plain, and ravaged the gardens of Urtas, carrying away embankments intended to regulate the

flow of the brook, which usually fertilizes the peach, apricot, olive, and vegetable gardens there. The Germans who are settled there in the ancient gardens of Solomon, or Urtas, were obliged to make a canal to carry the water to the one side of their gardens, as the body of water in the pool was so great that they expected it to take some six weeks or two months in emptying itself. The breach of the pool was near the bottom of the wall of great stones, which rises the lower end of the pool. It was not to see this ancient monument thus going to destruction, and to think that under Turkish rule, there was very little likelihood of its ever being properly repaired. Their manner of dealing with the aqueduct which still exists, and still carries water from the pools, led the way to the Temple Platform at Jerusalem, gives but little hope of any good or lasting work being done by them. In spite of Baroness Countess offer of expending any sum needed for its repair, it remains in its old half ruinous state. They would gladly have taken her money had she trusted them to do the work, but that she was too wise to do, so her offers were refused. Meantime, by way of saving the water for Jerusalem, they have forbidden the inhabitants of Bethlehem to draw water from it as it passes their doors. They feel it a great hardship to be deprived of a privilege they have had from time immemorial. Besides the aqueduct still conveying water, two others have been discovered at different levels; both are quite dry. One of these I saw. It, like the one which conveys water, looks like a low substantial wall running along the ground. At intervals there are small square openings where one could see the water flowing along. One of the old dry aqueducts was so much buried in the ground, that it is supposed it was thus hidden that it might not be easily discovered and destroyed by an invading army. When they were in proper repair, as well as all the other ancient water-works that have been discovered in Jerusalem, that city must have been particularly well supplied with water. Very different from now, when the greater number of the inhabitants have nothing to drink but the rainfall gathered into tanks from the roofs, or even from the dirty shafts.

At the side of Solomon's Pools is a large ruined Khan, showing how much better travellers must have been cared for in old days under the Turks. When the thoughts go back to still older days, what a change is seen. In Solomon's days this road, from Hebron to Jerusalem, must have been a highway of the greatest importance, along which his chariots would pass back and forwards. What splendor must the little rocky glen of Urtas have witnessed when the great King came to visit and inspect the "gardens, and orchards, and pools of water," of which he speaks in Ecclesiastes. At present Urtas is a most curious looking place. The glen is very narrow and deep, the bottom filled with orchards which produce the finest and earliest fruits of southern Palestine. Up one side of the valley a few flat roofed houses cling to the precipitous banks, the houses belonging to the Germans, who cultivate the gardens. The aqueduct goes along the hillside high above the houses, and riding along a track at the side of the aqueduct it is curious to look down on the little cluster of dwellings, which almost look as if they were parts of the rocks to which they seem to hang on.

From Solomon's Pools our rugged track led us over heights, and across narrow gorges, most of which convey the rainfall down through the hills of the Judæan wilderness to the Dead Sea. From several of the higher points of the road we got occasional glimpses of that mysterious lake, and of the flat-topped Moab hills beyond it. In the valleys there was, here and there, a little cultivation, and the hills had a good deal of oak and arbutus scrub on them, which we saw some men engaged in cutting for firewood. In our ride of about five and a-half hours, between Bethlehem and Hebron, we did not pass one house by the side of the way. We did see a few small clusters of houses on the hillsides at a distance from the track, but these were few and far between. Of ancient remains we saw plenty. Traces of terraces on all the hillsides, ruins of houses and villages, tanks, etc. One large tank, brimful of water, was at the very side of the path, but not a house standing within a long distance of it. The land is still "a desolation, an astonishment, a curse, without inhabitants," as God so long ago threatened it should be, when "the Lord could no longer bear the sins of its people."

(To be Continued)

#### Extract Minutes of Assembly.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

DEAR SIR.—As some seem exercised on the above point in relation to the erection of Presbyteries, allow me to say that inasmuch as the erection of Presbyteries was by act of Assembly, it is very plain that the Assembly Clerks should have furnished the extracts. It is further evident that if the Assembly Clerks in recording said deed did so in such manner as to show that the reports of Synods on the subject were adopted, without showing of whom the Presbyteries were composed, their minutes were defective. And further, if Synod Clerks were present at the reading of the minutes of Assembly and allowed them, defective, to pass unchallenged, then it became their duty to supply Moderators of Presbyteries with an extract from their minutes in answer to the Synod Clerks. It seems that when the General Assembly withheld from Synods the power of erecting their constituent Presbyteries, it retained for itself an inconvenient prerogative.

Yours, &c.,

#### Presbytery of Saugeen.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

DEAR SIR.—Permit me, through you, to inform "Inquirer" that in the case of the Presbytery of Saugeen, extra minutes of the General Assembly and of the Synod of Toronto and Kington were necessary on the following grounds:

The Synod included Dr. G. Bell and Rev. R. C. Moffat of Walkerton, with their respective charges within the bounds of the Saugeen Presbytery, and appointed Dr. Bell as the first Moderator.

The General Assembly returned these two ministers to the Bruce Presbytery, and appointed the Rev. W. Park to be the first Moderator, in view of Dr. Bell.

As the minute of the Synod could only contain the deliverance of that Court, a further minute of the General Assembly was required on account of the charges made by the Supreme Court in regard to the Synod's decision.

The minute of Synod was sent in ample time to the Rev. W. Park, of Durham.

As to the other eight Presbyteries, comprising the above-named Synod, an extract minute of Synod was sufficient, and was forwarded in due form before their respective meetings.

An official minute of the General Assembly can only be issued by the Clerks thereof. I remain, Yours truly,

JOHN GRAY.  
The Manse, Orillia, August 9, 1875.

#### Who is the Oldest and Longest Ordained Clerk of the General Assembly?

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

DEAR SIR.—In the *Globe*'s report of the consummation of the Union at Montreal, on the 16th June last, occurs the following sentence: "Rev. W. Reid of Canada Presbytery Church, as the longest ordained of Clerks, then, on call of the presiding Moderator, read the preamble, &c."

The *Witness* report reads as follows: "The Rev. Wm. Reid, the oldest of the Clerks in point of ordination, . . . read the preamble," &c.

On turning to the minutes of the Churches, I find that the Rev. W. Reid was ordained on the 20th January, 1840, and appointed Clerk of the Synod of the Presbyterian Church of Canada in 1858.

The Rev. W. Fraser, joint-clerk with Rev. W. Reid of the Canada Presbyterian Church, was ordained on the 2nd September, 1854, and was appointed Clerk of the Synod of the United Presbyterian Church in Canada in 1858.

Whether then, it be ordination, or length of service as Clerk, the Rev. W. Fraser is the Senior of the Clerks of the Assembly of the United Church, but his proper place not having been assigned to him at the consummation of the Union, his name has been omitted in several of the accounts of that glorious event given in old country newspapers.

Though none is less prone to push himself forward than Mr. Fraser, yet it is to be regretted that his services and seniority were not recognized in the act of completing the Union. I remain, Yours truly,

August 9th, 1875. Vox.

#### Seduction, Etc.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

MY DEAR SIR.—As a father I thank you for the faithful words of warning uttered to young women in your last issue. Sometimes it comes to pass that subjects have to be discussed from which people would rather shrink. In nothing is this more the case than in all that refers to the relation of the sexes, but in scarcely any other matter is it so necessary that honest and faithful words should be spoken. If young women could only be made to understand some of the things to which you refer surely great good would be the result. At the same time I have little hope that they will. If they but knew the harsh contemptuous language which young men use in reference to those of them who permit indecency, or, at least, extreme liberties, they would surely be more cautious. If they but knew what foul insinuations were indulged in at the expense of those who take solitary buggy or sleigh rides with young men, they would be more chary and would not make themselves quite so cheap. If they only understood so much of man's nature as to know, what is a fact, that there is no one woman in the world with whom a man is less inclined to take any liberty that has even the faintest shadow of indecency about it, than the one whom he really loves, that love is an infinite respect, and that the first whisper of indecency proves that the pretended love and respect are not there. All this is quite true, but so long as the railing, impudent, and too often indelicate "young fellow" is the favourite with the "girls," and the "seducer by profession" is looked upon by our young women as no lover rather dangerous, but at the same time a "awfully nice" and "jolly" what can you do? The poor foolish creatures in due time get ruined, but other moths unwarned are as ready to fly round the candle with the same sad results. Fathers and mothers say that they don't like to talk on such matters to their daughters. But in a world like this such matters will be talked about, and if parents don't warn, why should they be surprised if foolish ignorant girls are deceived? I feel sorry to see so many young women making themselves so frightfully cheap, as if that would secure them husbands all the sooner. Tell them, Mr. Editor, in the plainest and at the same time most delicate way possible, that they are to use their own adverb, "awfully"

mistaken. I am not good at writing on such a subject, but I entreat all you say about the impossibility of men ever dishonouring the women they really love—the running nonsense of Robert Burns and others to the contrary, notwithstanding.

Yours, &c. A. P. H. C.

#### Six Apostolic Principles.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

DEAR SIR.—The annexed six Apostolic principles are extracted from Professor Withersow's "Apostolic Church." They are so Scriptural, so important, and condensed, that I will be glad if you can find a corner in your valuable miscellany. I. The office-bearers were chosen by the people, Matthias, apostle and minister, Acts i. 23-26, Deacons, Acts vi. 5, 6. II. Elder and Bishop were identical, Phil. i. 1, James v. 14, Titus i. 5-7, 2 John i. 1 Peter v. 1, Acts x. 17-28. III. In each Church there was a plurality of elders, Acts xiv. 23, Acts xv. 17 and 28 Phil. i. 1 IV Ordination was the act of the Presbytery, 1 Tim. ix. 14, Acts xiii. 1, 3, Acts vi. 6. V The privilege of appeal to the Assembly of elders, and the right of government exercised by them in their corporate character. Acts xv. records a dispute at Antioch regarding circumcision; 2. not settled there; 3. referred to ecclesiastical Assembly at Jerusalem; 4. they met for deliberation, 5. they pronounced a decision, 6. to this decision the Church of Antioch and Syria submitted. VI The sole Headship of Christ over the Church, Eph. i. 20-23, Eph. 4. 11-12. Col. i. 18.

The presbytery Church has none of the six principles. Independence has three viz., popular election, identity of Presbyter and Bishop, and the Headship of Christ over the Church, but we fail to find the other three in their system.

The six main principles of government that were inspired men established in the Apostolic Church are all recognized and practically carried out among Presbyterians.

The Presbyterian is, in point of government, the only Apostolic Church.

#### Theological Training.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

DEAR SIR.—We have been much surprised at the "tempest in a tea-pot" raised by our communication on Theological training, contained in the PRESBYTERIAN of the 23rd May. What was intended simply as an expression of personal opinion, has apparently disturbed the mental equilibrium of some who were referred to with all kindness and respect. The result has been a two-fold reply. First by a Princeton, and now by a Union Seminary student. As to the first of these, we never thought to reply, since the amiable author seemed to do that sufficiently himself; as when he says, "With the pecuniary aid they are worse off in the spring than they would be in Toronto," and further on, "there is ample scope in Toronto for Sabbath School work; but who ever heard of students there getting five dollars per Sabbath for teaching a class?" It is to be hoped that it may be very long ere such a thing be heard of in Toronto! We will just note one point in which either the memory or the veracity of this critic is greatly at fault. He says:—"Your correspondent says he was in N. York Seminary two or three days, and in that time was able to judge of the efficiency of the Professors." Now we never said anything that could by any use of language be tortured into such a meaning.

As to our Union Seminary critic, who is a representative man, induced by "private letters of students" to vindicate their cause—we would inform him that we claim in no sense to be representative: have been induced by no private letters to write; and have never endeavoured to hold any one responsible for our statements. Though no is certain of his ability to identify us, we assure him that we are totally ignorant of his identity, and write in an impersonal manner. We never would have thought it necessary to notice his reply, but would have let him to express his opinion freely as ours was given, if he had only shown a little more respect to candour and veracity.

We stated plainly that we had no desire to institute invidious comparisons, or to undervalue the efficiency of other Seminaries, but that our object in writing was altogether different. And it does seem strange that no one who has attempted a reply ever noticed the point we proposed to discuss, and which we still think must be looked at by our Church. It is stated thus:—"Taking the course of instruction as we find it in the respective institutions, and the question of training men for the work of the ministry in Canada, is there sufficient ground to give a preference to other seminaries?" This is surely a legitimate point of enquiry, and one upon which Canadians should have some decided opinion. He of course covers the question of "fealty to our own Church, of which a Canadian at Union boasts, and manifests it by attempting a disadvantageous comparison between our Canadian professors and those at N. York. Surely Dr. Schaff won't forget the debt of gratitude he owes "a Canadian at Union," for publishing the fact, wide as your paper circulates, that he has been honored by a "laurel letter" from Gladstone, or Dr. Adams, for having it told that a Webster, a Moore, and Tilden, had been of his hearers! But we fail to see what this has to do with teaching theology! We proceed now to notice more definitely, a few of the misrepresentations and inaccuracies of our critic. He complains grievously of our signature. "A Canadian minister in the United States," lest we should be confounded with "Dr. Ormiston or Jarvis of New York, or Rev. I. M. Gibson, of Chicago." It were a pity indeed, if these brethren should be

held responsible in any way for sentiments not their own, but we have a higher respect for their integrity, not to say common sense, than to suppose that either of them would now call himself a Canadian minister. A Canadian may at least rest assured that he will never assume the designation of a Canadian minister when he has ceased to be such. Surely there is need of a more accurate use of language than taught in the Seminaries in the States! Such a student appears to confirm the estimate our critic has formed of himself, that after spending fifteen or twenty years, and between ten and three thousand dollars, he is not much better adapted for the active battle of life than men there not having spent half the time or means. But he goes on to rectify our mistake by stating the actual facts, accompanied by quotation and exclamation:—"A rural minister of Ontario, who dropped in a few minutes at random, to the lectures," &c. From what authority is his quotation made? How audacious in a rural minister to presume to speak of Union Seminary! We will not humiliate our critic by hinting the possibility of his ever being a rural minister, but shall hope that some worthy city charge may soon get the full benefit of his great talents, and vast erudition; but would ask, would it surpass him to be told that some of the most erudite and successful professors of theology of which any Church could boast, have lived and died rural ministers? Or would it surpass him still more to be told that a rural minister has had under his charge a much larger congregation than either of the respected ministers whose names he mentions? In regard to his assertion that our opportunities of judging the institution "were desultory and cursory to the last degree," he asks,—"How many minutes or hours was he in the building, all told?" We heard eight or nine full lectures, and five or six hours, or almost entire hours, spent in examination. How many Canadian ministers, not students there, have had the same opportunity of knowing Union? We are represented as saying, "the advantage of a large staff of teachers over a small one is more specious than real; and it is added, 'whatever that means we give it up.' But we don't give it up. But remark that it is a misstatement of what was said; our reference, as every candid reader may see, not being only to the number of Professors, but taken in connection with distinctness of the course followed by them, in illustration of which we referred to the fact of having so many professors going over precisely the same ground, viz. that of Christ's person and work. And by the way, there is a great waste of rh. orio in a Canadian at Union's dissertation about Christ's being the Alpha and Omega in the teaching at Union, as if that were not so in Canada. Then as to the results of American training, the challenge is thrown out:—"Are not the first among the foremost" of successful ministers in our Church those educated there? Are there any who have been as acceptable and efficient as some of those wholly trained in the United States?" It is not our province at all to reply to this. We are willing to leave this to those to whom it should be left. But if the case be so, we would take the liberty of suggesting the propriety of closing all Canadian Seminaries, and ministers, taking the advice of our critic to place before young men in Ontario the chances in the American Colleges! Alas! to our critic's estimate of professors by numbers appears to be his idea of suitable accommodation, when in reply to our remark about Knox College he says at "Princeton there are about a dozen buildings, almost any one of which cost more than Knox building." We had never, in our simplicity, thought that either numbers or cost per se constituted adaptation or excellence! Let our students examine the commodious class-rooms and students' rooms in our now completed Knox, all heated with steam, and every modern improvement, and contrast them even with Princeton. We saw a company of workmen there this summer, and were told they were going to try and modernise the rooms a little. It is added in another sentence:—"Then the pecuniary and other aid is 'mammoth.'" There can be no doubt of it! but we would rather hear of its being meritorious. While anxious to see a scheme promoted by which students will be liberally assisted on the basis of comparative merit, we think the saying of an American minister will apply to our Canadian Church, "If we are to foster a spirit of self-sacrifice in our ministry, this whole system of elementary assistance must be looked into."

The letter we have been reviewing closes thus: "We would like to emphasize the vastly greater interest the New York people take in Student than Toronto citizens." This may explain a remark frequently heard in the United States. The ladies in the towns of America where theological seminaries are, take a far deeper interest in the young men than they do in Canada! This is too bad. Let the ladies in Toronto take note and order themselves accordingly! Mr. Editor, we have trespassed much further on your space than we ought, and shall now conclude with the remark, that there are great reasons not yet limited at, why with the admitted advantages of education, Canadian institutes should be primarily and heartily supported by Canadians.

**A CANADIAN MINISTER NOT IN THE U.S.**

**AN ITALIAN PROFESSOR** has discovered that perfume from flowers has a chemical effect upon the atmosphere, converting its oxygen into ozone, and thus increasing its health-imparting power. As the result of his researches, he states that the essences of cherry, laurel, lavender, mint, juniper, melons, fennel, and bergamot are among those which develop the largest quantities of ozone, while yucca and thyme develop it in a less degree. Flower distillate of perfume have no such effect.

The Presbyterian Conference in London.

[The following is the remainder of the report of the proceedings at the public meeting held in Marylebone Presbyterian Church on Thursday evening in connection with the Conference on Presbyterianism.]

After a reference to a conference of Presbyterians attending the Evangelical Alliance in 1874, where the subject was mentioned, Dr. McCosh went on to describe the harmonious and pleasant character of the correspondence that had been held in all these Churches, and the agreement amongst both Irish and Scotch Presbyterians that the Conference that was projected in order to consider the matter should be held in London.

He spoke of the obligation under which they lay to friends in London, and then proceeded to say that the Conference had met on Wednesday at ten o'clock. They employed a considerable portion of time in prayer that they might be guided from taking a false step. Then they proceeded to business. They received commissions from upwards of twenty Churches, and examined them; then they were employed for anxious hours in framing a constitution. That was a formidable matter, but in the course of a very short time they came to a substantial agreement, except with regard to the preamble, which had not been quite decided upon.

There would be no difficulty about this preamble being settled before they adjourned. They had passed a series of resolutions composing the constitution, and in doing this they had been unanimous. There had not been a single dissent or protest from one member of the Conference.

They had agreed to take as their standard the consensus of the Reformation Churches, and taking that as their creed, to enter into no other details which were not necessary. They had agreed to engage in practical work, so that they might not be called a mere talking body, but a body that, mainly through the Churches, were to proceed to practical action. He read a few passages of the resolutions agreed upon.

The Council shall consider questions of general interest to the Presbyterian community. It shall seek the welfare of the Churches, especially such as are weak and persecuted; it shall gather and disseminate information regarding the kingdom of Christ throughout the world; it shall recommend the Presbyterian system as scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions; and it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian Church to the evangelization of the world; the distribution of mission work; the combination of Church energies, especially in the great cities and destitute districts; the training of ministers; the use to be made of the press and colportage; the religious instruction of the young; the sanctification of the Sabbath; the counteracting of infidelity and Romanism; and the suppression of intemperance and other vices.

This union to-day which had been formed was not an organic union; it left every Church free, and did not interfere with its internal order or external relations. Every Church had the same liberty as before, but by moral means they meant to promote the practical efficacy of the Churches. In forming this alliance they clearly indicated that they did not mean to separate from their present relations with Christians who might not hold to the same form of Church government. It was being put in their preamble that they, in thus uniting, should continue to hold fellowship with all other Churches that held by Christ the Head.

Dr. McCosh went on to refer to the visit of the members to Westminster Abbey, where the Standards of the Church—the Confession of Faith, the Shorter Catechism, and so forth—were drawn up, and which made the chamber one of immense historical importance. He deliberately said that, so far as Presbyterianism was concerned, they had taken a step at this Conference that in time would equal in importance the transactions in the Jerusalem Chamber, that this union of the Irish and Scotch Presbyterians throughout the world would rank as next to the great event in Presbyterian history which took place at Westminster.

The Rev. Dr. Stewart Robinson, the representative of the Southern Presbyterian Church in America, moved the following resolution:—“That in the opinion of this meeting it is highly desirable that means may be devised by which the Presbyterian Churches distributed over the world which hold by reformed views may come into formal and stated intercourse with one another.” He believed that this movement was the result of no mere regard for expediency, no mere suggestion in the mind because of its consonance with the progress of the age and increased faculty of intercourse, but was the direct leading of the Spirit of God.

This Council was to him the stepping-stone to the General Assembly of the Church of the whole world. Dr. Andrew Thomson seconded the motion. He reiterated the statement that they did not mean by this Presbyterian alliance to begin to build walls of exclusion of separation between themselves and other Christian Churches. But they came together declaring their conviction that the Presbyterian form of Church government was founded on, and agreeable to, the Word of God, and that it afforded security for Church order, and the liberty of the Christian people. Moreover, they believed that the Presbyterian form of Church government afforded opportunity for united and efficient action against the common enemies of the Church of God. He enlarged upon the thought that it was the Gospel of Christ enrolled by and affirmed in their Presbyterianism that united them. It was not so much the fact of a common polity as the greater fact of a common faith and common Christian life, that brought them together. They expected the alliance to bring about a ready means of intercourse between Presbyterian Churches that afforded them means of comparing notes and giving suggestions to one another. It would be a convenient platform on which all the evangelized Presbyterians of the world might unite for great ends and for the resistance of great evils. He expressed

his surprise that such an alliance had not been earlier thought of, and said the preparation of the Church for it was evident. He thought it likely to be the occasion of very useful and extensive Christian action over the world. He rejoiced at the immense amount of good the alliance would be able to do on behalf of the struggling Presbyterian Church on the Continent of Europe by moral means, by the means of the public press, and by influence with the Government of our country. (Applause.) The strong Presbyterian Churches of Britain and America would be able to shield the Continental brethren until they were able to protect themselves. After stating his belief that the divisions to which the Presbyterian Church had been given were often the fruit of honest conscientiousness, he went on to say that he believed they had carried division too far. They must change their course. Let them be done with hair-splitting and trifling discussion. Some of the disputed questions might well stand till the millennium. Let them go on converting the world, and when that was done their children's children might sit down and settle these comparatively unimportant questions.

Pastor de Coppit (of the Reformed Church of France) moved—“That this meeting has learned with much satisfaction that it has been resolved to form a Presbyterian alliance, meeting from time to time in general council, and cordially desires that the divine blessing may rest on the scheme which has been so happily begun.”

Dr. Topp (Toronto), seconded the motion, which was supported by Dr. Robertson, New Greyfriars, Edinburgh, and passed unanimously.

Dr. Duff, Edinburgh, moved the third resolution:—“That, notwithstanding the aggressive attitude of Romanism and the widespread prevalence of infidelity and other evils, this meeting looks, in perfect confidence, to the coming of the time when, according to the sure word of Scripture prophecy, the earth shall be filled with the knowledge of the glory of God as the waters cover the sea.”

Dr. Rogge (of the Reformed Dutch Church) seconded the motion which, after a few words from Dr. Wilson, New York, was passed most cordially.

The meeting closed with devotional exercises.

The Conference finished yesterday the consideration of the constitution for the Council, which is now as follows:—

GENERAL PRESBYTERIAN COUNCIL.

Preamble.

Whereas, Churches holding the Reformed faith and organized on Presbyterian principles are found, though under a variety of names, in different parts of the world; whereas, many of those have long wanted to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work; and whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action—it is agreed to form a Presbyterian Alliance, to meet in general council from time to time in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King.

In forming this alliance the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer on the general principles maintained and taught in the Reformed confessions, that the Church of God on earth, though composed of many members, is the one body in the communion of the Holy Ghost, of which body Christ is the supreme head, and the Scriptures alone the infallible law.

Articles.

1. Designation.—This Alliance shall be known as the “Alliance of the Reformed Churches throughout the world holding the Presbyterian system.”

2. Membership.—Any Church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testament in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed confessions, shall be eligible for admission into the Alliance.

3. The Council.—(1.) Its meetings.—The Alliance shall meet in general council ordinarily once in three years. (2.) Its constituency.—The council shall consist of delegates, being ministers and ruling elders appointed by the Churches forming the Alliance, the number from each Church being regulated by a plan sanctioned by the council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and ruling elders. The council may, on the recommendation of a committee on business, invite Presbyterian brethren not delegates to offer suggestions, to deliver addresses, and to read papers. (3.) Its powers.—The council shall have power to decide upon the application of Churches desiring to join the Alliance; it shall have the power to entertain and consider topics which may be brought before it by any church represented in the council, or by any member of the council, on their being transmitted in the manner hereinafter provided, but it shall not interfere with the existing creed or constitution of any church in its Alliance, or with its internal or external relations. (4.) Its objects.—The council shall consider questions of general interest to the Presbyterian Committee; it shall seek the welfare of Churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the kingdom of Christ throughout the world; it shall commend the Presbyterian system as spiritual, and as combining simplicity, efficiency, and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian Church to the evangelization of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts; the

training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic benevolence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism. (5.) Its methods.—The council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of scriptural principles and defence of the truth, by communicating the minutes of its proceedings to the supreme courts of the Churches forming the Alliance, and by such other action as is in accordance with its constitution and objects. (6.) Committee on Business.—The council at each general meeting shall appoint a committee on business, through which all communications and notices of subjects proposed to be discussed shall pass. The committee appointed at one general meeting shall act provisionally so far as is necessary in preparing for the following meeting.

4. Change of Constitution.—No change shall be made in this constitution, except on a motion made at one general meeting of council not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting.

It was resolved to print the minutes with an introduction and appendix, to circulate them among the Presbyterian Churches, and to get the constitution translated into various languages. The proper time for the meeting of council was again considered. In opposition to a motion to put it off another year, it was agreed that it be held in 1876, and after many endeavours to find a time that would be suitable for all, it was finally resolved to meet on the first Tuesday of July. A large general committee, consisting of the delegates and others, was then named to make arrangements for the meeting of council—D. Blaikie, of Edinburgh, to be convener. Many matters of business were settled, and the Conference broke up at six o'clock. The spirit that has prevailed has been most excellent. While everything has been fully discussed, and many votes taken, not a single dissent has been entered on the minutes. The attendance continued good throughout, and at the end many members expressed the delight the meetings had given them, and their greatly increased confidence in the movement. Very cordial votes of thanks were given to the London Committee of Arrangements, who have acted most vigorously, handsomely defraying all the ordinary expenses, and providing for the entertainment of the delegates. Some members who had come three or even four thousand miles to attend the Conference expressed their great satisfaction with the result.

Pastor and People.

“Of An Evening.”

BY REV. JOHN HALL, D.D., N. Y.

“Of an evening,” Never mind how the colloquial solecism came in. It can be explained without any grave imputation on the intelligence or morality on the English-speaking race. When a good mother mentions that a friend of her children came in “of an evening,” she has an ellipsis in her own mind. It was not by formal invitation; not on the occasion of a party; not a sojourn at the house; it was an easy, friendly, unceremonious visit of one who knew he so stood to the family that he could drop in “of an evening,” without talking, or making, much trouble. And a good deal of the grave business of life is done “of an evening.”

The Browns have a little box of a place near the Thompsons, and there are no other neighbors. That led to their coming “of an evening;” and Brown, who was in the “broker business,” talked so hopefully of his domgs, that years after, Thompson, getting tired of the slow and uncertain gains in “stuffs and prints,” got out of them and turred broker. It led to more than that. Little Charlie Thompson thought Minnie Brown an angel in wisdom and beauty; he carried her image to boarding-school; he decided matters by her own opinions; he enjoyed his holidays the most when she was around, and could run over “of an evening;” they were dull when she was not at home; and after many ups and downs of feeling, some coolness and quarrels, and some waiting on one another, Minnie will decide, years hence, to take “old Charlie” for better or for worse.

A few young men from the same neighborhood and school are in business in the same city. They are occupied during the day, but they go together “of an evening.” The leading spirit among them is a lawyer, rising in politics. They all look up to him. He is quick, smart, and dashing. He introduces cards, wine, and “friends of his” of doubtful character. He is proud to show “the fellows” something of life. Now please to read the following letter and comments:

CHARITY HOSPITAL.

“REV. SIR,—The bearer of this is a poor man, who has been in this hospital for treatment, and I am sorry to say, without getting any good. He is a sound Presbyterian, and as he is without friends or money, and wants to go to Baltimore, perhaps you can aid him. Yours truly,

“CITAS P. BOWAN.” The bearer represents the writer as an Episcopal clergyman. But there is no such “Charity Hospital” in this city, and no such P. E. clergyman as Citas P. Bowan. The “poor man,” in fact, wrote the letter himself. It was one of several, with slight variations, by the same hand. Indeed, he lives, or rather exists, by such devices. He used to be the companion of “of an evening” of that rising lawyer. The lawyer has little practice, but he has made money. He also made the broken-down writer of the foregoing the wreck he is—and he did it “of an evening.” “But what can people do. The evenings are unoccupied. They want rest; they have social feeling, and must come together.” Exactly; and that brings up the very point for the sake of which these paragraphs are written, how to be innocent and happy “of

an evening.” There should be a department for this special education in public schools. Chairs for the purpose should be endowed in the leading colleges. A national university—open to both sexes—would be well worth endowing, if a solution of this question should be gained. After all, however, the art cannot be taught separately any more than the art of getting on or the art of pleasing. Yet parents and others having the care of the young, when their attention is called to it, may move in the direction.

They can give the young ones the best accommodation the house affords, the best light, and the most cheerful surroundings. To have nice rooms, swept and garnished, into which the visitors are ushered, while the sons and daughters of the home, like moles and bats, creep into dark and comfortless alcoves, is wicked. They crave for something more cheerful. Let them have it at home, and if their friends come in, let them be welcome. “My boys have a printing-press,” said a wise mother, “and I let them and their friends have a whole floor.” “But is not your stair-carpet ruined?” said her friend. “Well, better that than my boy,” was the wise reply.

Give the young ones prints, books, music, innocent games, and such material comforts as the circumstances admit and make proper. Healthy young people do not destroy a bit of delicacy out of the routine of meals, and when a kind motherly hand arranges and offers it, the temptation is destroyed to smuggle “refreshments” into their rooms, or steal out to places where they are available. If a little group of young people get “fun” out of even a jaw’s harp; if one of them can but whistle so as to entertain the rest; if a boy can give one of his school recitations; if they talk of object rather than of person; if the old folks can mingle with them with laugh and story, and cheery sympathy; if at the right time (and if unexpectedly all the better) the fruit, or cake, or ice-cream is informally introduced, and the party breaks up with a general sense of that home being bright, happy, artless, simple, and its inmates sincere, great good is done—preventive and positive.

“But,” says Mr. Johnson, who sleeps in his chair “of an evening” after a heavy meal, “I work hard all day, and I am too tired in the evening to make sport for these young Philistines.” My dear sir, you are working for “these young Philistines,” and much good the fortune you are rolling up will do them, if they get corrupted and destroyed through the futile quest of lawless pleasures in lieu of the simple enjoyments you ought to have given them at home.

“Ah! but,” says Adam, “the expense of these little suppers, you do not take account of.” Oh yes! we do. Expense the plainness, but you could have twenty-five of them for less than the cost of one of your heavy entertainments, where you gather a crowd, to many of whom it is a bore to go, and of which the only pleasant reminiscences remain to the gentleman who contracted for the ornamental and indigestible victuals. Oliver Goldsmith was often poetically clothed; but once when he was in funds he got a brilliant suit of blue velvet and a sword, and the wags described him as like a blue-bottle fly with a pin stuck through it. Decent garments all the year round would have been better than an exceptional display. The application, madam, you can see.

This subject is homely, but it is important. “Of an evening” the strong drink is sometimes consumed secretly in the rooms of boys and young men, and it is a surprise when they suddenly become unsteady. “Of an evening” in our great cities the garish lamps are lit that like the false lights of the wreckers lure to destruction. “Of an evening” the bad of both sexes watch about the corners, like beasts of prey, for their victims, who ought to be in the safe shelter of cheerful homes. “Of an evening” the money-making “entertainment”—more or less cheap—is provided, that decks vice in gay trappings, that suggests and inspires lust, and gives to awkward and shame-faced fledglings in sin a language they could not have invented, that familiarizes with crime, and facilitates impurity. “Of an evening” therefore, homes should be bright and happy, intercourse in them simple, easy and cheerful, and the atmosphere so full of truth, love, and purity, that the memory of it, when the head—now young and fair—shall be gray, would be a joy, a strength, and a prophecy and image of heaven.

Beating the Devil.

It is the second blow that makes the quarrel; one cannot quarrel alone. Hence the Bible, in prohibiting strife and violence on the part of Christians, prevents it on the part of their enemies. So the apostle says: “As much as hath in you,” that is so far as you are concerned, “live peaceably with all men.” Do not fight or quarrel yourselves, but keep entirely aloof from it; and if others choose to do so, let them have it all to themselves.

Some one relates a story of a convert in New Hampshire, who afterwards became a preacher of the gospel. “When he first obtained religion, many years ago, his temper, which formerly was violent, came into subjection to his new spirit. At the very time of his conversion, he had an unsettled dispute with a fellow-sinner, who, on hearing of his change of feeling, hastened to his house and began to abuse him in a violent manner. Not an angry word was spoken in reply to it, and the man, incensed beyond all bounds at his coolness, raised the stick he held in his hand, and struck the Christian a blow on the head. This even did not ruffle his temper, when his assailant, overcome with astonishment, cried, ‘You beat the devil!’ ‘Yes,’ replied the good man, coolly, ‘I mean to beat the devil, and this is just the way I am going to do it.’”

This is a good, practical commentary on the passage quoted. It put, in this case, an end at once to the quarrel, and made the parties fast friends. If every Christian would thus carry into practice this interpretation of this passage, he could never get into a quarrel with anybody. It takes two for that. In almost all cases peace lies within our own power. Ruling ourselves, we rule others. When our ways please God, he makes our enemies to be at peace with us.

Our Daily Habits.

“How doth one breed a habit in a man?”—Shakspeare.

It seems to me to be best, to be most strict in regard to our daily habits. As we approach the middle life, each habit, be it good or bad, gradually becomes fixed, and less easily changed, while in old age scarcely any change can be effected without much uneasiness. If we form good habits in our youth, we shall enjoy them not only from the time that they are first formed, but forever afterwards, and gradually grow stronger in them if we will. Religion, if adopted in youth, will remain with us as years roll on, and continually grow more perfect. He who does not regard religion in youth, is like a ship slowly drifting from the protection of a safe harbor towards the peril of a tempestuous sea; on the other hand, he who regards it as like a ship sailing from the sea to a safe harbor, and will soon enjoy an everlasting peace. Let us therefore not neglect the subject of our daily habits. Let us strive to reform them where they need it, and we shall never have cause to regret, but live a purer, nobler, and happier life.—J. W. D., in N. Y. Christian Intelligencer.

Random Readings.

A HOLY silence hath its influence upon all other graces; it causes the rose buds of grace to blossom and bud forth.

How miserable is the condition of those men who spend their time as if it were given them, not lent!—Bishop Hall.

To a heart that is full of joy, all it sees is joyful; but to a sad heart all is sad, Change of heart is the greatest change.

There are some inns which are never empty, but as fast as one guest goes out another comes in. Such is the heart of an unregenerate man.

The consummation of madness is to do what, at the time of doing it, we intend to be afterward sorry for; the deliberate and intentional making of work for repentance.

A pious cottager residing in the midst of a lone and dreary heath was asked by a visitor—“Are you not sometimes afraid in your lonely situation, especially in the winter?” He replied, “O, no? for faith shuts the door at night, and mercy opens it in the morning.”

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 humility is God’s music, and the silence of humility is God’s rhetoric. Humility enforces where neither virtue nor strength can prevail.

All our murmurings are so many arrows shot at God himself, and they will return upon our own hearts; they reach not him, but they will wound us; they hurt not him, but they will wound us; therefore it is better to be mute than to murmur; it is dangerous to provoke a consuming fire.

When all is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, when we shall see that, instead of needing a larger field, we have left untilled many corners of our acre—and that none of it is fit for our Master’s eye, were it not for the softening shadows of the cross.

Look into the life and temper of Christ, described and illustrated in the gospel, and search whether you can find anything like it in your own life. Have you anything of his humility, meekness, and benevolence to men? Anything of his purity and wisdom, his contempt of the world, his patience, his fortitude, his zeal?—Doddridge.

A soul cannot have a good look, nor hear a good word from heaven, but Satan murmurs at it; he murmurs and mutters at every act of pitying grace, of preventing grace, of supporting grace, of strengthening grace, and of comforting grace, that God exercises toward poor souls; he murmurs at every sip, at every drop, at every crumb of mercy that God bestows.

Every day a little life; and our whole life is but a day repeated. And hence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic, “to number not his years, his days, and these so as to apply his heart unto wisdom.” Those, therefore, that dare lose a day, are dangerously prodigal; and those that dare mispend it, are desperate.

To do good to men is the great work of life; to make them true Christians, is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summit of the mountains; it flows down all the intervening tracks to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves and so extend the circle around us. It should be perpetually in our minds.—J. W. Alexander.

There is room in the church, and need, for all manner of workers. The poorest and least recognized are as much needed as any. Open your watch, your eye falls on jewels there. But the sparkling jewels can not say to the modest coil of steel, beside them, “We have no need of thee,” for that is the main spring. And the main spring cannot say to the tiniest cog-wheel, “We have no need of thee,” for without it the works stand still. It is just so in the Church of Christ. One little worker can mar the whole by failing to fulfil his office. There is a place for each.

Ruskin thus speaks of a thoughtless youth: “A youth thoughtless! when all the happiness of his home forever depends on the chances or the passions of an hour! A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when his every act is a foundation-stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years, rather than now—though, indeed, there is only one place where a man may be nobly thoughtless—his death-bed. Nothing should ever be left to be done there.”

Our Young Folks.

The Box of Books.

You of seven or eight years old who have begun to study Latin think you are brighter than some of the other boys. Not that you say so, but it is very evident you think the other boys ought to recognize the fact. Well, perhaps you are right; but I am going to tell you of one who wrote very respectable Latin verses when he was at your age. He was not, however, one of those who are prodigies at eight years old and are never heard of after, for he wrote many books which are highly valued to this very day. When at the age of eleven years he entered the great University of Leyden, he was addressed as *Magnus puer, magni dignissimo cura parentis*. What does this mean? You, our young Latin scholars, must translate!

If I were to tell you what wise and learned books my hero wrote as he grew older, I am afraid you would skip that portion of this story, for boys are not found who are so fond of reading as was this great scholar. You deny it? Well, then go to Mr. Motley's last history and there you will find in a lengthy account of some twenty-five pages or more this story which I am about to tell you. I shall feel happy if I have induced you to study the works of that great historian. For the rest of you, who perhaps do not possess a copy of the book, or if they do who would tire of reading so many pages, I have condensed the following incident in the life of the great Hugo Grotius.

I have told you that he was a wise and learned scholar. You shall now hear how his books saved his life. If a story must have a moral you will find mine here. *Verbum sat sapientia*.

At the age of thirty-six, for some offence which in our time would be trifling, this great Dutch scholar was condemned to perpetual imprisonment in the fortress of Loevestein. This prison was situated on the river Waal, the largest of the three branches into which the Rhine divides itself on entering the Netherlands; and so strongly was the castle fortified that there seemed to be no hope of escape from it. While in prison he spent nearly all his time in study, and for exercise he procured a huge top which he employed himself in whipping for several hours each day.

The great scholars in Holland did not forget him in his captivity, and they obtained permission to send him from time to time a chest full of books which were a great solace to him in his confinement. Thus in spinning his top, studying his books, and writing his great works, which were to be read and quoted for ages after, Grotius managed to spend comfortably the first two years of his prison life.

But one cannot be contented in captivity, even with plenty of books, and Hugo Grotius and his noble wife who shared his home in the castle had long been brooding over some means of escape. Madame De Groot, as she was called, often looked at that chest of books as it came and went to and fro. Alas! it was only four feet in length, and her husband was a very tall and stately gentleman; but they talked the matter over, and she did not easily yield to despair. One day they tried an experiment; Grotius got inside the chest and his wife sat beside it with an hour-glass in her hand; for two hours at least he could hide there with the lid fastened down. The risk was great, but liberty is very sweet, and they resolved to try the dangerous experiment of gaining liberty for the captive by means of the book chest.

Madame De Groot was not a close prisoner as was her husband; while she and her children shared his captivity, she could go when she liked across the river to the town of Gorcum to purchase provisions for the family. One day she stood in the doorway of the house to which the chest of books was consigned before it was sent across the river to the fortress, and jokingly sounded the mistress of the house as to the reception her husband would meet if he, instead of the chest, were to appear. "He shall have a warm welcome," replied the good woman. This answer gave great confidence to Madame De Groot.

The day of escape fixed upon was that of the great fair at Gorcum, at which time the commandant of the Fortress of Loevestein was to attend the fair and to remain all night absent. As husband and wife made their plans, it was thought advisable for the wife to remain in the fortress, so as to prolong ignorance of his flight, and thus give greater opportunity for escape.

There was in the family a courageous young maiden-servant by the name of Elsie van Houening, who was strongly attached to the family as they were to her; and she it was who undertook the care of the chest; this time not filled with books, but with the great scholar himself. Early in the morning Grotius curled himself up in the chest. A large Testament was placed under his head for a pillow, with some bunches of thread to render it less hard, and some papers were stuffed round him to soften the fall should the chest be thrown roughly down. I do not think that trunks were handled as roughly as they are nowadays, or the poor gentleman could scarcely have survived the journey in his cramped condition!

Madame De Groot took a solemn farewell of her husband, and kissed the key as she placed it in the brave Elsie's hand, after locking the chest. She threw his clothing on the chair and placed his slippers near it, so as to make it appear that Grotius was in bed when the soldiers came up for the trunk. It happened to be a very stormy day, and she made that her excuse for sending Elsie with the books instead of going herself. As the soldiers raised the chest they observed that it was more weighty than usual, but some jokes about the dull and heavy books inside diverted their attention, and they unbarred in turn all the thirteen doors that led along the passageway and down stairs out of the castle, dragging the ponderous box after them. When they reached the wharf one began to tell a story of some malefactor who had been carried out of the castle in a chest, but Elsie's quick and ready wit was equal to the emergency, and after examining the trunk to see if there were holes for air

hored in it, and scarcely thinking that enough to support life could enter through the keyhole, they placed it on the shore.

When the trunk was first sent, its contents had been examined, but finding after several examinations that it contained nothing but books, there had been no subsequent investigation made, so that there was no danger from that direction to be apprehended.

Elsie was not willing to trust the chest on the thin board upon which the boatman proposed to slide it from the wharf to the vessel; she was much afraid that the valuable books might be damaged if it broke, and she much grumbling the skipper procured a plank. The troublesome passenger was even then not satisfied, for she would not give the boatman rest until they had lashed the precious chest fast, for as the weather was very tempestuous, it seemed in imminent danger of sliding into the sea at the first lurch of the vessel. Elsie now composed herself and sat down, throwing a white handkerchief over her head which fluttered in the wind. This had been the signal arranged by her to let her mistress, who was anxiously watching them from the barred window of the fortress, know that thus far all had gone well. One of the crew observed her, and she was obliged to explain that one of the servants at the castle had taunted her with being too cowardly to sail on such a stormy sea, and she was signaling him that she was on board.

Now an officer of the garrison who happened to be on board seated himself on the box of books, and began drumming with his heels against it, and it again required all Elsie's wit to relieve her master from this unnecessary annoyance.

In due time the ship reached Gorcum, and Elsie paid the skipper and his son to place the chest on a handbarrow and transport it to the house from which the books had on each previous occasion been shipped. In the anguish of his confinement, the prisoner had been unable to refrain from some change of position, and the boy remarked to his father that there was "something alive in the box." The cheerful little maid readily suggested the probability of the books sliding about, and no more notice was taken of it. Finally the chest was safely placed in the back room of the house from which it had so often been sent out full of books to the grim fortress, this time returning not with its usual load, but conveying to his liberty the great scholar himself.

All danger was not yet past. Elsie at first feared she should see the dead body of her beloved master as she unlocked the trunk, for there was no answer as she tapped upon the lid, but as she opened it, he rose from his coffin-like confinement as one coming from the dead. At first he was faint from his suffering, but he rapidly revived as he felt the necessity of speedy flight, for in the book shop next door there were even then preachers and professors, any one of whom might recognize him.

"You are the man of whom the whole country is talking. We must help you away at once," said his friends. A mason, the brother-in-law of his hostess, procured for him the doublet, trunk-hose, and shoes of a brick layer, together with a trowel and measuring rod. Unfortunately, they belonged to a smaller man, and the doublet did not reach to the waist-band of the trunk-hose, while those nether garments stopped short of his knees. His smooth white hands were very unlike those of a bricklayer, and they were obliged to smear his hands and face with chalk and plaster before the newly-made journeyman dared to follow his employer into the street.

When they reached the ferry across which lay their way to the Spanish Netherlands, the boatman refused to cross in such tempestuous weather for two such insignificant people, as the mason and his scarcerow journeyman, but money will affect much, and in course of time Hugo Grotius reached the great city of Antwerp, the end of his journey, in safety. The commandant of the fortress when he returned home from the fair, discovered the flight of his prisoner, and in great wrath he hastened back to Gorcum to examine the chest. He found in it the big Testament and some skeins of thread, together with a volume or two of theology and of Greek tragedies, but his prisoner was lost to him forever. His curses against Madame De Groot and brave Elsie were useless, Hugo Grotius was safe.

After a short captivity Madame De Groot was released and joined her husband, and the brave Elsie married a faithful servant of Grotius, whom his master had instructed in the rudiments of the law. He rose to be a thriving and respectable lawyer, and we must believe that in the brave Elsie he had a faithful and intelligent wife.—N. Y. *Christian Intelligencer*.

Sunny Faces.

How sweet in infancy, how lovely in youth, how satiate in age! There are a few noble natures whose very presence carries sunshine with them wherever they go; a sunshine which means pity for the poor, sympathy for the suffering, help for the unfortunate, and benigntly toward all. How such a face enlivens every other face it meets, and carries into every company, vivacity and joy and gladness. But the scowl and frown, begotten in a selfish heart, and manifesting itself in daily, almost hourly selfishness, complaining, fault-finding, angry criticisms, spiteful comments on the motives and actions of others, how they thin the cheek, shrivel the face, sour and sadden the countenance! No joy in the heart, no nobility in the soul, no generosity in the nature; the whole character as cold as an iceberg, as hard as an Alpine rock, as arid as the waters of Sahara! Reader, ward off these countenances as you cultivate? If you find yourself losing all your confidence in human nature, you are nursing a cold age of man's nature, you are nursing a cold age of man's nature, you are nursing a cold age of man's nature, you are nursing a cold age of man's nature. Vinegar, and of wormwood, and of gall; and not a mourner will follow your solitary wail, nor one tear-drop shall ever fall on your forgotten grave.—Dr. Hall.

It is easier to correct our faults than to conceal them.

Without well-doing, all profession of religion is hypocrisy.

Sabbath School Teacher.

LESSON XXXV.

AUGUST 23, 1875. FREEDOM BY THE TRUTH. John viii 35-36.

COMMIT TO MEMORY, vs. 31, 32. PARALLEL PASSAGES.—John xii. 32; Isa. ix. 1; Gal. v. 1.

SCRIPTURE READINGS.—With v. 23, read Matt. xxvii. 54 and Rom. i. 4; with v. 29, read John xiv. 10, 11; with v. 30, read Job. iv. 12; with v. 31, read Heb. x. 38, 40; with v. 33, read Ps. cxix. 85; with v. 38, compare 2 Kings xxv. 21, 22; with v. 34, read Rom. vi. 16; with v. 35, Gal. iv. 7; with v. 36 Rom. viii. 2.

GOLDEN TEXT.—To proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isa. lxi. 1.

CENTRAL TRUTH.—The liberty is from the Son.

This is a full and very instructive account of one of many collisions between the Pharisees and their friends on the one side, and Jesus on the other. They were uncautious, proud, hostile and eager to make out a case against Christ in the eyes of the people. He is calm, outspoken and unmistakable in his meaning, and instead of being on the defensive, he states the truth against them, but blends it with implied gracious offers and invitations which naturally take form from the evils to which they resort, as a question shapes the reply.

These verses, nine in number, divide themselves into three groups, of three, two, and four verses. In the first group we have a CONVINCING word; in the second an ENCOURAGING word; in the third a REPROVING word. Having studied them, we shall gather up practical lessons.

I. *Christ's convincing word.* He had in many ways declared himself sent from the Father (v. 16), but they would not understand him (v. 27), not from lack of light, but of will. To show his insight into their hearts, and to utter a word which might be remembered by his disciples, he said (v. 28), "When ye have lifted up the Son of man"—phrases used already in John iii. 14, which see; (the expected the event; he knew by whom it would be brought about, "ye" he felt no anger against them); "Ye shall know that I am he," i. e., that I am the Messiah. But this knowledge would not be wholly for their comfort; they were in a proud, evil mood towards him, rather ready to wrest, than to weigh his words. He details with them accordingly, speaking words that are partly a threat, and like many threatening phrases, only half disclosing their meaning, though foreshadowing general effects. They might take the "lifting up" to be exalting such a Messiah as they desired, or they might take it in its sense of crucifixion. So they might take the "knowing" as finding out to their joy, or finding out to their grief. It was a two-sided word, and stated two kinds of hearers, the honest and the dishonest.

To a man who wishes divine words to be a "light to his feet," they will mean one thing, and another to him who only wishes light in the head, because walking makes a difference. To the same two classes of hearers he declares that his course is of the Father's appointment (v. 29). "Nothing done without him, nothing spoken without him, not a moment without his presence, as you may see by my acts, I am doing always those things which are pleasing to him." It is as if he said, "You do not like me as a Messiah, you quarrel with me, but in this you espouse my Father. I am acting, speaking, living as he would, and I am not pleasing myself (as I might if I took honors of a carnal kind, such as the devil offered in the temptation), but my Father."

The weight, obvious sincerity and solemnity of these words, turned the honest minds in his favour (v. 30). "Many believed on him," not indeed them with the faith that is saving, though it might become so, but with the favour, confidence and readiness to accept one's statement, which will attend a public speaker when he makes a good impression. For we may hear, like, feel the power of, the truth, and fall short of saving belief. These are stony-ground hearers. Hence

II. *Christ's encouraging word* (vs. 31, 33), "to those who believed, if ye continue," etc. Not feeling, impression, or profession, but patient "continuance in well-doing" (Rom. ii. 7) proves true faith. Paul and James agree on this (James i. 22), and with Jesus (Matt. vii. 19). True believing is not a mere step, like enlisting, but the habit of mind that makes a man a good soldier, not the mere step of entering a school or college, but the habit of mind that keeps one learning; not the being naturalized, but the bent of mind and heart that prompt one to good citizenship. Hence such words as Rev. ii. 10; 1 Cor. xv. 58. "Disciples indeed" are disciples always. And they grow in knowledge because they desire to do so. A smuggler does not wish to see the exact right or wrong of his course, as an honest man does. So a man meaning to sin, does not desire to learn, as a believer does, the precise mind of the Spirit. Men learn more truth by doing what they know, and the truth frees them from prejudices and fears, as well as from the vices it opposes. So they who were favourably impressed are urged to "follow on to know the Lord" (see Hosae vi. 3).

III. *A reprovving word* (v. 30-36). This is to the captious unbelievers who stood by and heard his words to the others and objected. "We be Abraham's seed" (true as the flesh, but see Matt. iii. 9, and Romans ii. 29), "and were never in bondage," etc. (v. 33). Angry men forget. They forget Pharaoh (Ex. i. 10), Chusan-rishathaim (Judges ii. 8), Jabin (Judges iv. 2, 8), and the captivity. They forget the Roman. But he will not bauld words with them. He deals with present facts for moral ends. So he says.

V. 34, "Whosoever," etc. The sinner is a slave to his sin, wears its chains, carries its yoke, cannot but obey it. Witness the liar, drunkard (Prov. xxii. 86), gambler (2 Peter ii. 19).

V. 35 takes them at their word. "You are Abraham's seed. Well, so was Ishmael, but he went out, as you shall do, if you

have no more than natural descent. But I am like Isaac the son." So

V. 36, "If you are to be free, it is not by boasting of your natural descent, but by coming to the Son, to whom all power is committed, because he is the Son of man" (John v. 22, 23). If he make you free, you shall be free indeed.

The Hebrews set an example which too many follow. They relied unduly on their lineage and on their privileges. It is an unspeakable gain to be descended from pious parents, to inherit their prayers, to remember their godly example and to have grown up in connection with the church of God. But if we are not godly, if we do not follow the example, if we abuse the privileges, our condemnation is increased. So it is a great blessing to have divine ordinances; but if we have only the forms and not the power of godliness, the forms only aggravate our guilt. The sons and daughters of pious parents have to believe for themselves. The members of the visible church have to see to it that they are joined to Christ. They who are baptized, no matter how, or at the Lord's table, but not in Christ, will be "cast away," if they repent not.

LESSONS: (1) The evidence of Christ's Messiahship completed at and after his death, by signs and wonders attending it; by the resurrection; by the out-pouring of the Holy Ghost, hence the cry of Acts ii. 37; by the punishment of the Jews. Their minds were laid open in conviction; conscience was at work.

(2) Christ's condition may encourage saints. What did it avail that scries, Pharisees, and chief priests opposed him, when the Father proved? That they deserted when the Father was with him? That they were displeased if he pleased the Father? So with believers.

(3) True believing is proved by persevering; true love by obedience (John xiv. 21). No joy, light, feeling, is such a test of discipleship as obeying.

(4) There is only one way of true liberty. True liberty, for there is a spurious, a liberty from law, God, and man. Real liberty of soul, of the whole man, is by the truth (v. 32); or, which is the same thing, the Son (v. 30). (See John xiv. 6.) Liberty has been sung by poets, bled for by patriots, dreamed of by slaves. The highest kind of it is in the Son, whom we are free from guilt, an accusing conscience, the trammels of the devil, prejudices, fear of man, lusts that mastered us, and when we feel ourselves children of God, "all things ours." Let us thus be free!

SUGGESTIVE TOPICS.

The enemies of Christ—their temporality, their assertion to them—their ignorance—when it would be removed—meaning of lifted up—how convinced them—the Son's fellowship—whom he pleased—the effect of his words—nature of the belief—the encouragement—value of holding on—result of—what kind of freedom, this word resealed—how truly—how Abraham's seed—the reply—difference between servant and son—true freedom how—the lessons.

Dr. Pusey's Preaching.

Dr. Pusey, the father of Puseyism, is an old man, and vexed with a terrible cough. But occasionally he emerges from his rooms and preaches in Oxford, and preaches with a boldness that is startling. We can forget for a while the mischief he has done in the tremendous earnestness and faithfulness of such a passage as the following from a late sermon. His text was: "If any man will come after me, let him deny himself," etc.

"Shall we say to our Lord, when He comes to be our Judge—when we shall behold Him whom by our sins we have pierced—'True, Lord, I have denied myself nothing for the love of Thee; times have changed, and I could not but be changed with them. I ate and drank, for Thou didst eat with the publicans and sinners. I did not give to the poor, but I paid what I was compelled to the poor-rate, and complained that it was so much. I did not take in little children, but they were provided for—separated, indeed, from father and mother—in the poor-house. I did not feed them when hungry—political economy forbade it; but I did it by increasing labour-market with the demand for my luxuries. I did not visit Thee when sick—I had not time—but the parish doctor looked in when he went on his rounds. I did not clothe Thee when naked, for I could not afford it; but the work-house was provided. I did not take Thee in as a stranger, but the casual ward was open to Thee.' Then shall He answer them, saying:—'Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me' . . . . If our Lord were to come now, how many of you, do you think, could tell Him that you had fed Him, clothed Him, supplied Him when sick? Some, I fear, could not say they had bestowed as much upon Christ as upon their dogs! But if we are to be saved, we must be the disciples of our crucified Redeemer; and if we are to be His disciples, we must take up our daily cross. And if, of those we see around us, the great mass seem to think nothing less than of taking up any cross—nay, if they rather boast that they have no cross to bear—who then shall be saved? O, Lord! how soon! But the Judge of all the earth will do right. God mercifully lays on the cross in ways we know not!"

Wine and Religion.

It is an exaggeration to say that the professed churchmen of a city like New York, the people who kneel at our altars and communicate at our altars; spend more on their wines than on their religion? We believe that the statement is far within the truth. Their amusements cost them far more than their churches. Their luxuries receive their dollar; their charities carefully count their pennies! There is too much truth in this, no doubt, but there are noble exceptions of men who pay very little either for wine or amusement, but whose contributions to Christian objects are most liberal. There is no need of mentioning names; for they will occur to every reader. Would that the exceptions in this case might become the rule.—*Church Journal*.

Miscellaneous.

A LARGE fire at the Naval store yards at Charleston, on the 22d ult., destroyed five blocks of houses, two wharves, and 20,000 barrels of naval stores, causing a loss of \$500,000. A shock of an earthquake was felt in Connecticut on the 28th ult.—The proposal of the Government to vote \$51,000 in order to defray the cost of the Prince of Wales' visit to India, and \$60,000 for his personal expenses there, leaving about \$90,000, the cost of the hospitalities which he will receive from the Governor General, to be defrayed by the Indian Exchequer, has called forth remarks in reference to the smallness of the amount compared with the princely magnificence required to be kept up.—The second expedition sent out by the American Society for the Exploration of the Holy Land, is now in London on its way to Syria. The most important part of Col. Lane's work will be the triangulation and survey of a portion of the country bounded in the north by a line nearly corresponding with the 33rd degree of latitude, and on the south by the 31st. The Jordan will be the western limit, and the map will have an average breadth of forty miles.—Messrs Mowbray and SANKEY brought to a close, on the 12th ult., the services they have been holding in London during the last four months. The Bank of England has reduced its rate from 8½ per cent, at which it stood since February to 8 per cent; an indication, we trust, that the commercial crisis there has passed.—A terrific fearful storm, causing great devastation, has passed over Buda-Pesth.

The Prince of Wales is to start for India in October. He will sail in the *Scorpio*, attended by the *Osborne*, and escorted from Aden to Bombay by a squadron, which is to cost \$52,000 in the Admiralty estimates.—Mr. SALT, who moved the rejection in the House of Commons, of Mr. Trevelyan's annual proposal for giving Household Suffrage to the counties, termed Mr. Gladstone's Government an "alcoholic administration," but the present ministry he says goes in only for "suet-pudding legislation."—The subscribers at the Mansion House for the sufferers in the French floods has reached £12,600; while in France itself, they amount to more than £140,000. But the waters have not exhausted their powers of mischief.—The little river Tocques in Normandy has been destroying life and property, and serious inundations of the Danube are reported.—Russia, indifferent to what Mr. Baillie Cochrane may say about her in the House of Commons, is steadily consolidating her conquests in Central Asia. A strong expedition well supplied with scientific assistants, has set out to see if the ancient bed of the Oxus can be again filled with water, and so an easy communication be established between the Caspian and the Aral seas.

A curious scene of Algerian manners is reported from Constantine. Bel-Kassem and his wife appeared before the Cadi Si Saïd ben Milhoul. The woman demanded a divorce on the ground of ill-treatment. The judge gave a verdict in her favor. She then rose, and having pronounced the sacramental words "I repudiate thee!" rushed out of the court. Bel-Kassem threatened the judge with an appeal, but on being assured it would be useless, he submitted to his fate. He then approached the Cadi to kiss him on the shoulder, as is the custom of the country; but, instead of doing so, he suddenly threw off his burnous, and stabbed the judge in the back, killing him on the spot. He then threw down his knife, and gave himself into the hands of the gen'armer, saying, "I have killed the Cadi, because, according to the Koran, a judge who gives an unjust sentence deserves to be put to death."

HALIFAX, N. S., Aug. 4.—The annual session of the Dominion Medical Association opened this morning at the Association Hall, Dr. Botsford, President, in the chair. A large number of delegates were in attendance. Dr. Prior, of the United States Marine Service, and Mr. Tylor, of Boston, were introduced, and took seats beside the President. A discussion on medical education took place, which was taken part in by Dr. Hodder, of Montreal, Dr. Oldright, of Toronto, and others. At noon the President read his address, which was a masterly production and well received by the meeting. I the afternoon Dr. Botsford, of St. John, read papers on sanitary science, and the climatology of New-Brunswick.

COPENHAGEN, Aug. 4.—Hans Christian Anderson, poet and novelist, died to-day, aged seventy years.

A PAINTING of more than ordinary interest in now on view at the Leeds Exhibition. It represents a party of Indians at work in a pool, gold washing; an engraving of it by Theodore de Brug is in the *Historia, America* an old Latin work, published in Frankfurt in 1560. Who painted the original is not known, and although the best judges of the art in England have seen it, they have been unable to form a correct notion of its origin, the figures being all cleverly finished in a manner totally different from that of any known master.

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\* \* \* The numbers for March and April are new before us, and wear a neat and attractive appearance, especially the April issue. A comparison of these two shows decided progress, the articles in the latter being shorter, plither, and more readable for children than in the former. The paper is toned, and both printing and illustrations are well executed.—*The Liberator*, 6th April.  
 The paper is good, and supplies a great desideratum among the young. It should certainly meet with a wide circulation.—*Rev. Wm. Ross, Kirkcaldy.*

Specimen copies will be sent to any address. **G. BLACKETT ROBINSON,** P.O. Drawer 244, Toronto, Ont.

British American Presbyterian, FRIDAY, AUGUST 20, 1875.

ALLIANCE OF PRESBYTERIAN CHURCHES.

We have been long familiar with the words "Evangelical Alliance," and men are also cognizant of the great good which that Alliance has been the means of accomplishing. It is with pleasure and hope, therefore, we learn of the establishment now at length of a "Presbyterian Alliance." This latter alliance is, in no sense, a rival to the former: it will prove, we believe, its helpmeet, or if one chooses, its handmaid, in the great work of bringing the Protestant Churches of the world to know each other better, and to work more unitedly in the common cause.

The "Evangelical Alliance" is the union of the various regiments of the King into a mighty brigade; the Presbyterian Alliance is the union of its various companies into one regiment. The strength and efficiency of the brigade is just in the ratio of the strength and efficiency of its component regiments; so will the Evangelical Alliance prosper and be strong in the very proportion in which the respective Churches that form it are united and prosperous.

The broad basis of the Presbyterian Alliance is Augustinianism in doctrine and Presbyterianism in government. We say Augustinianism in preference to Calvinism, not because there is any difference between the two systems, but because Augustine preceded Calvin, though he did not excel him in the exposition and vindication of this theology.

"This is the great scheme of doctrine," Dr. Hodge says: "known in history as the Pauline, Augustinian, or Calvinistic, taught as we believe in the Scriptures developed by Augustine, formally sanctioned by the Latin Church, adhered to by the witnesses of the truth in the Middle Ages, repudiated by the Church of Rome in the Council of Trent, revised in that Church by the Jansenists, and adopted by all the Reformers, incorporated in the creeds of the Protestant Churches of Switzerland, of the Palatinate, of France, Holland, England and Scotland, and unfolded in the standards framed by the Westminster Assembly, the common representative of Presbyterians in Europe and America. It is a historical fact that this scheme of doctrine has been the moving power in the Church; that largely to it are to be referred the intellectual vigor and spiritual life of the heroes and confessors who have been raised up in the course of ages; and that it has been the fruitful source of good works, of civil and religious liberty and of human progress."

On this doctrinal basis, the essence of which is, in the words of one of the delegates to the Alliance, "Not that man is the centre of things with the universal system revolving around him; but that the Lord Jesus Christ is as the grand central orb about which man and all other created beings, and things circulate:" on this basis doctrinally as developed in the Consensus of the Reformed Confessions the Alliance is founded.

But there is another plank in the platform, to borrow the language of our politicians. There are other Churches, such as the open Communion Baptists of Mr. Spurgeon's type, the Low Church Episcopalians and the Orthodox Congregationalists, who hold the Augustinian doctrine, but who are not included in the Alliance because they are not Presbyterians in Church government. Presbyterianism is that form of rule which affirms these three propositions in regard to the government of the Church of Christ. 1. That the people have a right to a substantive part in the government of the Church. 2. That Presbyters who minister in word and doctrine, are the highest permanent officers of the Church, and all belong to the same order. 3. That the outward and

visible Church is, or should be one, in the sense that a smaller part is subject to a larger, and a larger to the whole. It is not holding one of these principles that makes a man a Presbyterian, but his holding them all.

As to this form of Church government, towards which all our Protestant Churches are gravitating, those words are notable, spoken at the London gathering by Dr. Stuart Robinson, at one time a sojourner in our own city and still remembered for the freshness and originality of his sermons here.

He found Presbyterianism everywhere in the Bible. From the time of Abraham they found that it was the elders who ruled. Moses never organized the church—great governor and lawgiver as he was—for he had to go to a Presbytery, just as Presbyterians had now, for authority. There was all throughout the Scriptures the marked distinction between the elders civil and the elders ecclesiastical. Jeremiah was put into the hole by the Presbytery, and it was so also in the time of Ezekiel, and so down to the days when a Presbyter was elected by the votes of the church, and where John was allowed to look through the door of heaven and see the twenty-four elders, twelve for the old and twelve for the new church, casting down their crowns at the feet of the Lamb. (Applause.)

The meeting in London was a meeting of the representatives—about 100 in number—of upwards of twenty distinct Presbyterian Assemblies, to deliberate as to the basis and constitution of the Alliance, and to appoint the time and place of the first meeting. We cannot do better than quote the words of Dr. Thompson, Edinburgh, as he describes the character of the gathering:

He did not know that in the history of the Church there was recorded such an event as that which had taken place in it in London there that day. Upwards of twenty Presbyterian Churches, representing thousands of congregations, the representatives coming from all parts of the world, excepting only New Zealand and Australia—and the omission from that quarter could scarcely be deemed an omission, because there had really not been sufficient time to allow of a response in person from the antipodes. They had estimable and tried men here as representatives of their Presbyterian faith and principles from the United States and Canada, from all parts of the United Kingdom, from all the principal Churches on the Continent—from Italy, from Spain (the youngest of their brotherhood,) from Belgium, and from that land which has been consecrated by the centuries of martyrdom in the glorious cause of truth and liberty—from the land of the old Waldensian Church. (Applause.) In all likelihood the founders of that Church had shaken hands with one or two of the apostles. (Hear, hear.) To think that such a gathering of such men should be here today was a splendid indication of the progress which under God Presbyterianism had made through the world.

It is very clear to an observing mind that the armies of Christ and the armies of his proud and mighty adversary are closing for a desperate, and, in all likelihood, a decisive conflict. There are on both sides powers higher than men, inspiring, guiding, controlling the two hosts. The Prince of Darkness and the Prince of Peace are on the field, both unseen, but not unfelt. Like two mighty and skilful generals they seem to watch, ward, and checkmate, all the time moving onwards and drawing closer to the final onset. The spirit with which Christians should regard these things is well expressed by Dr. Duff, who thus concluded his address:

"To the eyes of sense all things may look dark and the shadows of evening may be creeping over Christendom. The sun may be setting in a red and angry glow; yet though all round the horizon the clouds may look dark and lurid, and though in their bosom may be the tempest that will burst over and engulf the nations, yet very thankful we are that our star shines through the gloom. All this and much more there may be, and will be. But what of all that? As believers in Jehovah's holy oracles, we ought not to be dismayed by the strugglings and perplexities around us. Notwithstanding all the Tyndalls and all the infidels on the face of the earth, we have no doubt, and can have none. Our cry is, 'Come, come, Almighty Saviour! Come in the infinite compassion of Thy boundless benevolence! Come, Almighty Spirit of Grace, and let our hopes be brighter than ever, and such as they have never been. Let there be an end to the night so dark and starless that has been brooding over the nations, and when the gloom is thickest, and the rage of Satan the fiercest, may our hope be brightest and strongest! Thou, in the dawn of millennial glory, wilt be seen the glorious consummation of the hopes of the prophets, and apostles, and martyrs, and confessors, who through the ages to come will speak his praise."

UPPER CANADA BIBLE SOCIETY.

A somewhat important change in the mode of conducting the business of the Upper Canada Bible Society was made on Monday, the 16th inst., by the election of the Rev. Wm. Ross as permanent travelling agent. For some five years past the work of agency has been conducted by a considerable number of persons in different sections of the Province, being requested to take charge of a limited number of branches and hold public meetings in those localities. This plan has been found upon the whole to work very well, but the Directors, without wishing to dispense with it, have seen fit so far to modify the arrangement by having a permanent agent

who might visit districts specially needing attention, form new branches, and be generally and at all times at the service of the Directors when required. The provisional agents will still to a great extent be needed, and it is hoped that the mingling of the two plans will work well and beneficially. A good many were anxious to have had two agents appointed, and if the permanent scheme is to have a fair chance we rather think this would have been the better plan, only if experience point in that direction another can be easily added. In the meantime we hope all will seek to cooperate with Mr. Ross in a cordial manner, so as to make his work both pleasant and successful.

THE CASE OF COLONEL BAKER.

The full report of the trial of Colonel Baker for a criminal assault upon a young lady in a railway car in England, has now come to hand. Any thing more discreditably horrible has not, we venture to say, been known for a long time. The punishment of a twelve months' imprisonment, with expulsion from the army, seems but an inadequate one for such a crime. At the same time, it is formidably severe for a man in Baker's position. It is to be hoped that the Colonel is not a fair specimen of an "English gentleman and officer."

THE TITLE REVEREND.

The controversy over the tombstone inscription has reached another stage by Sir Robert Phillimore, the Dean of Arches, deciding against the claim of Mr. Keets. An appeal has been made to the Privy Council, and if the wrong can be rectified in no other way, it will be accomplished by legislation. The utter folly of churchmen provoking such a discussion seems to onlookers perfectly incomprehensible. They seem determined at all hazards to pull the church down about their ears.

OBITUARY.

The late Rev. ALBERT JONES TRAVER, M.A., Pastor of the First Presbyterian Church, Brockville, died on the 5th inst., at the early age of thirty-six. He was born at Trenton, Ont., was a graduate in Arts of the University of Toronto, and in Theology of Knox College.

After a brief pastorate of about three years in Berlin, Ont., he was called to Brockville in 1870, where he laboured till his death with marked fidelity and success.

About the time of his coming thither, the town entered upon a new era of prosperity. Large accessions were gained to the population every year, and Mr. Traver proved the right man to utilize this condition of things to the advancement of the Presbyterian cause there.

Having enjoyed unbroken health heretofore, a long life was anticipated in his case; and when in early spring of this year a mysterious malady appeared internally, it was confidently expected that he would be restored.

To that end the best medical skill in the land was employed, but in vain, as he succumbed to the disease after much suffering, and was called home a few days ago.

To himself death was no surprise, as for weeks before he looked for it, and often spoke to his wife of his decease. And while longing earnestly for recovery, that he might serve Christ longer and better, he yet welcomed death with confidence and joy, for he knew whom he had believed.

It was his dying request that his classmates and co-Presbyter, Mr. Hastie, of Prescott, who had been for the last four years so closely associated with him in private life and in public duties, should conduct the funeral services. On Friday evening following his death, these services were held in the church, and the solemnity of the occasion can never be erased from the memory of those present. In spite of a severe thunderstorm that raged all evening, the church was filled down stairs and up. Pulpit and galleries were heavily draped, which only faintly betokened the grief that weighed down the hearts of his attached flock. On the platform rested the cofined remains of this servant of the Lord, and on the coffin lay a card with this printed inscription, "Remember the words which I spake unto you while I was yet with you."

In the pulpit with the officiating minister, sat the Rev. Mr. Jones, now of the United States, the venerable old minister who baptized Mr. Traver in childhood, and others of the family, when he labored at Trenton long years ago. He led in prayer, and gave a short address at the close of the service.

The sermon was preached by Mr. Hastie, and the closing prayer offered by Mr. Mc Kenzie, formerly of Morrisstown.

This is good evidence that not only were many of God's people edified and comforted that sad and solemn night, but that at least one soul was brought to Christ by the service.

It can be safely said, that by the death of Mr. Traver, our church has lost one of the most efficient of her younger ministers.

Possessing great firmness and decision, he was well fitted to rule in God's house.

Kind and affable, easy of access, and a faithful visitor—he was highly esteemed as a pastor. A diligent student too, his sermons were replete with instruction. And, being a man of pleasing presence and address, the truth was conveyed to his hearers with very favourable accompaniments.

Alike in public and in private, he impressed all with the facts that his prime object was to make known Christ and the message he both sent, and he had the happiness of seeing that many heard and believed.

May the Master soon send that bereaved congregation a minister as well adapted to their future circumstances as was this departed brother to their former. And for one servant taken away may God raise up and send forth ten, so that the great harvest may be speedily gathered in over all the land.

Ministers and Churches.

THE Rev. John Gallaher was inducted into the charge of St. John's Church, Pittsburgh, on the 12th day of August. A sermon was preached by the Rev. T. S. Chambers; the newly inducted minister was addressed by Professor Williamson, and the people by Mr. J. G. Smith. A social entertainment was given by the congregation in the adjoining grove, and addresses in connection therewith were delivered by Messrs. Smith, Chambers, and Gallaher. It is to be hoped that a long and useful ministry will be the result of this settlement.

Book Reviews.

BLACKWOOD FOR JULY is an exceedingly interesting number. A paper on Canada, of a very flattering character, is an indication of how the current of opinion in the old country is going. Our country will in this way be soon better known in Britain than unfortunately it has hitherto been. The interesting series of papers entitled "The Abode of Snow," is concluded.

WIDE AWAKE is a now candidate for the favour of boys and girls, and seems likely to be successful.

THE INTERNATIONAL REVIEW for September has a very interesting and discriminating notice of the writings of Charles (Tomnyson) Turner, the elder brother of the poet Laureate, and one whom Wordsworth thought the greater poet of the two. Many extracts are given from these writings, which are not so well known as they ought to be. We have room only for the following:

THE HARVEST MOON.  
 How peacefully the broad and golden moon  
 Comes up to gaze upon the reapers' toil!  
 That they who own the land for many a mile,  
 May bless her beams, and they who take the boon  
 Of scattered ears, Oh! beautiful! how soon  
 The dust is turned to silver without soil,  
 Which makes the fair sheaves fairer than at noon,  
 And guides the gleaner to his slender spoil;  
 So, to our souls, the Lord of love and might  
 Sends harvest hours when daylight disappears.  
 Whon age and sorrow like a coming night,  
 Darkens our field of work with doubts and fears,  
 He times the presence of His heavenly light,  
 To rise up softly o'er our silver hairs.

The other articles are all of a very readable character.

Correspondence.

Probationer's List.

Editor BRITISH AMERICAN PRESBYTERIAN.  
 DEAR SIR,—I observe in your last issue an article devoted to the defence of the Probationer's List endorsed by "Veritas Vincit." I thoroughly agree with every word of that article. I have often been tempted to come to the defence myself, but left it for an abler pen. That pen has at last appeared, and deserves the highest praise. I would add, however, that the Probationer's List is the most excellent method our church could adopt in respect of testing the suitability of her ministry, in keeping out a lot of fellows who neither God nor nature ever intended should serve the church in the capacity of ministers. The Probationer's List is a grand ecclesiastical sieve to let the polished and useful material pass through, and keep out the thick-headed and crude—in a word, rubbishy units for use—and instead of adding lustre to the pulpit throne, mar and cloud its beauty. It is the winnowing fan of the church to drive the chaff back to the bench, the plow, or the axe, where God, from all eternity, decreed they should be, while the golden grain passes through to give food to the church.

I trust the church will weave her sieve more finely, as too many have already passed through, which prove they have mistaken their callings. Some get settled, but that is the end; we see no more of them. Others go wandering round for years seeking rest, but always finding none, and urge as an excuse they are not in a hurry to obtain it. I pray the church to increase the dimensions of her fan ten-fold, and the power that wields it, and blow those fellows to the four winds, where their incessant croaking will chime in with the frogs of the dense swamps of the interior, and not grate on the ears of intelligent readers.

The fact is, Mr. Editor, we never hear men who are worth anything complain of the Probationer's List; it is only those novices who have neither piety nor brains, but who are constantly clamoring for positions which they would only degrade. I have been a Probationer, Mr. Editor, and found no fault. **EX-CORARIO.**  
 August 14, 1875.

Prohibition.

Editor BRITISH AMERICAN PRESBYTERIAN.  
 DEAR SIR,—I have seen an article in the *Presbyterian* of last week, head "Prohibition," and signed "A Minister." It seems that "Minister" was invited to attend the Ontario Prohibitory League meeting. Well, he says that he cannot attend, and if he did he could not take a part in their deliberations, and still he wishes the League God's speed. To me, sir, it is like saying "Depart in peace, be ye warmed and clothed and filled," notwithstanding give them nothing. But "Minister" admits that he is extreme, and tells his brethren to judge him according to his words. Well, I suppose he means the ministers, as they are always charitable, but not being one of them permit me to say that I consider "Minister" not only extreme, but absurd in his remarks. Supposing that "Minister" goes to his people and cries God's speed to you, God's speed to you, without putting any other effort forth, how many would he convert or be the means of converting. It would be with him as Rev. Dr. Storrs says in reference to manuscript preaching, he would not convert a mouse. Neither will temperance people accomplish Prohibition by crying God's speed to it. They must work and plead, and agitate day and night, and get the public mind educated to the necessity of having a Prohibitory liquor law passed for the Dominion. And in order to accomplish this we want the ministers to work, and not to be afraid of the Government Inspector if they do have a bottle in the cellar for their aristocratic members. Seek first the kingdom of heaven and His righteousness, and reclaim fallen humanity if possible, and be not too much troubled about your castles. The foxes had holes, the birds of the air had nests, but the Son of Man had not where to lay his head thereon. I see, sir, that some of the ministers do not believe in total abstinence as anything belonging to them. They will not do any sacrifices for their weak brothers; but we are happy to know that we have ministers in the Church who are not afraid of the Inspector, such as the brave Wallis, the Straith, the Topps, the Robbs, and a large number of ministers who are praying day and night for a Prohibitory liquor law. But it is true that some office bearers are in the liquor traffic, and subscribe liberally to the minister's salary, and soft words and no action suits them. Better pat them on the back and let them go. But it is time that the Church was awaking out of her sleep, and putting on her beautiful garment, and shaking herself from the dust, and from the blood of their fellows. **LAYMAN.**

Gratis Preaching.

Editor BRITISH AMERICAN PRESBYTERIAN.  
 DEAR SIR,—I am a poor man and a poor preacher, who, though not entirely dependent upon what money I get from occasional preaching, and so far looking to that source to supplement a very scanty income. I find, however, that ministers and congregations too often ask me to preach for them, and then pay me with thanks, sometimes with not even that. A minister takes a holiday, or goes to assist at a sacrament, or attends the Assembly, and I am asked to take his place, without any hint that it is simply a friendly turn I am doing. Looking on it as an appointment I agree, and very often have on that account to refuse some other appointment that would be honestly paid for. In due course the work is done, and I get thanks, with the friendly hope added that it may not be long before I preach there again. Over and over have I been deprived of a ten or twelve dollar appointment in this way, and one does not like in so many words to demand the usual fee. It seems shabby, however, to make a poor preacher contribute eight or ten dollars to the funds of churches that have no claim upon him, or to the convenience and holiday-making of ministers he scarcely knows. To ask a preacher to supply for a Sabbath, is tantamount to asking him for a subscription, for it calls him off, if he complies, from supplying for those who would gladly pay, and feel obliged at the same time. I am, Yours truly,  
**A PREACHER.**

Presbytery of Saugeen.

Editor BRITISH AMERICAN PRESBYTERIAN.  
 SIR,—As your two correspondents, namely, "Inquirer," in your issue of 6th Aug., and "C. P." in your issue of 13th Aug., appear to be both a little perplexed, if not annoyed, at the fact that the Presbytery of Saugeen "expressed their regret at the want of an extract minute of Assembly relating to their formation as a Presbytery." Perhaps a few remarks from a lay member of that Presbytery, on his own responsibility, may not come amiss in reply, especially to "C. P." He says, "The General Assembly organized no Presbyteries—but organized the Synods—and instructed those Synods to meet in certain places, with a view to constitute their respective Presbyteries, and to define the boundaries thereof. Well, the Synod of Toronto and Kingston met in St. Paul's Church, Montreal, and (inter alia) constituted the Presbytery of Saugeen, assigning it certain boundaries, and appointing the first meeting thereof to be held at Mount Forest, on the second Tuesday of July, with Dr. Boil as Moderator." This far your correspondent is all right. I had the honor of being at that meeting of Synod, and can pronounce him correct. But when he immediately adds, "At said meeting (our first meeting of Presbytery), the extract minute of Synod was read, and that was enough." He thus speaks without the book, for that was hardly done as he puts it, nor was it quite enough, at least, it was not allowed to be so; there was an accompanying document also read, which did not tally with this action of Synod, neither did the roll tally well with either. By that accompanying document (if my memory serves me right), and more especially by statements made by some, we were led to understand that the Synod of Hamilton and London had, in some unexplained way, entered the territory of our Synod, and had carried off three of our ministers with their charges, namely, Rev. Mr. Moffat, and Dr. Bell of Walkerton;

and Mr. Duff, of Grant; and that the General Assembly had sanctioned it. But our roll, as read, did not even agree with this, for Mr. Duff's name was on it, and it was minus Mr. Moffat and Dr. Bell, who had been appointed the interim Moderator. Was it any wonder then that we felt and expressed a difficulty in such circumstances? Satisfactory official documents there surely were not, although Presbytery acted on them, only noting the difficulty, and desiring the extract minute of Assembly, sanctioning this serious change—a change made not by our Synod of Toronto—a change to which one or two of the ministers thus abstracted, would have very strongly remonstrated against.

Surely, Mr. Editor, if any such changes were desirable, or to be made at all, it should have been done on the forenoon of Wednesday the 10th June, when the subject was before the General Assembly, and not after Synods had met and acted in the full faith that the Assembly had, as your correspondent says, "organized the Synods," and assigned to them "certain boundaries." And, in fact, some of us did not very willingly believe, when we first heard it rumored, that the Assembly either could or would sanction any such changes unless brought in by the usual overture, or some regular form, whereby all parties interested in the matter could have equal opportunity of speaking for themselves.

But if your correspondent is correct in saying that an extract minute of the Assembly "is unprocurable," may we not hope that the forthcoming "minutes of Assembly" may throw more light on the position.

And, in closing, let me say that I for one am sure it was in a good spirit, with the best intentions, and not without some cause, that the Presbytery thus expressed its regret at this felt want.

Yours respectfully,  
Mount Forest, 14th August. J. S.

Presbytery of Huron.

An adjourned meeting of the Presbytery of Huron was held in Knox Church, Goderich, 10th August, 1876. Extracts from the Session Record of St. Andrew's Church and Knox Church, Goderich, were read, asking the Presbytery's sanction to an amalgamation of the two congregations; also, a statement from the Managing Committee of both congregations promising that the salaries of the ministers of the proposed United Church would be the same as they had heretofore been. After listening to the parties appointed to present the case, the Presbytery unanimously adopted the following resolution: "That the Presbytery learns with much gratification of the movement in Goderich to amalgamate the congregations of Knox Church and St. Andrew's Church in the town of Goderich, in connection with the Presbyterian Church in Canada, and also the congregation at Smith's Hill, and the preaching stations in Goderich and Colborne townships, and having heard read several important documents duly transmitted by the Session of Knox Church and St. Andrew's Church praying for the Presbytery's sanction to the proposed amalgamation, the Presbytery hereby heartily acquiesces in the general arrangement proposed. A petition was read from twenty-three members and twenty-one adherents of the Presbyterian Church in Canada in the neighbourhood of Wenthrop asking to be organized into a congregation in connection with Duff's Church. Rev. S. Thompson was authorized to organize said station immediately. Rev. Hamilton Gibson having expressed his intention of resigning the charge of Bayfield and Varna, Rev. M. Lamby was appointed to preach at Bayfield and Varna, and cite the congregation to attend a special meeting of Presbytery at Bayfield on Wednesday, 25th inst. Rev. J. Sieveright and S. Watly and Messrs. Gibson, M.P.P., William Young and Charles Girvin were appointed a Committee to take steps for securing certain properties belonging to the Church in Wawaposh and Ashfield. Rev. J. Sieveright, R. Ure and F. McCuaig were appointed a committee to meet the people in connection with the Gaelic Mission, Goderich, and to confer with them with reference to organization. JAMES SIEVERIGHT, pro tem. Goderich, 12th August, 1876.

Presbytery of Ottawa.

This Presbytery held its last regular meeting in Bank Street Church, Ottawa, on the 3rd and 4th of August. The following are the principal items of business that were transacted.—A letter was read from the Rev. A. C. Stewart, accepting of the call from North Gower. Subjects for trials were accordingly prescribed to him, and an adjourned meeting of Presbytery was appointed to be held at North Gower, on Tuesday, Oct. 12th, at 8 p.m., when these trials will be heard, and if sustained the ordination service will be held the following day at 11 a.m.; Mr. Smith to preach, and Rev. Mr. Armstrong to address the pastor, and Mr. Farries the people. A committee was appointed on the state of religion, to draft questions to be sent to sessions and prepare therefrom a report on the state of religion within the bounds, and to consider applications for special Evangelistic services in any congregation whose session may desire such. Mr. Stewart reported that he had preached in Calvin Church, Pembroke, on Sabbath the 1st inst., and declared the pastoral charge vacant. The Rev. Alexander Campbell was appointed interim Moderator of the session of Pembroke. A committee was appointed to conduct the examination both of entrants to college and parties applying for license and ordination, and it was agreed that as far as possible the former be conducted in writing, and the latter in the face of the Presbytery. Mr. Armstrong is the Convener of this committee, and all students requiring examination should at once apply to him. In addition to a deputation appointed to confer with Rev. F. Home and the stations of Buckingham, Lochaber, Cumberland, Clarence and Naven, and endeavour to bring about a consolidation of the Presbyterian interests in that locality; a deputation was also appointed to confer with the Rev. W. Ross and the two congregations in Beckwith and Carleton Place and the station of Ashton, with the view of

bringing about a rearrangement of that entire field. The list of supplemented congregations and mission stations was revised, and the amount of aid to be asked for each fixed. A petition was received from parties residing in New Edinburgh, members and adherents of the Presbyterian Church, praying to be organized into a congregation under the care of the Presbytery, and a committee was appointed to visit that locality, gather information and report at the adjourned meeting on the 12th October, at which meeting the session interested are to be cited to appear for their interest. A scheme was submitted for raising a Presbytery Fund, sufficient not only to pay the ordinary expenses of the Presbytery, but also the travelling expenses of ministers and elders in attending the regular meetings, which was ordered to be printed and sent down to sessions and deacons' courts or committees of management for their consideration. The Rev. Joseph White tendered his resignation of the congregation of Wakefield, assigning as a reason the arrears in stipend that are allowed to accumulate year by year, and a deputation was appointed to confer with the congregation of Wakefield with the view of bringing about the withdrawal of the resignation on the part of Mr. White. The next quarterly meeting was appointed to be held in St. Andrew's Church, Ottawa, on Tuesday, the 9th November, at 8 o'clock p. m. J. CARSWELL, Pres. Clerk.

Misquotations of Scripture.

Dr. Olinthus Gregory, in editing Robert Hall's celebrated sermon on "Modern Infidelity," gives the following prefatory note. It should be stated that Dr. Gregory acted as Mr. Hall's amanuensis in writing out the discourse, which had not been committed to paper before delivery. "After the apostrophe 'Eternal God!' on what are thine enemies intent! what are those enterprises of guilt and horror, that, from the safety of their performers, require to be enveloped in a darkness which the eye of Heaven must not penetrate!" he asked, "Did I say penetrate, sir, when I preached it?" "Yes." "Do you think, sir, I may venture to alter it? For no man who considered the force of the English language would use a word of three syllables there, but from absolute necessity." "You are doubtless at liberty to alter it if you think well." "Then be so good, sir, to take your pencil, and for penetrate put pierce." Pierce is the word, sir, and the only word to be used there." Of course, an author has the right to modify his own writings—a right which no editor may exercise except by express permission, and which belongs as little to the one who quotes. Tacitus might reasonably protest against the substitution sometimes met with, of *mirifico* in his remark "*Omne ignotum pro magnifico*," and Borbonius against the substitution of *tempora* in his sentiment "*Omnia mutantur nec est mutatur in illis*." Nor is there any sufficient excuse for the customary alterations made in such lines as follows: "A boggary account, amount, of empty boxes."—*Romeo and Juliet*. "To the manner, manor, born."—*Hamlet*. "Small, little, Latin and less Greek."—*Ben Jonson*. "Men are but, only, children of large growth."—*Dryden*. "Fine, small, by degrees and beautifully less."—*Prior*. "When unadorned, least adorned, adorned the most."—*Thomson*. Speaking of Edmund Burke, Thomas Paine said (Letter to the Addressers): "He rose like the rocket; he fell like the stick." But it is not usually given in the same words. To be sure, we cannot expect that pithy sayings, when they have passed into popular use, will always retain their exact original form; though it may be reasonably claimed of scholarly writers and conversationists that they set an example of scrupulous regard to authentic forms. But where an authority is in the hands of every one it is right to expect general correctness in citing the same. Yet in this particular—the substitution of words—our sacred writings suffer no less than others. Here are specimen substitutions: Gen. iii. 10. "In the sweat of thy face, brow, shalt thou eat bread." Ex. xx. 10. "Nor thy, the, stranger that is within thy gates." I Kings xix. 12. "A, the still small voice." Job iii. 17. "There the wicked cease from troubling, and there the weary be, are, at rest." Job ix. 2. "How should, shall, man be just with God?" Job xxxviii. 11. "Hitherto shalt thou come, but, and, no further." Ps. lxxiv. 20. "For the dark places of the earth are full of, filled with, the inhabitants of cruelty." Ps. xcv. 5. "The sea is his and, for he made it." Ps. cxxxix. 4. "For there is not a word in, on my tongue." Prov. iii. 6. "In all thy ways acknowledge him, and he shall direct thy paths, ways, steps." Sometimes the first clause Ps. xxxvii. 5, is coupled with the last clause of this verse. "Commit thy way unto the Lord" and "he shall direct thy paths." Prov. iv. 18. "But the path of the just is as the shining light, that shineth more and more, brighter and brighter, unto the perfect day." Prov. xi. 14. "In the multitude of counsellors there is safety, wisdom." Prov. xv. 10. "The heart knoweth his own bitterness." Prov. xxx. 4. "Who hath gathered, holdeth, the wind in his fists?" Eccl. i. 9. "There is no new thing, nothing, new under the sun." Eccl. xii. 7. "Then shall the dust return to the earth, dust, as it was." For the earth shall be full of the knowledge of the Lord, as the the waters cover, fill, the sea." Eccl. iii. 11. "He hath made every thing beautiful in his, its time." Isa. xxxv. 8. "The wayfaring men, though, fools, shall, need, not err therein." Isa. xl. 15. "Behold the nations are as a drop of, in, a bucket."

Isa. li. 1. "Look into the rock whence ye are, were, hewn and to the whole of the pit whence ye are, were, digged." Isa. lxxxvii. 7. (last clause). "So he opened, opened, his mouth." Isa. lxx. 1. "Behold the Lord's hand is not shortened that it cannot save; neither, nor, his ear heavy that it cannot hear." Mal. iv. 2. "Shall the Son of righteousness raise up with healing in his wings, beams." Matt. ii. 18. "Rachel weeping for her children and would not be comforted, because they are, were, not." Matt. vi. 9. "Our Father which, who, art in heaven." Matt. vi. 10. "Thy will be done in, on, earth as it is in heaven." Matt. x. 10; Luke x. 7; I Tim. v. 18. "For the workman is worthy of his meat, hire." "For the labourer, workman, is worthy of his hire." Matt. xi. 28. "Come unto me all ye that labor, are weary, and are heavy laden." Mark x. 9. "What, whom, therefore God hath joined together, let not man, let no man, put asunder." In the Episcopal form of Solemnization of Matrimony we find "Those whom God hath joined together let no man put asunder." And in the "Presbyterian Directory for Worship," etc., Chapter XI, Of the Solemnization of Marriage, occurs this: Then the minister is to say: I pronounce you husband and wife, according to the ordinance of God. Whom, therefore, God hath joined together let no man put asunder.

John ix. 4. "I must work the works of him that sent me while it is day, work while the day lasts." A candidate of licensure once read a sermon before an association of ministers from these words misquoted, whereupon an aged divine suggested that the candidate ought to write a companion sermon from the parallelled passage, "Make hay while the sun shines." John xvi. 8. "He will reprove, convince, the world of sin." Rom. xii. 11. "Not slothful, diligent, in business." I Cor. ii. 2. "For I determined not to know anything, to know nothing, among you save Jesus Christ and him crucified." I Cor. ix. 6. "Not to think of man above that which is written," often quoted "to be wise above that which is written." II Cor. iii. 8. "But in fleshy, fleshly, tables of the heart." II Cor. xii. 2. "I knew a man in Christ above, about, fourteen years ago." II Cor. xiii. 1. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, Spirit, be with you all." Heb. ix. 27. "And as it is appointed unto men once to die, but, and, after this the judgment." Heb. xi. 6. "For he that cometh to God must believe that he is, and that he is a, the, rewarded of the, that diligently seek him." I Pet. iv. 8. "Charity shall cover, will cover or covers, the multitude of sins." I Pet. v. 8. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh, goeth about." Rev. ii. 5. "Remember, therefore, from whence thou art fallen, and repent, and do the, thy, first works." Rev. iii. 1. "I know thy works, that thou hast a name, that thou livest, to live, and art dead." Rev. iii. 17. "Because thou sayest, I am rich and increased with, in goods."—A. C. Thompson, D.D., in *Bibliotheca Sacra*.

The Pope and the Jesuits.

The London Hour publishes the following extract from a letter written by a gentleman in Rome, whose sources of information, it is asserted, may be thoroughly relied upon: During the reign of Pius IX. the government power of the Curia Romana has been transferred to the Jesuits. The theory is that the Curia is an organization of the various congregations of ministerial departments for submitting their views to and receiving their orders from the Pope. But in practice the action of the Curia has come to be the action of the Jesuits. This action shapes itself diversely in different countries; for example, in Spain it openly espouses the cause of Don Carlos, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope, during the popular movements of that time, that they and they alone were his friends. Their flattery that none but themselves appreciated his genius and piety had a natural effect. Their first important step was to fill the *nunciatures*, or legations, and the bishoprics everywhere with persons subject to Jesuit influence. The consequence of this was the dismissal of every official suspected of a taint of liberalism. The Jesuits who saw the Pope daily for a long period and moulded his mind to their ends were Father Bresiani and Father Piccirilli. Their influence led to the proclamation of the immaculate conception and the Syllabus, to the Vatican Council and its declaration of the Pope's infallibility. To strengthen their hold these men brought to Rome and published just below the Vatican their organ, *The Civiltà Cattolica*. By degrees all the surroundings of the Pope became moral and more Jesuitical, each episcopal vacancy as it occurred being filled up by a prelate with Jesuit tendencies. These things so annoyed the cardinals that they nominated Patrizi Cardinal Vicar of Rome on purpose that he might have the daily opportunity of seeing the Pope and influencing his administration. In the College of Cardinals itself, opposition to the Jesuits was declared, and Cardinal d'Andrea went to Naples and there published a protest which greatly irritated the Pope. He was alarmed back to Rome by the promise that if he would remain quiet nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed and shortly died, it was said, from the effects of his contumacy. Cardinal Bazzilli warned by this effect, said, "I will keep my opinions to myself." The Council was objected to a complete

system of Jesuit espionage, and upon every prelate of eminence some Jesuit agent was fastened. Jesuit influence had equally affected all the recent sittings of the Consistory and the nomination of the bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the election of Manning to the cardinalate, and the election was accordingly by Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus *de facto* the Catholic Church, since the white Pope Pius IV. is but the instrument of the black Pope, Father Beckx. Wherever the Jesuits are attacked precisely the same results will follow that Bismarck began to experience three years ago, when he commenced his anti-Jesuit campaign. These considerations are important for the statesmen in those countries in which the inevitable contact has begun or is about to begin. It is doubtful whether, if the Pope died to-morrow, an ultramontane or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tendencies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a batch of cardinals be created the Jesuit influence will then so decidedly predominate that the election of a Jesuit Pope will be inevitable, and that will be the beginning of the end. Should any other than an Italian be elected an open schism of the non-Jesuit Italian cardinals is not an improbable event. In that case a fierce domestic war in every household professedly Catholic would ensue. The Jesuits declare that they look with hope to England. Sincere and humble Christians of all persuasions also look to England, hoping to find her, as hitherto, the champion of intellectual, moral and religious life and light.

Recommendations.

A gentleman once advertised for a boy to assist him in his office, and nearly fifty applied for the place. Out of the whole number he in a short time chose one, and sent the rest away. "I should like to know," said a friend, "on what ground you selected that boy. He had not a single recommendation with him." "You are mistaken," said the gentleman: "he had a great many: "He wiped his feet when he came in, and closed the door after him: showing that he was orderly and tidy." "He gave up his seat instantly to that lame old man; showing that he was kind and thoughtful." "He took off his cap when he came in, and answered my questions promptly and respectfully; showing that he was polite." "He lifted up the book which I had purposely laid on the floor, and placed it on the table, while all the rest stepped over it, or thrust it aside; showing that he was careful." "And he waited quietly for his turn, instead of pushing the others away; showing that he was modest." "When I talked to him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk. When he wrote his name, I observed that his finger nails were clean, instead of being tipped with jet, like the handsome little fellows in the blue jackets." "Don't you call these letters of recommendation? I do; and what I can learn about a boy by using my eyes for ten minutes, is worth more than all the fine letters he can bring me."

Wasted Powers.

Among the numberless marvels at which nobody marvels, few are more marvelous than the recklessness with which priceless gifts, intellectual and moral, are squandered. Often have I gazed with wonder at the prodigality displayed by nature in the cistus, which unfolds hundreds or thousands of its starry blossoms, morning after morning, to shine in the light of the sun for an hour or two, and then fall to the ground. But who among the sons and daughters of men—gifted with thoughts that wander through eternity, and with which have the godlike privilege of working good and giving happiness—who does not daily let thousands of these thoughts drop to the ground and rot? who does not continually leave his powers to drizzle in the mold of their own leaves? The imagination can hardly conceive the heights of the greatness and glory to which mankind would be raised, if all their thoughts and energies were to be animated with a living purpose. But, as in a forest of oaks among the millions of acorns that fall every autumn, there may, perhaps, be one in a million that will grow on into a tree—somewhat in like manner falls it with the thoughts and feelings of man. What then, must be our confusion when we see all these wasted thoughts and feelings rise up in the judgment and bear witness against us!—*Judge Haro*.

THE GARDEN OF CHINA.—The Chinese—who walk over bridges built two thousand years ago, who cultivated the cotton plant centuries before this country was heard of, and who fed silkworms before King Solomon built his thrones—have fifty thousand square miles around Shanghai which are called the Garden of China and which have been tilled by countless generations. This area is as large as New York and Pennsylvania combined, and is all meadow-land raised but a few feet above the river—lakes, rivers, canals—a complete network of water communication; the land under the highest tith; three crops a year harvested; population so dense that whenever you look you see men and women in blue pants and blouse, so numerous that you fancy some fair or muster is coming off, and all hands have turned out for a holiday.

The rate of mortality, according to the most recent weekly return in Calcutta, was 28, Bombay 30, Madras 36, Paris 28, Brussels 19, Amsterdam 24, Rotterdam 25, the Hague 31, Christiania 19, Berlin 48, Hamburg 23, Breslau 44, Munich 30, Vienna 25, Buda-Pesth 45, Rome 24, Naples 11, Turin 25, Alexandria 48. New York 25, Brooklyn 19, and Philadelphia 22.

The coin and bullion in the Bank of England now stand at the highest point ever known.

The tobacco users of San Francisco expend over 5,478,000 dollars on tobacco annually.

NINE cotton States in the South have a population of 5,000,000 children over ten years of age, of whom 2,655,761 cannot read or write. The inhabitants of these nine States over twenty-one years of age number 8,070,000, of whom 1,678,101 cannot read or write.

The latest addition to the umbrella is a pane of glass inserted in the front breadth. This must prove a great convenience. Through this glass the umbrella bend can see the owner approach, and have time to dodge round a corner, and escape his interrogating glances.

A RETURN issued by the Irish Registrar-General shows that during the past six months of the present year the number of emigrants from Ireland was 81,095; viz., 15,691 males, and 15,404 females, being a decrease of 14,076, as compared with the corresponding period of 1874, when there were 27,164 males, and 20,617 female emigrants. From the 1st of May, 1851, to the 30th of June last, 2,857,014 persons emigrated from Ireland.

A COMPANY is about to be formed under the title of the "Syrian Improvement and Finance Corporation (Limited)," which is to have a nominal capital of £1,000,000, divided into 100,000 shares of £10 each. The object of the company is to encourage agriculture and industry in Syria and Palestine, and the basis of the plan is to advance money on security. The scheme was at first, it is stated, taken up by Sir Moses Montefiore and the Board of Deputies of British Jews; but fearing that it might be used as an instrument of proselytism, they withdrew, declaring that they would themselves undertake a smaller scheme, only manageable by, and applicable to, persons of their own nationality.

Many persons with little or no personal knowledge of India, are very apt to regard it, from a medical point of view, simply in connection with the diseases incidental to a tropical climate. India is so indissolubly associated in their minds with intense heat that they are altogether forgetful of the fact that it is a very big place, with almost every variety of climate; that a tour undertaken in the cool season is one thing, and a residence in the plains during the hot season quite another. The climate of the plains from about the middle of November to the beginning of February is excellent, and travelling is then both enjoyable and salubrious; and as to the climate of the Punjab and North-west Provinces where the cool season continues longer, it is confessedly one of the best in the world—cold and invigorating up to March, or longer.—*The Lancet*.

A good deal of interest has been shown at Alexandria in the scheme for the transportation home of the obelisk—one of the so-called Cleopatra's Needles—presented to England forty years ago, by Mohammed Ali. It is a fine monolith of red granite, 64 feet in length and 7 feet in diameter. Its weight has been variously estimated, but the maximum given is 284 tons. It now lies prostrate and parallel to the sea, on a sandy bank 15 feet high. The hieroglyphics are in good preservation, and record that the obelisk was erected at On (Heliopolis, near Cairo), by Teutmes II. (about 1500 B.C.), during whose reign Egypt is recorded to have "placed its frontier where it pleased." The lateral inscriptions record the name and titles of Rameses II. (known to the Greeks under the name of Sesostris), and relate how he had conquered all the nations of the world. It is worthy of note, too, that the Israelites were in Egypt at the time of the construction of this monument. It is said to have been brought to Alexandria at the beginning of the Christian era. Various schemes have been suggested for the removal of the stone, but the most feasible seems to be the construction of a jetty to deep water, so as to convey it along an inclined plane of beams to a raft, on which it might be secured, and towed to England in the summer months.

CASES of Distress among American travellers in Europe, holding letters of credit from Duncan, Sherman & Co., are reported, but arrangements are now said to have been made for their relief by the payment of these drafts.

FIFTEEN THOUSAND DOLLARS worth of diamonds and jewelry in a commercial traveller's trunk, are said to have gone through a bridge on a Missouri railroad with the baggage car into a river, and have not yet been recovered.

Births, Marriages and Deaths.

MARRIAGES.

On 23rd July, by Rev R. Wallace, Thomas Lamb to Agnes Clepper, both of Toronto.

Official Announcements.

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

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

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

BRUCE.—The Presbytery of Bruce will meet at Lambton, on Tuesday, September 25th, at 3 o'clock.

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

HAMILTON.—An adjourned meeting of the Presbytery of Hamilton will be held in St. Paul's Church, Hamilton, on Thursday, August 26th, at 10 o'clock a.m. John Laing, Pres. Clerk.

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

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

SAUGREX.—Presbytery of Saugreux will meet at Hamilton on 21st September, at 4 o'clock p.m.

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

Fading.

The past is fading, fading,  
Never to come back again;  
The cypress tree is shading  
Half of the sunny plain.  
Unchanged, I wait, in each well-known scene,  
Not a branch shows new in the hedgerows green;  
Just so the lark from the meadow sings,  
When life and I alike were young;  
Just so the plover peeps to light,  
When I and April batted the night.  
Yet Nature's self-perpetuating,  
Is the sense of something gone;  
The past is fading, fading,  
And the wheel of time rolls on.  
The past is fading, fading,  
And gathered in its hold,  
Its mighty pitious fate,  
Is much we prize of old;  
The grass grows rank o'er many a grave  
Of the young and joyous and gay and brave.  
Many a well-loved voice is hushed,  
Many a golden hope is crushed,  
Many a happy dream is o'er,  
With a smile of kindness, friend and lover.  
The past is fading, fading,  
The blood runs cold and slow;  
Harsh wisdom is degrading,  
The creeds of long ago.  
The past is fading, fading,  
We cling and pray in vain,  
Where the cypress tree is shading  
The tombs of all the slain.  
Blasphemy by the years and put aside,  
The darlings of love, and the idols of pride,  
O'er by one the frail links part,  
Hand drops from hand, and heart from heart;  
One by one the sweet things given  
To lighten earth go back to heaven,  
To love and life pervading,  
Sigh the sense of something gone,  
And the past is fading, fading,  
And the wheel of time rolls on.

London World.

Religion and Fashion in Madagascar.

From a work recently published in England, entitled 'Twelve Months in Madagascar,' written by Joseph Mullens, D.D., the well-known missionary, we make the following extracts illustrative of the manner in which the Christians of the Island conduct worship, and also affording a view of their fashions:

"We had the pleasure of worshipping with the Queen in the camp. From the royal platform the sight of the vast congregation was very striking. There were eight thousand persons present, of whom the inner and larger portion were seated on the ground. Beneath the platform, and just in front of the Queen, were several rows of women who formed the choir. Beyond them in the centre were the women and ladies of the general congregation. The men were on the right. And a broad circle of men behind both closed them all in. The dress of all was exceedingly neat and clean. The men wore the large straw hat, usual to the Hovas, with its black velvet band. The lambas both of men and women were to a large extent white; but many were striped with black, many wore blue, others of a check pattern, and a great number were stamped with pink flowers. Exposed to the sun, the men kept their hats on, and when he shone forth brightly, an army of umbrellas were put up, dark and light blue, brown and white, to temper the heated rays. Over all was a sky of pale blue, flecked with clouds driven rapidly by the strong south-east winds. The platform was crowded with the ladies and officers of the Court, conspicuous amongst whom, and seated close to the Queen, was Hiovana, the governor of the Tanala tribes. Most were on the ground; the few chairs had been brought up by their occupants and were of various shapes and sizes. The Queen was simply dressed in a white lamba, with a large Bible on her knee; the scarlet umbrella was held above her head.

"The service was after the Congregational and Presbyterian order, and was conducted by the native ministers with as much propriety as services are among the oldest churches in England. The service was opened by an anthem, in which the 91st Psalm was sung through, the band accompanying in a most appropriate manner. The Scriptures were then read and prayer offered. Again the third chapter of Lamentations was sung very sweetly, and the first sermon followed from the text: 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' The favourite hymn of the Malagasy, No. 46, was next given out, and was sung by the congregation with great spirit; the Scriptures were again read and prayer offered. There was another hymn from the 'Pilgrim's Progress,' a favourite also; and then preaching, after which the usual dismissal hymn was sung and the blessing pronounced, and the vast congregation dispersed."

Dr. Mullens also describes a remarkable scene when the Queen was present at the public examination of the schools, in which she takes great interest. He says: "The Queen wore a dress of light green watered silk; above it was her scarlet velvet mantle; and she wore a large gold coronet. Her chair was of scarlet and gold; and her footstool was one that had been worked by one of Mrs. Shaw's girls, and had been presented to her on the previous day. The assembly was very large; there must have been fifteen thousand people present. As soon as the Queen appeared the assembly rose; and when she stood in her place, a general salute was presented, the Prime Minister also was saluted as Commander-in-Chief of the army; and the business of the day was proceeded with. A royal speech in Madagascar takes a peculiar form, derived doubtless from long tradition; it contains many antique phrases and modes of address; and its general style of appeal to the people, points to the days when the entire tribe was taken into consultation by the chiefs and rulers, and a general vote settle the question in hand. After expressing in a clear and distinct voice her pleasure in meeting her people once more, the Queen uttered several sentences, usual to those assemblies, in which she dwelt upon the close and affectionate relations subsisting between them and herself. 'You are a father and mother to me; having you I have all. And if you confide in me, you have a father and a mother in me. Is it not so, O ye midst heaven?' To which, with a

deep voice, the people reply, 'It is so.' Passing at length to the subject specially before her, the Queen said: 'My days in the south are now few; for I am about to go up to Imerina; therefore I will say a word about the schools. And I say to you all here in Betsileo, whether north of the Matsiatra or south of the Matsiatra, cause your children to attend the school. My desire is that, whether high or low, whether sons of the nobles or sons of the judges, or sons of the officers (here she used the Betsileo term, Andovolava), or sons of the centurions, let all your sons and let your daughters attend the schools and become lovers of wisdom.'

"The hats on the ground were something wonderful. Such a collection of specimens of the genuine British headpiece, it would be difficult to gather in London itself, except amongst the stores of its Servian inhabitants. They were of all ages, shapes, and sizes. They have been kept with extraordinary care. Not one was black; they were all brown. But not the rusty brown of London, and its dust underfoot and its gloomy skies overhead. It was a rich, glossy brown, due to the sun and the fresh breezes of Madagascar. There was the tall hat, an astonishing production; the French hat, the narrow brim curled up, and the brim sloping off into infinite space. And there were numerous choice specimens, the original owners of which it was impossible for the initiated to mistake. As he looked with deep interest on those neat low crowns and broad brims, one of the Friends present declared that they could have come from no other place in the three kingdoms than an Essex Quarterly Meeting. To me all this was most suggestive. Antiquated hats, tall collars, costumes of days gone by, worn with satisfaction and believed to be perfectly proper, brass bands, and the roar of guns, indicate ideas; and show the phases of opinion and of social life through which this most interesting nation is passing.

The Pope a Prisoner.

The Roman correspondent of the Philadelphia Presbyterian writes:

"Everybody knows that the Pope is a voluntary prisoner within the Vatican. He has not crossed the line since the day when Victor Emmanuel entered Rome, and wrenched the temporal power from his hands. In the church of St. Peter, (the fuller title of which is San Pietro in Vaticano, as really a part of the Vatican, and which is connected by a door with the rest of the enormous pile of building,) it was the costume of the Pontifex Maximus in person to celebrate high mass on three great festivals every year; and great days they were for Rome. But not even in that church has Pius IX., exhibited himself or officiated for five years. The "prisoner of the Vatican," he loves to style himself, so as to excite the sympathy of his credulous subjects.

The prisoner of the Vatican! But he is self-immured. He is at as full liberty to go through Rome, or any where else, as any other man.

The prisoner of the Vatican! And what is that? I venture to say that no one, who has not in person explored it, can form any thing like an adequate idea of what that place really is. After all that I had read and heard about it, I felt, as I went through its almost unfathomable rooms, and corridors, and halls, and walks, like exclaiming what the Queen of Sheba, "Behold, the half was not told me."

The truth is, the Vatican is a magnificent *rus in urbe*. With it are two beautiful gardens, one of which, at set times is open to the public, while the other, and far the larger of the two, with which is also connected quite a little forest of trees, is reserved for the Pope himself, and those that are associated with him. It is as large, I have been told, as the whole city of Turin was up to the establishment of the present kingdom of Italy. It contains eleven thousand apartments of various sizes. As a specimen, the corridor of the Library is one thousand and seventy-two feet long. Such books, paintings, sculpture, curiosities as are stored up in its ample rooms! I visited it after I had examined some of the other treasure-palaces and churches of the baptized Pagan city; and with all that I had seen, wonder struck me as I crossed its threshold, and grew upon me as I wandered from room to room.

For four hours a day a part of this palacety is thrown open to visitors. Then the Pope abandons that part; but when it is closed to outsiders he can enjoy himself there. Beautiful walks! Gorgeous hall's! Mighty rooms! I have been told, too, that in the portion which is not thrown open to the public visitors, six or seven thousand of his retainers live with him. He has also his three hundred Swiss Guards in their gaily-coloured dresses, fifty of the National Guard, and one hundred *gens d'arms*.

And thus and here poor Pius is a prisoner!

A Good Church Member.

He believes in his church. He loves it. He gives himself for it. He prays for it, and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, and avoids those things which may grieve them, or cause them to offend. He is charitable in his judgments, and promotes peace. He feels it a duty to build up his own congregation rather than another congregation. He cheers his brethren and pastor by regular attendance upon the public services. He helps the pastor, and does not leave him to preach to empty pews, with an aching heart, or to carry on the prayer-meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him. He does not trifle with either. He does not long continue delinquent to the church, so as to become liable to discipline. He keeps his covenant, solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number! Let living stones be laid into the spiritual temple.—Reformed Church Herald.

Something About Soups.

A correspondent sent us some time ago an account of Prof. Blot's manner of making soup. The recent death of Prof. Blot gives it especial interest. He was earnestly engaged in the attempt to teach our people better and more economical use of food than is generally practiced, and his loss is greatly to be regretted.  
"Pot-au-feu."—Six pounds of fresh beef, (ribs, knuckles, or loin,) in a crockery kettle, with five quarts of cold water, salt, and a little pepper, on a slow fire. Take off the scum carefully when it rises. Add two white onions with one clove in each, a small parsnip, a carrot, two middle-sized turnips, half a head of celery, two leeks, two sprigs of parsley, one thyme, a clove of garlic, a bay leaf, and a little caramel to color it. Simmer five or six hours. Dish the meat with the parsnips, turnips, and leeks around it, to be served warm after the soup or kept for the next day. Strain the broth, skim off the fat at the top, put back on a good fire, and at the first boiling, pour on croutons in the soup-dish and serve."

Thus endeth the Professors receipt. Observe, firstly, that you must use a "crockery kettle,"—that is, some good soup-kettle. Many are the husbands who expect as good home-made soup as they get at first-class restaurants, and many are the discouraged wives who would gladly cook to please their husbands, but who neither of them dream that anything better than a common iron kettle is necessary in which to make nice soup. So, nine times in ten, the soup is more or less flavored with iron. Professor Blot always says "a crockery kettle" or "stov-pan," when he mentions the utensils for cooking any dish, meaning the glazed or enameled ware. Marion Harland tells us never to cook onions in an iron kettle. Observe, secondly, that you are to simmer your soup "five or six hours." To simmer is to boil gently, yet the boiling should not cease for a moment during those five or six hours. Observe, thirdly, that you must skim off all the fat. Many people imagine that the melted tallow gives richness to the soup, but all the cooks agree in saying, "take off all the fat,"—and so, I think, says every educated stomach.—Am. Agriculturalist.

Beach on Beecher's Theology.

Mr. Beach has come prominently before the country as the great advocate of Mr. Tilton in the celebrated Beecher trial. He is evidently a master of his art, a man of powerful intellect, terribly in earnest when he comes to plead his client's cause before judge or jury, and not reluctant to use almost any weapon of offence or defence which may come ready to hand. Of the main portions of his argument we have nothing now to say, but we have turned with no little curiosity to the part in which he treats Mr. Beecher's theology, and discusses his instructions and teachings in contrast with the orthodox creeds.

Our interest in this matter is somewhat personal. Two years ago or more, we had occasion to say of the outgivings from the Plymouth pulpit, that they were so uncertain in their tone, that it was a matter of doubt whether Mr. Beecher held or taught the fundamental articles of the Evangelical faith. The *Christian Union* replied to us, and very decidedly intimated that whatever uncertainty was abroad concerning the theological position of Mr. Beecher grew out of prejudice or ignorance. It said expressly that whoever affirmed that Mr. Beecher was hostile to the Evangelical creeds, could "escape the charge of slander only by pleading that he spoke in haste, when he was not well informed." We were, therefore, curious to see how this phase of the vast subject before him would look to the sharp-eyed lawyer, scanning the life and public utterances of the man he was confronting, and whose guilt he was endeavoring to establish.

Mr. Beach went at once to the marrow of the whole matter, when he quoted Mr. Beecher's own words, showing that other churches regarded him as a "speckled devil," a phrase, we may add, which is a most unmistakable Beecherism. This confession, in front of the argument, contained the sum of the stirring indictment brought against the orator of Plymouth church.

Then Mr. Beach proceeded to quote various sentences from Mr. Beecher's sermons, as illustrations of the theology which made him seem so thoroughly "speckled" in the honest eyes of his neighbors. Inspiration; atonement; the creation of man in God's image; the fall; the sacredness of the Sabbath—all these fundamental doctrines were shown to be impugned by words taken directly from Mr. Beecher's sermons. The worst sentence, perhaps, that Mr. Beecher ever uttered—which we wish he could blot out—the sentence in which he disparaged the precious blood of atonement, was quoted with great effect: "I know," said Mr. Beecher, "that many persons are converted without feeling the need of the blood of atonement. Thousands of men feel the need of Christ who do not feel the need of blood. I do not feel the need of it."

His denunciation of the "plan of atonement" as "a false philosophy" was also used, to show Mr. Beecher's rejection of this truth as God's Word. And so through the whole circle of the orthodox doctrines, it was clearly shown that somewhere in the course of his preaching he had impugned, or mutilated them all.  
We do not forget that it was the advocate, the retained and paid lawyer, that was thus making the side of his adversary seem unworthy and indefensible. But the plain fact was, that all that the shrewd advocate had to do was to quote Mr. Beecher's words—there was no need to force interpretations upon them. They were accusations which he had underwritten himself. The long years during which he had jeered at the orthodox faith, and pointed gibes at some of its most sacred doctrines, furnished the testimony which the skillful advocate arrayed against him with such marvellous skill and effect. Whatever, therefore, may be the judgment of men in regard to the chief accusation against Mr. Beecher, he has certainly been found guilty of a contemptuous rejection of some of the cardinal doctrines of the Evangelical faith.—Phil. Presbyterian.

About Noses.

The author of "Notes on Noses" awards precedence to the aquiline royal, or Roman nose, as being a sure indication of an energetic, resolute, ruling mind; and cites in proof the names of Julius Cæsar, Canute, Charles the Fifth, Edward the First, Robert Bruce, Wallace, Columbus, Pizarro, Drake, William the Third, Conde, Loyola, Elizabeth of England, Washington, and Wellington. He tells us that astuteness and craft, refinement of character, and love of art and literature, are the characteristics of Grecian-nosed folks; but we are not aware that Milton, Petrarch, Spenser, Boccaccio, Raffaele, Claude, Rubens, Titian, Murillo, Canova, Addison, Shelly, Erasmus, Voltaire, and Byron were remarkable for craftiness, however truly set down as lovers of literature and art. Alexander the Great, Constantine, Wolsey, Richelieu, Ximenes, Lorenzo de Medici, Raleigh, Philip Sydney, and Napoleon owned hybrid noses, neither Roman nor Grecian, but something between the two. The wide-nosed nose betokens strong powers of thought and a love for serious meditations; Bacon, Shakespeare, Luther, Wycliffe, Cromwell, Hogarth, Franklin, Johnson, and Galileo being a few of the famous "cognitive-nosed" ones. Vespaian, Correggio, and Adam Smith, odd as the conjunction seems, were men of the same mental type, possessing deep insight into character, and a faculty for turning that insight into profitable account, or their hawk-noses were false physiognomical beacons. Certainly it would be unsafe always to judge a man by his nose. Suvaroff, for instance, scarcely comes in the category of weak-minded men, although he was as veritable a snub as James the First, Richard Cromwell, and Kosciusko. Even if there be an art to find the man's construction in the nose, there are so many mongrel organs about, that it must perforce be one of but limited application, and scarcely more helpful than the advice of the wise man, who, professing to furnish ladies with instructions as to choosing their husbands, says: "I would recommend a nose neither too long nor too short, neither too low nor too high, neither too thick nor too thin, with nostrils neither too wide nor too narrow."—All the Year Round.

Rules for Spelling.

- Just now the following rules for spelling, published in the *Journal of Education*, will interest many of our readers:  
Rule I. All monosyllables ending in *l*, with a single vowel before it, have two *l*'s at the close; mill, sell.  
Rule II. All monosyllables ending in *l*, with two vowels before it, have one *l* at the close; wall, sail.  
Rule III. Monosyllables ending in *l*, when compounded, retain but one *l* each; fulfil, skillful.  
Rule IV. All words of more than one syllable ending in *l*, have only one *l* at the close, as faithful, delightful; except recall, behalf, unwell, etc.  
Rule V. All derivations from words ending in *l*, have one *l* only; equality from equal; fulness from full; except they end in *er* or *or*; as mill, miller, full, fuller.  
Rule VI. All participles ending in *ing* from verbs ending in *e*, lose the *e*, final, as have, having; amuse, amusing; except they come from verbs ending in double *e*, and then they retain both; as see, seeing; agree, agreeing;  
Rule VII. All verbs in *ly*, and nouns in *ment*, retain the final of their primitives; as brave, bravely; refuse, refinement; except judgment, acknowledgement.  
Rule VIII. All derivations from words ending in *r* retain the *e* before the *r*; as refer, reference; except hindrance from hinder; remembrance from remember; disastrous from disaster; monstrous from monster; wondrous from wonder; cumbersome from cumber, etc.  
Rule IX. All compound words, if both end in *l*, retain their primitive parts entire; as millstones, chargeable, graceless; except always, also, deplorable, although, almost, admirable, etc.  
Rule X. All monosyllables ending in a consonant, with a single consonant before it, double that consonant in derivatives, as sin, sinner; ship, shipping; big, bigger; glad, gladder.  
Rule XI. Monosyllables ending in a consonant with a double vowel before it do not double the consonant, in derivatives; as sleep, sleeping; troop, trooper.  
Rule XII. All words of more than one syllable, ending in a single consonant, preceded by a single vowel, and accented on the last syllable, double that consonant in derivatives; as commit, committee; compel, compelled; appeal, appalling, distil, distillery.  
Rule XIII. Nouns of one syllable, ending in *y*, change *y* into *ies* in the plural; and verbs ending in *y*, preceded by a consonant, change *y* into *ies* in the third person singular of the present tense, and *ies* in the past tense and past participle; as fly, flies; apply, he applies; I reply or have replied, or he replied. If they be preceded by a vowel, this rule is not applicable; as key, or keys; I play, he plays; we have enjoyed ourselves.  
Rule XIV. Compound words whose primitives end in *y* to *i*; as beauty, beautiful; loveliness.

A Receipt for Happiness

It is simple! When you rise in the morning, form the resolution to make the day a happy one to a fellow-creature. It is easily done. A left-off garment to the man that needs it; a kind word to the sorrowful, and encouraging expression to the starving inebriate—trifles in themselves light as air will do it—at least for the twenty-four hours. And if young, depend upon it, it will tell when you are old, rest assured it will send you gently and happily down the stream of time to eternity. Look at the result. You send one person, only one, happily through the day; three hundred and sixty-five in the course of the year; and suppose you live forty years only after you commence this course, you have made fourteen thousand six hundred human beings happy; at all events for a time. Now worthy reader, is it not simple, and is it not worth accomplishing.

Scientific and Useful.

RASPBERRY SYRUP.

An improved method of preparing raspberry syrup consists in allowing the fruit to remain crushed for two or three days, then pressing out the juice and placing it in glass jars, the necks of which are closed by dipping in water. The juice ferments rapidly, after which syrup becomes clear, and may be readily bottled and kept for use.

CUCUMBERS.

A correspondent of the *Maine Farmer* says:—Cucumbers in the early part of July are a luxury, and eaten in moderation are not unwholesome. They should always be picked early in the morning, when the dew is on them. Gathered later in the day, under a broiling sun, they are wholly unfit to eat. This is, no doubt, one reason why they are considered unwholesome by many persons.

KEEPING WALKS CLEAN WITH SALT.

It often requires a vast amount of hard labor to keep walks clean from grass and weeds by using a hoe. We have known fine salt to be sown beautifully along drives and walks, and we have sometimes made use of it on our own grounds to keep all vegetable growth down. The use of a hoe is objectionable in walks and drives, as it is desirable to keep the surface as compact as practicable. Salt will kill grass of every species, and nearly all sorts of weeds, besides keeping the ground as clean as dirt. More than this, the lame and the lazy can scatter salt, and thus keep the walks clean when they would not do it with a hoe.

LUNACY AND THE MARRIAGES OF COUSINS.

Mr. George H. Darwin, a son of the celebrated naturalist, recently read a paper before the Statistical Society, London, in which he stated that out of a total number of 8,170 lunatics and idiots in England and Wales, he had received answers with respect to the percentage of 4,808, and that out of this latter number, 142 to 140, or nearly 8½ per cent. were stated to be the offspring of first cousins. Similarly out of 514 lunatic patients in Scotland, 5½ per cent. were found to be the offspring of first cousins, and in Ireland, where Roman Catholics do not marry first cousins, out of 651 patients, only 0.77 per cent. said they were the offspring of first cousins. These and other figures quoted by Mr. Darwin, go to show that the per centage of offspring of first cousin marriages is so nearly that of such marriages to the general population, that only a negative conclusion can be drawn, namely, that, as far as insanity and idioty go, no evil has been shown to accrue from consanguineous marriages.

LEMON PUDDING.

Yolks of eight eggs and whites of four, rinds of two lemons and juice of one, half a pound of butter, three-quarters of a pound of sugar; cream the butter and stir the sugar in it, beating until very light, then beat the eggs light, and add them gradually to the butter and sugar, stir in gradually the lemon and beat the whole hard.

ABOUT SICK ANIMALS.

Nearly all sick animals become so by improper feeding, in the first place. Nine cases out of ten the digestion is wrong. Charcoal is the most efficient and rapid corrective. It will cure in a majority of cases, if properly administered. An example of its use: The hired man came in with the intelligence that one of the finest cows was very sick, and a kind neighbor proposed the usual drugs and poisons. The owner being ill, and unable to examine the cow, concluded that the trouble came from overeating, and ordered a tea-spoonful of pulverized charcoal given in water. It was mixed, placed in a junk bottle, the head held upward, and the water and charcoal poured downwards. In five minutes improvement was visible, and in a few hours the animal was in the pasture quietly eating grass. Another instance of equal success occurred with a young heifer which had become badly bloated by eating green apples after a hard wind. The bloating was so severe that the sides were almost as hard as a barrel. The old remedy, saleratus, was tried for correcting the acidity. But the attempt to put it down always caused coughing, and it did little good. Half a tea-spoonful of fresh powdered charcoal was given. In six hours all appearance of the bloating had gone, and the heifer was well.—Live Stock Journal.

STRAWBERRY CULTURE.

A very successful strawberry-raiser near Cincinnati gives the following as the essential requisites for the best success, and consequently the most economical mode of management: 1. Clean, rich soil; one that is entirely free from weeds and their seeds, which has been subjected to perfectly clean culture for a year previously, either with a hoe or crop-summer fallow. Buckwheat is found to be a good crop to precede strawberries. 2. Planting in the spring, not in summer or autumn, after the severe frosts have passed, as they sometimes at that place badly injure newly-set plants. 3. Selecting good plants of the previous year's growth, that have not borne fruit, and keeping flower-buds cut off, so as not to bear the first year. The plants are fifteen inches apart, in rows three feet asunder. 4. Horse-power for cultivating thoroughly, with small plow, cultivator, shovel-plow, small round-tooth harrow, hoe, etc. 5. Plant in clusters in the row (not matted rows) with runners cut off. 6. Mulching with oat-straw late in autumn, and raking it away into the spaces in spring—not disturbing the soil till after the fruit is gathered. The first crop is always largest and best, and hence only one crop is taken—which also obviates more laborious subsequent weeding. Wilson's is exclusively planted.

UTAH, Aug 8th.—In the case of John D. Lee, charged with being the leader of the Mountain Meadow Massacre, the jury reported that they were unable to agree, and were discharged by the court. It said that they stood nine for acquittal, and three, one Gentile and two Mormons, for conviction.

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