# Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.							L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.								
Coloured co								1		d pages/ couleur					
Covers dam Couverture	aged/ endommage	ée						. /   - 1		amaged/ adommagi	ées				
	ored and/or restaurée et		će							stored an staurées e					
Cover title Le titre de	missing/ couverture r	manque								scoloured écolorées,					
	Coloured maps/ Cartes géographiques en couleur						Pages detached/ Pages détachées								
Coloured in	nk (i.e. othe ouleur (i.e. a	r than blue outre que bl	or black)/ eue ou noi	re)						rough/ irence					
Coloured p	lates and/or /ou illustrat	ıllustration ions en cou	is/ leur					/1		of print v inégale de		ession			
1.71	n other mate d'autres doc							- 1		ion contir					
along inter	ing may cau ior margin/ ierrée peut d le long de la	auser de l'o	mbre ou d					c。	mpre	s index(es end un (de n header ta	es) index				
Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont							Le titre de l'en-tête provient:  Title page of issue/ Page de titre de la livraison  Caption of issue/ Titre de départ de la livraison								
•	pas éte filmées.						Masthead/ Générique (périodiques) de la livraison								
Additional comments:/ Commentaires supplémentaires:															
This item is filmed Ce document est			tion indiqi	ıê cı∙de											
10X	14X	<del>                                     </del>	18>	<del></del>			22 X	г т		26×	; <del> </del>	<del></del>	30 ×	T 1	
12x		16X			20 X				24×			28×			32 ×

vol. 4—No. 12.]

TORONTO, CANADA, FRIDAY, APRIL 80, 1875.

[Whole No. 168

Contributors and Correspondents. A NEGRO PREACHER'S SERMON.

BY A CANADIAN MINISTER IN ELGRIDA.

'I was much interested in reading in one of your late numbers, the views of preaching given by brother Harkliss, the old negro, to the minister. It contains a truth worth remembering by ministers, and shows that even among to estable sone of Africa, there is to be found sometimes a good deal more intellectual shrowdness than they got oredit for. That " Brudder Harklies" was one of the accutest of his race, may be admitted. But that far more intellectual and cultured than he may be found among them, is evident to all who have had opportunity to know. Having, during a few months stay in the sunny south, come into contact with this people, lately emancipated from a state of servitude, and, at present so much an object of interest to the Christian philanthropist, I have taken special interest in their religious services as conducted by themselvas, and now send you an outline of a sormon I lately heard delivered by a negro Methodist preacher, which will show that if, as we hear many affirm, he be only an intermediate link between the monkey and the man, there is good reason to hope that many monkeys may yet become wise as some men. The proscher to which we refer uses but little of the plantation patois, reads the Scriptures with very marked accuracy and emphasis, and is counted a Horoules among his black brothren.

His text was "Whom do men say that I, the Son of Mau, am?" After an introduction which was not very relevent, he said "that's only kind of historical for preparation. But the text contains an important question put by Jesus for the disciples to answer, and which I wish every one here to answer; and the object of the sermon is to help you to answer. For you knows dat every one ob yees must come right up to de mark, and answer de question right square out for himself." He then went on to say : "Now, before coming to the partiklar answer, I will jist bring in, if you please, one general observation, which is jist this: Mong de men ob de Lord's day none seomed to form a very low thought of Him, some say John the Baptist, some Elias, and others Jeremias, or one of the prophets some say. These, be replies, if you please, contained we guess, the opinion of some Sadducces, or rationalists of that day, and we don't find one on them giving a low answer. Were willing to liken him to Elias or Jeremias, and they could find two greater or botter men nowheres, could work mircles and toll the will of God. Jesus fared better 'mong dem than he would do with the doctors and learned professors ob this our day. If dem doctors and learned professors had to answer the question "who is Jesus, or who this Son of Man be?" I guess they would have to evolutionize him a little before they could tell, and then hardly know what to develop him into. I dou't know nothing 'bout this here doctrine of 'volution or atoms, its not in my Bible, and I always keeps by the book. But, if de learned professors thomselves had to tell by do atoms who is Jesus, I guess the answor would hardly be as good as the Jews. Some say Elias, some Jeremias, could work miracles, tell God's will. But this here system of atoms, if you please, don't allow no miracles at all. Well now, if this here volution would not allow him to be Elias, nor Jeremias, far less would it lead to the right answer, "thou art the Christ," for this system would pronounce an incarnation of God either impossible or absurd; for de life don't need to come down from heaven no wise, but rises from de atoms up to heaven, and makes everything alive, perhaps God too.

But, now for the partiklar answer. Every one trying to get at it, and I, your oor brudder, if you please, trying to help ou. Can't do it for you. Look at de anwer two ways, " who is the Son of Man? lany mistakes about the answer, just one ght way, will show how it cannot be anpered, and how it can, what can't be de swer. Well, if you please, first looking it from inside of de man, (subjectively,) t by reason. The apostle tells man, have excuse if he don't believe in a God, just reason's light. But how strange a God often be; you have heard of the big ol God, and the fettish and such likes, d that the God reason makes, and if it ald not make a right God, could far less ake a right Saviour, for it just trusts in de d it makes for Saviour and all. Reason n't believe in trinity. But, again, en not and appetite can t tell who the Son Man is. He don't follow a Saviour as does he hunger and thirst for him as for d and drink.

any fixed law of his mind or soul. (The ideas in illustration here we hardly caught. It seemed a rather involved effort to show that the notion of a Saviour is no intuition of man's mental or moral nature). Then, looking at de question outside of de man, (objectively), "fiesh and blood hath not revealed it." Dat just means it a man could got at it himself by any great powers of development, as de learned doctors think, no more can de learned doctors or any other man do it for him, its not flesh and blood; its no matter of mechanical power tike trying how much weight you put on the limb of a live oak before it breaks; nor can they find it by kalkalations, as the professors tell us they can measure how far to the moon or round the world.

Now we come to the real partiklar point, "who is the Son of Man!" What do ya say about him? Shall I help you to auswer? What flesh and blood hath not revealed, but my Father. Dat is do very thing; if you please, brudders and sisters, try now to understand. Every one on you is very wicked, sin had blackened your nature, just as black as hell; you never could, with this black siuful nature, know a Savi-our or seek him. But God, your Father, my Father, the great good Father of us all, does not wish us to go to hell. He sent this here book to tell us about the Son of Man. He sends me, your sinful brudder, a man of passions like yourselves, to tell you whats in the book; 'bout his giving Jesus to due on the cross, and cause all dat wont to sends de good sprit to wake your do, he sends de good spirit to make you feel sin and seek a Saviour, and this good spirit makes you feel vory miserable, and fear lest you go to hell and never get out; and then he tells you to look to Jesus, and then you look, and you sees Josus dying on the tree, and ye hears him say, "Look unto me and be yo saved," "Come unto me, I will give you rest." Yes, some all of yees, for this blood is for you, and you sees a little of that blood streaming down, down, till it just touches you, and then you believes that the man is just dying there for you. And then ye claps yer hands, and yo shout, and shout that everybody can hear, "Thou art Christ the Son of God! Dats faith, and then, if you please, the question is answered better than all these yer learned doctors can answer. And now, you shout, "I knows who the Son of Man is." Cau't puzzle me no more. Bless de Lord, bless de Lord; and the congregation bout you bless de Lord, and you all says halle lujah! praise de Lord, and de angels hears you, and they raises a mighty shout, "Praise do Lord, Hallelujah!" and you shouts, and do people shouts, and do angels shouts, and all is happy crying hallelujah, and salvation, and glory and blessing. Now we have got near the end, who can answer the question "Whom say ye that I, the Son of Man, am?" Its for every one of Jeos, not mine to tell ye what to say, but de good spirits work to reveal a Saviour. He is doing that; has been dis very day. What says you? Either you must say, "Thou art the Christ," or "Jesus, I know thee not." Who would say this? Dare the Almighty to his face. Remember if you knows not Jesus you must perish. I warns you, I urges you, I don't want to go up to do judgment scat and hear it said, brudder S., you never told them poor African brudders and sisters of yours how to an-swer the question "who is the Sou of Man?" swer the question" who is the Sou of Man?
O believe him, just now. Let faith look to
Jesus, and we'll live and we'll die saying,
"Thon art Christ, Son of God, my Saviour, my Lord, my God, and all will go
away shouting praise do good Lord, halllujaht amen, annen." The effect produced
by the latter part of this discourse on the large and sable auditory was very marked, the demonstrations made showing an appreciation of the important truths it contained. For, when he said that looking to Christ on the cross, and by faith exclaim-ing "Thou art the Christ," was the way to answer, there was a general expression of applause, the old people on the hallelujah benches, as they are called, waving their bodies and shonting "yes massa, that's it, its told now; bloss de Lord." At the close a collection amounting to twelve dollars a collection amounting to two two towards was taken up towards building a parsonage, which, with that taken on the former part of the day, made thirty-two dollars and a half, for this object, besides about twenty for pastor's support. For two months this congregation of humble negroes had collected thirty dollars each Sabbath for their heads to there are the supports of the responses parsonage fund, besides other expenses-a manifestation of hierality that many would do well to copy. The above I take to be considerably more than an average of the ordinary negro preaching. We have beard some that was much more emotional beard some that was much more emotional and hardly intelligible, yet, seeming to please the auditors romarkably, and that followed by the so-called holy fellowship and the holy dance, to comprehend which your readers would require to see for themselves. Had we not already occupied too much of your space, we could tell much that we have seen of the humane and Christ like onleavors, that are being made Christ like ondeavors, that are being made to elevate in the intellectual and social scale these poor freed men and their children. This we cannot do at present, but would advise all who wish to see southern life as it is, to recuperate their physical system, or to escape the vigors of a northren winter.

TENDERS to build the addition to St. Andrew's Church, Almonto, were opened on Monday last, when the tender of Mr. James Wilson, \$2,485), being the lowest, has been accepted, and a contract has been entered chicken does de mother hon for safety, into. When the extention is made, St. Androws will have a sonting capacity about twice as great as it now possesses.

to repair to such salubrious resorts as Ailken, South Carolina, the higher plains of Georgia, or the famed orange groves of

Again, he don't know who Jesus is by RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

XII. AND LAST.

It has been a source of real pleasure to myself to recall the scenes which came to a about this time last year, and enjoying them in this way a second time. I have, perhaps, forgotten to ask whether those who had not passed through them were likely to enjoy them too. I have, at least, endeavored to re-produce faithfully, the events, etc., that were most striking to myself, believing that only in this way could the tame repetition of what everybody sees be avoided. I must, however, bring the rather protracted series to a close, as ciroumstances will prevent me for some weeks from continuing them. There are many points that might be interesting to many, that must be passed over.

The appearance of Dresden, "the most beautiful capital in Europe," but, in my humble opinion, far inferior in every way to Edinburgh; is being at present so graphically depicted by Julian Hawthorns in his "Saxon Studies, Contemporary Review and Littell's Living Age, that to attempt it would be to run no small risk of conscious or unconscious plagiarism. The art gallery, what traveller has not seen it? The Sistine Madenna-every one instinctively takes off his hat whon he enters the room where it is enshrined. I should be accused of uttering rapsodies were I to attempt to describe my emotions when gazing on it. I have felt the eye of the child on me over since. I can only repeat what Mrs. Stowe writes in her "Sunny Memories." "This picture, so unattractive to the fancy in mero physical recommendations, has formed a deeper part of my inner consciousness than any I have yet seen. I can recall it with perfect distinctness, and often return to ponder it in my heart.

"Leipsig's Homage" to the young king Albert, was by no means so hearty and so grand an affair is that of Toronto to Prince Arthur, There is too much communism among the working population there; but the students, to the number of about 1400, turned out with music, banners, and torches, making the welkin ring with their cheers, showing their devotion to the house of the good king John. The long procession winding through the narrow, crooked streets, the clash of the numerous bands, and the smo'ry glare of the torches on the faces in the windows away up, it seemed in the clouds, and the final ceremony of surrounding the Konigs - platz, singing "Gaudeamus igitur," and at the last stanza tossing all the torches into a heap in the centre, all forms a picture not soon erased from the memory.

The follies of the carnival, where due homage was paid to Prince Carnival VII., and everybody was as asinine and good-natured as mortals out of bedlam could be, are the not pictured and described in the Canadian Illustrated News of the time.

Berlin, with its museum, its gardens, its schloss, where Frederick held his courts, its Leiozig street, its "Unter den Linden and Brandenburg Gate," must be seen to be admired as it deserves. To me, the quaint old Hauscatic town of Lubeck had quaint old Hauscatic town of Lubeck had of his course on dogmatic theology. One much more interest, its empty houses and tolt that he was ustening to a master mind tumbling-down churches, reminding one that the spirit of liberty was not now confined within its meats, but that commerce flowed unimpeded through its natural channels. All honor to the brave old town whose enterprise gave birth to the league, and kept alive commerce and freedom in the middle ages.

Sunny indeed, are the memories of my winter in Fatherland, although the skies did weep, and the slaggish rivers steam, more than we would deem healthful. Many, and true are the friends I have left there, and not a little charity have I learned in judging of other men in those things in which we most differ. I wonder more and more why our young men do not seize the opportunity of taking such a trip as mine, when it is quite within the reach of vary many. They will go to Princeton or New York, where they hear the same subjects taken up, in very similar, or perhaps inferior methods to those pursued in Knox College, and then come back to endeavour to justify their course by unculy depreciating their Alma Mater in Toronto, while if you ask them in private about it, they will sagely remark, es one did not long age, "hills look greenest at a distance." Others, though not few, go to Elinburgh, where much the same course is pursued; the "old country" is seen of course, but the benefit derived from the lectures is by no means proportioned to the outlay. that one wishes to know of life in Great Britain can be learned better in a forweek's holidays, than in wasting six months while pretending to study.

Let me briefly indicate the course that I would advise students to pursue. Remain for two years at the classes in Knox College. Your progress depends more upon your own diligence than on the talent of the professor, and the professors in Knox is that of expense, and yet that is not such a large item as one would fancy. If one College are more than up to the average Then, on the close of the session in April, leave for the old country, so as to arrive in Germany in the beginning of May. Spend the short summer session (May to July) at some northern university, where you will hear the language correctly spoken. Don't go to Bonn, there are too many English and Americans there. You must, on principle, avoid your compatriots. Then spend the winter session (Oct. to Mar.) under the professors you wish most to hear at Berlin, Leipsic, Tuebingen, etc., or you may then venture on a visit to Bonn. In the two months between July and October, you will have all the time you wish for a moderate amount of sight seeing—in fact, it will cost no more to go on a short tour than it would to board in one place for the same length of time. I lived comfortably in a hotel in Presden, and saw all the sights, for about seventy-five cents a day, the bill alone was not more than fifty cents, but to do this one must speak German, and conceal as much as possible the fact that he is English. There is a general opinion on the continent that Englishmen like to pay double. I fortunately passed for a Frenchman. The advantages of such a course for the last year's study are evident.

1. When men have fived all their lives surrounded by the same modes of thought and life, they will find their thoughts run-ning into grooves, and will attribute undue importance absolutely to things which owe their significance to their relative magni-Very few have minds like that of Kant, who was an authority on physical geography, and yet never spont a week of his lite out of Kongsborg. If there is advantage in a change to Princeton, and more in a trip to Edinburgh, there is surely much more in one to the heart of Europe, and especially to a country of such intellectual activity as Germany. For my own part, I believe the advantages of a session at Princeton or New York are overrated, but

of course cannot speak from experience. 2. The lectures at a German university are vastly superior to any that I have heard elsewhere. The students come up from the Gymnasium more thoroughly trained than an li nour man of the second year in one of our universities, and consequently the lec arer coases to be a tutor, and becomes a philosopher. At Loipsic, Professor Schmidt lectured on the "Pauline Epistles," reading his lectures, but they were thorough exegu-ical dissertations such as one could imagine Principal Caven would give, if he had dents whose training fitted them for it. His method of criticism was exactly the same so far as I could see. Professor Delizsch was lecturing on the "Messianic Prophecies," and one could see that his commentary is the cream of his lectures. One felt amazed to hear him quote the Hebrew and the Targunes, as freely as we might quote the English text. Professors Lathardt and Rahmis lectured extempore, with only a skeleton of the lecture before them. not wonder at the profound admiration of the students for these men. Think of Professor Kahnis standing without a scrap of paper, and expounding the incomprehensible dreaming of the Gnostics by diagrams on the blackboard after the fashion of Professor Young. In his opening lecture, Pro-fessor Luthardt declared that "Christianity is a philosophy, and the highest philosophy, and contains the answer to every philoso-phical question," and that was the keynote giving the profoundest results of laborious investigation.

8. Another reason, and indeed the principle one with me, for going to Germany, 18 that you acquire the language so that you never will forget it. Around the dinner table, as you walk the streets, in your intercourse with other students you are insensibly imbibing it. It seems to fleat in the air, and if you use your pocket dictionary at all dilligently, you learn nine tenths of the words in common use in a few weeks. Then in the lee are room, and in your house studies, you become familiar with the voca-bulary of books. Ever atterwards it will be a pleasure to read the language, for the la-bour of acquiring it is over. I believe that the importance of a thorough acquaintance with the German language is under and not overrated. I know that no translation of a theological work that I have seen, puts the author's words in quite the same light as the original. The important idea is not emphasised, or some idea is suggested by the English that would not occur to a German mind.

4. Ignorance of the language before starting is no scrious difficulty. I know a gentleman who knew scarcely a word of German before starting, and in two weeks he was telerably well at home in conversation, and missed no leading idea in the lecture. After two months any one of ordinary dilligence would not miss a sentence. any number of anecdotes to illustrate this. After spending a summer session in attendance on lectures, one could pass for a na-tive. The gentleman I refer to above, spent abon' five months in Leipsic, and was re turning by way of Hamburg. Conversing with imino host, in the latter piace he was asked, "what part of Germany do you came from?" He roplied "what do you think?" "Well, from some part of Hancver, I should think." He would not believe that he was a foreigner. There are guide-books published which give you the neces-

sary words and phrases for trave ling with, and at all first class hotels the head waiter can speak English. Of course, the more one knows before going across the better, every word has a very appreciable value at 5. The most serious consideration of all

calculates the land travel at a penny a mile

for third class (and there is no necestity for

going in any other way), and the passage acress to Hamburg at about \$15—fare, \$10. passport, meals, etc., \$5, he will have a pretty good idea of the cost of transportaproduced in Edinburgh for from 16 to 20 shill litigs a week, and in Leipsic, for from \$12 to \$15 per month. In Gormany, however, it would be better to get full passion, i. c., board, for at least three months in a respectable family, so that you might associate freely with Germans only This would cost about \$20 to \$23 amonth. Hotel charges vary very much, but one need not patronise them for more than a few nights. In conclusion, there would be no danger of denationalization. One returns from such a trip convinced of the physical and mental superiority of the Anglo-Saxon, and proud of being a subject of Queen Victoria. We have a sort of ideal "old country," and we find on inspection that the reality is very different, much more like our own country than we had imagined, and we feel a pride in knowing that in all that solidity and refinement we have a share. Let any one stand in front of St. Margaret's Church at Westminster, and see across the river Lambeth Palace, with its Lollards's tower, and close at hand the houses of Parliament, and the old abboy, and he will feel that it is a worthy centre for such an empire as ours. He will feel it all the more when he has seen

I shall have accomp ished much, if these short and imperfect sketches shall awaken in one or two a desire to go and see for themsolves, and then to return, and with more graphic pens, reard their experiences for the encouragement of others.

Borlin and Paris.

#### Knox College Students' Missionary Society.

The following additional sums of money have been received by the Treasurer of the above Society:

Per A. M. Hamilton, M.A., from Resseau, etc., \$26.80; Port Carling and Fraser Settlement, \$21.05; Guelph, \$11.50; Brantford, \$0.50; Onondaga, \$2.50—\$62.85.
Per Alex. MacFarlane, from Wyebridge,

Per Alex. A. Scott, B.A., from Caledon

Vest, \$14.15.

Per F. R. Beattie, from Puslinch East, \$21; Doon, \$4; Hespeler, \$6.26—\$81.25.

Per J. Johnson, from Mount Albert,

Per J. R. Gilchrist, B.A., from Carlow, etc., \$38; Aytou, \$5.03—\$48.03.
Per Alex. Stewart, B.A., from Bothwell,

Per W. Amos, from Peabody, \$2.89;

Keady, \$5.13; Desboro', \$4-\$12.02. Por J. McQueon, from Mara, \$7.48.

Per J. McQueon, from Mara, \$7.48.

Per P. Straith, B.A., from Clinton, \$10.55; McKillop, \$8—\$18.55.

Per D. C. Mackenzie, from Puslinch East, \$3; Nassagaweya, \$3.10, Flamboro' East, \$3; Manitorlin Islands, \$7—\$16.10.

Per Stuart Acheson, from Tay and Medicate, \$36.

donte, \$86. Per H. Currie, (Manitoba,) from Palestine, etc., \$24.
Per P. Beattie, from Parry Sound, \$2.

Per Alex. Leslic, from Elora, Chalmers' Church, \$11. Por W. M. Henry, from Mon Mills,

Per J. Ross, from Manitoulin Islands,

Per Rev. S. W. Fisher, from Waterdown,

\$10; Wellington Square, \$10-520. Per Rev. A. Galay, from College Street Sunday School, \$11. Albion, \$10.80-\$24.72. Per R. Kenderson, from Goderich, \$15.

From Rev. Principal Caven, \$12, Bay St. Church, Toronto, \$15; a lady of Bay St. Church, \$20; Simcon Presbytery, \$6; Charles St. Church, Toronto, \$30; East End Presbyterian Church, Torontc, \$7.45; Owen Sound, \$9.45; Gould St. Church, Toronto, \$20; Miss McCulloch, Toronto, \$10; Knox Church, Toronto, B. Class, \$10; Knox Church, Toronto, B. Class, \$36.54; Duchess St. Sunday School, \$20;

Alex. Nicol \$10. An error occurred in the last statement published. The amount from Bear Crock Church, Moore, was \$44.11, instead of \$30.11; and \$58.29 from Burn's Church should have been \$39.29. F. R. BEATTIE, Treasurer.

Knox College, 13th April, 1875.

A MUSICAL and literary entertainment was given on Thursday evening at the school house, on Sherbourne street, in connection with the Gould Street Y. M. C. A. Rev. J. M. King, President, in the chair. The school house was well filled. Mrs. Lawson sang "The Queen's Letter," in a very pleasing manner, which was well recaived. A glee was given by Mossrs. Keith, Douglas, Januar and Senior, entitled, "Fair Flora Decks." Mr. Dempster rend "Pat O'Rafferty's Sea Voyage," and also gave the well-known recitation entitled, "Little Jim." Mrs. J. E. Thompson and Miss Carrie assisted towards the enjoyment of the evening by a piano solo. Mr. Lawson presided et the piane. The entertainment passed off pleasantly, the audience evincing their approbation by repeated rounds of applause.

# Contributors and Correspondents

### Journeyings in the holy Land

Continued.

I do not feel inclined to say much of the Church of the Sepulchre. All I saw in it was most repugnant to every feeling of my roul. The guard of Tuckish soldiers at the door to begin with, tells of the batred, malice and all uncharitebleness be ween the different accts of nominal Christians who share the building amongst them, and who have so often in the very Church, fought even to blooshed, that now soldiers me continually on guard to keep the peace. I could not help thinking that Mahoume. dans despise Christianity when they have before them such specimens of it. Coing further in, and seeing the countless shrings, and marvellous collections of sacred sites, and traditions accumulated within the luge rambling building, I found not one thing to move me to a feeling of reverence. A few poor pilgrims were making their round of the stations, kissing spot after spot, and bowing and knooling everywhere, and these, poor things, perhaps they were seeking their Lord, and there was neither angel, nor man to tell them " he is not here, he is rison." In one chapel a few monks were going through a service; most of them were utterly devoid of even the pretence of solemnity in their worship. Altogother I came away with a feeling of deep thankfulness for having been taught from childhood to seek the Lord in His Word, and by prayer in a spiritual worship which draws its value and sacredness not from the spot of earth on which it is rendered, but from its being offered in the name of Him who is our advocate with the Father, and by faith in whose death for sin we can alone appear acceptably before the High and Holy One who inhabiteth eternity. Such a worship, happily, is to be found in Jerusalem in all purity in the pretty little English Church, where on our first Sab. bath the good Bishop preached an earnest Gospel sermon, in which, as in all his discourses, the sinner was directed to the Saviour, and the Christian had faithful words of warning counsel and comfort given to him. The afternoon service is always in German, for a large part of the European population of Jerusalom is from places in the neighbourhood Of course the "fatherland." The weekly prayer, we were assailed by people who wished to meetings too, are always conducted half in meetings too, are always conducted half in English, and half in German, so that a little knowledge of the latter language is a great advantage in Jorusalem.

On my first Friday, I of course wanted to see the Jew's Wailing place, of which I had heard so much-Friday being the day which they congregated there in through the bazaars, and through part of the Jewish quarters, which is a complete labyrinth of narrow filthy lanes. At last we turned round a corner into a narrow passage, the one wall of which roce high above our heads, composed of huge bevelled stones. These stones are among the most ancient in Jerusalem, and form part of the western outer wall of the Temple cu-closure. Deeply reverenced they are by the Jews, and there every Friday for hundreds of years many of these poor people have gathered to pray and mourn over the sunken state of their nature; uttering their prayers and lamontations at the crevices between the ancient stones, vainly hoping they will thus the more surely enter into the ear of the God of Abraham. Miss S. said there was an unusually large concourse of both men and women on the Friday I speak of, and thinking it must special occasion she asked one of the women about it. The woman had some wonder ful tradition, (from the fatherland I sup-pose,) about that day of December being the beginning of the month in which father Abraham was put in the fire. We told her there was no such thing told of Abraher there was no such thing told of Abra-ham in the Bible, but she persisted that he had been put in the fire. Whether the fiery trial which which he endured when called on to offer up his only son on that mount Morial, on the slope of which we there stood could be the origin of this tradition I know not, but the woman seemed firmly convinced that he had really and literally been put in the fire. It was a curious concourse in the midst of which we were. Close to the old wall a line of men stood uttering their prayers aloud. From time to time some Rabbi would begin a kind of chanting prayer, to which the whole assembly would utter a response, at the same time they all swayed them-solves back and forward with a most odd motion, raising themselves for a mrodd motion, raising themselves for a memoral on their toos, and then falling back on their heels. By this bedily exercise they say they fulfill the words of the Paslmit "All my bones shall say I ord; who is like unto Thee." Some of them uttored groans, and shed tears; even quite little boys I saw in tears. With some, es pecially the new comers to J.rusalem, this grief is doubtless genuine, and most natural as they contrast their present degraded condition with the former glories of their nation, but many of those who go week after week to the same mourning place evidently have to work themselves up to the pitch of squeezing out a few tears.
Most of the assembly took but little notice
of us, but one or two women were anxious to show us their prayer books, which were in various languages. One woman spoke in a very kind manner to Mies S., saying alie was sure to have a reward hereafter for her kindness to the Jews, contrasting her loving deeds, and friendly words with the ner, where the riding road turns round the hill, and fancy I heard the multi-ude that surround the King who comes to His peo-

contempt and scorn they often meet with.

From the Jaws' Walling place we passed on to another interesting point in the outer wall of the ancient Temple enclosure. Gowall of the ancient Temple enclosure. Go of David, but which, alsa! in a few short ing into a cabbago garden on the one side of which the wall rives up lottly, we saw same meek and lowly figure, "Grucity projecting from the surface of the wall him! encify him!" But where ere all the several enormous old stones, which by trees from which they so reedily stripped their projection show that they had in old paint-branches to celebrate this simple tri days formed the beginning of an arch. This much? All gone! And their very absence splendly bridge spanned what was then a trues of blight, and misory, and rain to the splondid bridge spanned what was then a deep valley, the lower part of the Tyropean; and united the Temple Area with the hill tears to the compassionate eyes of the Lord, of Zion. It was curious to stand in that that cabbage garden, and to know that deep beneath our feet there had been found by the civiling of shofts proofs that was late there. sinking of shafts proofs that just here there was formerly agorge 150 feet deep, which has flowers which appeared in countless thoubeen entirely elled up by the wreck and debris of ancient Jerusalem. The foundation take my seat amid almost trees, just above tions of the bridge now he hidden beneath ; the little village of Bethany, as it neetles in this vast accumulation of broken stones and soil. I tried to picture to myself how the the city must have looked when on one one cide of this deep gorge it rose up in the rabove tier of houses, while on the opposite side then aguident Temple drowned the rocky height of Mores to add to the rocky height of t the recky height of Moriah, its golden roofs and pinnacles gittering in the sunshine. What a contrast to the mean half ruinous houses, and dirty lanes that now cover the filled up valley, and cling to the sides of the Hill of Zion, while even the buildings on the Temple Area, honoured as it is by the Mahomme 'an, are allowed to go to waste and rum like almost everything else under | around was just the help to meditation that the hands of the Turk.

nde? It was to Bethany. Going out of the Jaffa gate, in order to

the valley of Jehosaphat, we crossed the Kedron bed by an old bridge, and ascended the slope of Olivet. The road we took round the southern shoulder of the hill is believed to be the very track by which our Lord came from Bethany in his own brief hour of triumph. On this road at one point the whole city is suddenly revealed to any one coming round the hill from the east; and there, as He beheld the city in all its beauty, crowning the height of Zon, with the Temple in the fore ground, conscioueus in its splender, He wept as He thought of the miseries awai ing it, miseries which its inhabit ints would ing it, inseries which its inhabit ints wall bring on themselves by their stabbern rejection of Hun and His Gopel of Peace Going by the Jericho road, we turned round the Meunt of Olives, and came to the lettle cluster of houses of which Bethany is now composed. More ruins that houses they look, but the situation is pleasant, and there are more trees around it than it most and the tomb of Lazarna, but we were in no humer for monkish traditions and incum mery, and took our way up the slope above the village, and returned to Jerusalem by another path over the Mount of Olives. Diverging from the path we crossed a ploughed field, and got to the small open space which still remains on the crest of the bill for cleat it. hill, for, alast it is now getting enclosed, day which they congregated there in and covered with mosques, houses, and gretest numbers. My kind young friend numeries. From the height above Beth-Miss S. was my guide there, as in many another interesting expedition, both on foot and or horseback. We passed down valley of the Jordan. It was my first glumpse of that wonderful sea, lying deep down in its bed, sunk more than half as far beneath the level of the Mediterranean, as we on our hill steod above it. We could not see the Jordan itself, though we saw where it enters the sea, and could also descry the line of trees which marks its course through the va'ley. The Dead Sea lay calm and bright, glittoring in the sunshine There is nothing in its appearance at this distance to tell how different it is from other inland seas. It has rather the aspect of a bright, refreshing lake. From the minaret of the mosque on the summit of Olivet the view of the Dead Sea is still finer Thence I aw it one day when all the heights round Jerusalem were sprinkled with new fallen snow, while the lower heights, near the sure to be a sailed by men and hoys want ing to hold the horses and be guides to the a foot-passenger must be too poor to be good for much Baksheesh-or, as one of them expressed it in Arabic when we refused their services, "not worth an onion paring." All my subsequent visits to Bethany were on foot; it was one of my favorite resorts, and I never found that I met with any molestation, though some of my friends in Jerusalem shook their heads over my venturesomeness in going so far aione. I found the interest deepen each time went. As I mounted the steep path up Olivet, I could feel as if in the company of the Psalmist, as in deep grief and hamiliation he toiled up the hill, weeping, bare footed, with covered head, fleeing from his rebellious son, and taking home to his heart the bitter truth that his own sin was bearing these bitter fruits to him. When tired of the steep climb under a hot sun, I could sit under an olive tree, and looking across the gorge to the City and Temple Platform, and seeing the Mahomedan mosque where the Temple of Jehovah had once stood, could remember how, as our Lord sat on the Mount of Olives, H a disciples came to Him asking an explan ion of the terrible words of doom which He had spoken "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The fulfilment of The fulfilment of these words was under my very eyes, for not one some of that Temple so adorned with "goodly stones and gifts," romains; and the shrine of the false prophet stands where stood God's House of Prayer for all people. Going a little further ou, I could again rost in the shade of a tree at the cor-

ple, muck and sitting on an are; a multi-tude now chouting "Hocama, to the Son of David," but which, alest in a few short many a time to gather the brilliant a notion on the eastern slope of Olivet. There I could sit on ground all starred with that little village contained a house where those dwelt whom "Jesus loved," a house where sometimes for a few hours He sheltered Himself from the bitter opposition, and cavilling, and scorn which he daily met when in His Father's House He taught the people the great truths of that Gospel He had brought from heaven. The stillness one wanted, and the bright blossoms around If my first walk round Jerusalem was reminded me of the loving care of the Fa-interesting, what shall I say to my first ther in heaven, who while He thus clothes the flowers of the field, "much more" watches over his redeemed children, and word riding over the slippory pavement of who had so lovingly granted me the the steep streets, we went quite round the | wish of a lifetime, in permitting me to look north end of the city, and following an old | on the scenes where the Lord of Glory had and well-worn path down the steep slope of | dwelt as a "man of sorrows and acquainted dwelt as a "man of sorrows and acquainted with grief." Acturning to Jorusalom by the steep rough path down Olivet, and the no less steep rise up to the St. Stephen's Gate, I seemed to feel myself in the very footsteps of the Lord, as day by day, durremains—and what a fact it is '—that out ided this same City of Jerusalem they crucified the man Christ Jeens, the God of heaven and earth! There He hung, apparently weak, helpless, "a worm and no man," and the people as they passed by, taunted Hun, "he saved others, himself he cannot save Himself he cannot it not so. He cannot save Himself herause He mill save His people. His name explairs all. He is "Jeens!" He will save He people from their sins; He is Christ the anointed Son of God: He has is Christ the anointed Son of God: He has power to bear those sins in His own body on the tree. And we, what are we doing as regards this mighty fact, a fact the im-mense import of which dwarfs every other greatest fact of history? It is a fact that will meet us again in the last great day, when that same Jesus shall return in His Father's glory to judge the world; and we shall see Him, and shall either say. "This is our God, we have waited for Him, and He will save us; this is the Lord, we have wait ed for Him, we will be glad and rejoice in His salvation," or (which may God forbid) we shall say to the mountains and rocks, Fall on us and hide us from the face of "Fall on us and hide us from the face of Hun that silteth on the throne, and from the wrath of the Lamb," that Lamb of God whom we had rejected when he offered Hunself to us as the "Lumb of God which taketh away the sin of the world."

# Lastor and Leopte.

# Ministers' Manners.

Rev. Dr. John Hall, the Presbyterian west side of the Dead Sea, had not a speck of white on them. By-and-by I made a nearer acquaintance with the strange and mysterious lake. Passing through the village on the summit of Mount Olivet, one is shrewd sense, liberality and charity. While the create the assembled by more and hope went. Dr. Hall does not overflow with the espe-cial Gospel of love which Mr. Beecher was Church of the Ascension, or offering antiquities real or pretended. I found, however, that when I passed by on foot I was much less annoyed. Probably they thought well as schooled him with the serpent of wisdom. The other day he devoted his hour to answering a score of questions which had been put up by his audience as to the conduct of the minister's culture and

The first one was to the " practical use of Hebrew. Dr. Hall answered that he should not think of preaching from an Old Testament text without reading it in the original. Besides the obvious reasons for such a precaution, Dr. Hall said that it was the said for salf-respect if for realiting essential for self-respect if for nothing more." We rather like that. It used to be very disrespectful to the Bible to offer any amendments to the literal text from Hobrew, and we have heard references to the origina' characterized as attempts to "tear the Bil e to pieces." But we fear But we fear that, with all the efforts of the theological schools and of the Hobrew grammarians and interline r translators, comparatively few preacher enjoy that extreme self-re-spect which comes of having looked up the text from the 11. It hand to the left. But, on broader grounds, we cannot help thinking Dr. Hall's d tection of the true relation between thorou. a culture and self-respecting honest man god as very shrowd,

Dr. Hall ovid utly reacts against the current condemnation of pastoral visiting. He advises his pulies to keep rolls of their congregations and to make the acquaint ance of all. He rather thinks it is a good thing to "talk religion" on pastoral calls, but with tact and not a bitrarily and necesbut with fact and not arbitrarily and noces-sarily. He wants to see his people in the "living rooms" of their residences, and "not spend his time admiring drawing!" room pictures and furniture which were not where the life of the family lay." It not whore the life of the family lay." It was necessary often to speak with women and the chief Shepherd shall appear, ye shall recive a crown of glory, that fadelin not away."

slone, but a sale precention to hold such interviews in the house study, not at the shurch-study, Weissen whom he did not know he turned over to his wife, and, not long since, Mrs. Hall and her husband were the means of reconciling and marrying two lovers, of whom the bride came to them an entire stranger. As to visiting sick parishioners, the clergyman should be subject to the physician, but the physician should give due weight to the value of spiritual comfort. Sick bed "experience," however, were of comparatively little value to the man or woman. As to the activity of women in the social prayer-meeting, he would not dogmatize, though the opinion of the majority of his female counsollors were against it. He didn't believe in try-ing to make prayer-meetings "interesting," such generally depreciated into a "young people's froite.

Dr Hall was "perhaps projudiced" on the subject of "clerical tobacco," but he regarded it as deteriorating from a preachor's usofulness and health, -a very moderate and sound view. He didn't know much about theatre and opera, never having at-tended either, but the people who went to "learn Shakespeare" probably knew less of him than thousands who had nover been inside a theatre. True, probably; but on the other hand, thousands get their first introduction to Shakespeare or their only knowledge of him from the stage, who else would never have known him, and it can-not be denied that those who know him by book could know him better from the

Dr Hall has had access to "a report propared at some expense by a person familiar with American and European theatres, which went to show that the average theatre-goer too often began with the best, and went down and down as he became satiated, till plays and spectacles not to be mentioned were reached." Such a tendency would be difficult to substantiate, we apprehend. Dr. Hall was also opposed, though not dogmatically, to the skilled song of a few as against the unskilled song | views to heaven clear and strong; footsteps of the Lord, as day by day, during the last week of His life. He left the lord was ing the last week of His life. He left the lord was ing the last week of His life. He left the lord was ing the last week of His life. He left the lord was ing the last week of His life. He left the lord was ing the last week of His life. He left the lord was ing the last week of His life is so busy, and, therefore, so full of reality to us, another life so us condition, and its one of the few points which the eminent preculiar temptations, but we must endure the lord was lifted some of the congregation. He says the question is, "To whom should the sung worship to God. This is one of the few points which the eminent preculiar temptations, but we must endure the congregation. He says the question is, "To whom should the sung worship to God. This is one of the few points which the eminent precaler temptations, but we must endure the oversems to us to be rather, a what does song of worship consist? Does it consist in singing or in Insteading? Must all preach worship is conducted by the man in the worship is conducted by the man in the sungit, but participated in and rendered by the fast week of His life is so busy, and, therefore, so full of reality to us, another life is so busy, and, therefore, so full of reality to us, another life is so busy, and, therefore, so full of reality to us, another life is so busy, and, therefore, so full of reality to us, another life is so busy, and, therefore, so full of reality to us, another life is so busy, and, therefore, so full of reality to us, another life is so busy, and, therefore, so full of the congregation. He says the question is. To easily to us, another life is so busy, and, therefore, so full of the congregation. He says the question is. To easily to us, another life is so busy, and, therefore, so full of the congregation. He says the question is. To be used the interior of the some undered. This is so unreal. This is on unreal. This is on unreal. This is on unreal. The pa spot has been hidden from us; but the fact pulpit, but participated in and rendered by remains—and what a fact it is that out the dumb and listening congregation. As

If conceit for the glow or worship.

One of the best remarks of Dr. Hall is on a cultivation of manuers. "They are the cultivation of manuers. "They are most important," he says,—" not all the conventional forms, but the gentlemanly spirit." He does not regard the minister's office as privileging his manners in any direction whatever, a very wise disavowal which his hearers will do well to take to heart. "Whatsoever things are pure, whatsoever things are lovely," was his rule, and a good one.—Springfield Republican.

# Gratitude for Present Blessings.

It conduces much to our content if we pass by those things which happen to trouble, and consider what is pleasing and prosperous; that by the representations of the better, the worse may be blotted out. If I be everthrown in my suit at law, yet my house is left me still, and my land; or Iny house is left me still, and my land; or I have a virtuous wife, or hopeful children, or kind friends, or hopes. If I have lost one child, it may be I have two or three still left me. Enjoy the present, whatever it may be, and be not solutious for the future. Constituted from the me. ture; for if you take your foot from the prosent standing, and thrust it forward to tomorrows event, you are in a restless condition; it is like refusing to quench your present thirst, by fearing you will want to drink the next day. If to-morrow you should want, your sorrow would come time enough, though you do not haston it; let your trouble tarry, till its own day comes. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly; for this day is ours. We are dead to resterday, and not yet born to to-morrow.—Bishop Jeremy Taylor.

# "The Kingdom Within."

"The Kingdom of heavon is within you." -Luke xvii. 21.

Doubtless, cutos cmon may man this; but how could the Lord address this language to the Pharisees? A very different kingdom from the kingdom of heaven was within them, not to say that this whole language of the kingdom of heaven being within men, rather than men being within the kingdom of heaven is, as one has justly observed, modern. The marginal reading "among you," should have been the textu al. "He in whom the whole kingdom of heaven is shut up as in a germ, and from whom it will unfold itself, stands in your

# The Three Crowns

midst."-Archbishop Trench.

JAMES 1: 12.

"Blossed is the man that endureth temptation, for when he is tried he shall re-ceive the crown of life, which the Lord hath promised to them that love Him." (See also Rev. ii. 10).

2 Тінотну іу: 7, 8.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of rightecusness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

1 PETER v : 4.

# Nandom Readings,

Great so, the morning that flows out of heaven; Oivel 7. the waves when their channel is liven; theology of the free rive and sundano use then; Lavisbly, utterly, joyanlly give! Not the wa to drops of thy cup overflowing; Lot the faint spacks of thy hearth ever cloning; Not a p. le bud from the June roses blowing. Give as the care theo, who gave thee to live.

He lives long that lives well; and time mis-speut is not lived but lost .- Fuller.

The closest walk with God is the sweet. est heaven that can be enjoyed on earth. Brainard.

On, how sweet to work all day for God, and then lie down at night beneath His smile.—M'Cheyne.

SHALL I gradge to spend my life for Him who did not gradge to shed. His life-blood for me.

Ove may live as a conqueror, or a king, a magistrate; but he must die a man, The bed of death brings every human being to his pure individuality, to the intenes contemplation of that deepest and most solomn of all relations between the creature and the Creator.

Resolution which springs from Christian principle, and is fortified by it, is fearloss as well as unremitting. It is conclusive of good purposes, and the pledge of their being executed effectively in noble sentim nts and worthy deeds. The soul of the resolute is less calm than firm.

SOMETIMES speak with God; at other SOMITIMA speak with God; at other time hear him speak to you. Lot him instruct you by his precepts; lot him be your governor in all things. Whom he maketh rich, none can make poor. There can be no penmy with him whose heart hath once been enriched with celestial bounty.

We hold to earth and earthly things by so many more links of thought, if not of affection, that it is far harder to keep our

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

In every every sin there is a dark and amost infinite vista. It is like an opening into a mysterious cavern. Imagination dreads dangers and evils, serpents hidden in the cave, pestilential, poisonous atmosphere, concealed dungeons or pitfalls. It is like the entrance into a dense wood, we hesitate whether we should venture, we dread the attack of florce beasts or cruel men. And yet men are so little afraid of entering into sin, though they know not what it leads to, fancying they can reince their stops at any moment.

It is an axiom of physical science that no we thirds can occupy the same place at the same time, and it is a spiritual as well as a physical axiom. Christ and Satan cannot, will not, occupy the same heart at the same time. If the one is in the other must be out, and when Christ comes in by the door Satan must go out--any way, and as quickly as he can. Not only are they two, but they are two opposites, and, as our language just hinted, they are like the two figures in the old household weather-tellers—Christ out and Satan in, f. nl !—Satan out and thurst in feel. out and Christ in, fair !

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

THERE are many things we cannot seesave in the dark. The stars shine all day long, but we cannot see them till night comes on : and it is the same with many other starlights. We need the dark to see them, and God kindly lets some shadow full upon us, and we grumble at Him for His thoughtful goodness! . It is only in the dark the glow-worm is to be seen, and if you shall take your lamp to it was goodness. you shall not see it. Symbol, truly, of many of the glowing lights of Gods truth. Porsist in looking at them by the light of your lamp, however well trimmed that lamp may be, and you shall not see them at all. They must be looked at in that Great Light which is their own.

"Wno shall seperate us from the love of Christ?" Shall health and vigour, worldly activity, a good business, a round of pleasant, social engagements, travel, visits, absorption in science or scoular literature, or the snares of the pursuit of money? Are not these pleasant things much more perilous oftentimes to the Christian than the painful list onumerated by the Apostle? And the Christian has not merely to say, "Shall these things separate?" but, do they aheady separate? It is a matter of fact that such attractive things really are occupying our time and attention to such an extent as to prevent us from giving to Christ's service that amount of devotedness which His spirit and His word teach us ought to be given by us? If our connciences do not enable us to return a peaceful rouly to this needful self interrogation, may we carrest to make the seak in research. ly seek in prayer for the assistance of the Holy Spirit to "help our infirmities," and enable us to keep nearer to Christ hence-forth.

### Our Found Folks.

Why They Went to War.

A certain king sent to another king, "Send me a blue pig with a black saving,

tale, or else— The other replied.

10

đ, .is

m A

7: n. e. e. e.

is. is is

le

er

ur th

Ьe

30

y of

ri-ts

re 1k

if

le 1d

at

gc nc

o. It

at

by nd

.**07** 

ur

en an

ior 1st

az, he

of dly ear about the first interpretation in the first int

"I have not got one, and it I had—" On this weighty cause they went to war After they had exhausted their armies and resources, and laid waste their kingdoms. they began to wish to make peace; but before this could be done, it was necessary that the insulting language that led to the

trouble should be explained.

"What could you mean," asked the second king of the first, by saying 'Send me a blue pig with a black tail, or else—?"

"Why," said the other, "I meant a

blue pig with a black tail, or olse some But what could you mean other colour. But what could you mean by saying, "I have not g. one, and if I

had Town of course, if I had I should have

The explanation was satisfactory, and peace was accordingly concluded.

The story of the two kings ought to

serve as a lesson to us all. Most of the quarrels between individuals are quite as foolish as the war of the blue pig with a

#### And After That.

The celebrated Philip Next was once in company with a young man who informed him, in high delight, that his mest ardent all the enthusiasm of vouth.

And what will you do, then?' he said which they were constantly lapsing. at last; "your education completed, what do you mean to do next?"

shall take my doctor's degree,"

plied the young man, "and then I shall be able to plead,—I shall try to make myself able to plead,—I shall try to make myself on the way to Egypt their leading people a name by my talents and my elequence,— gathered, and the excessive drinking in in time public attention will be directed to honour of their fish god having excited them, me, and I shall, I trust, one day become eminent."

"And after that?" said Philip.
"And after that, I feel no doubt, some great public employment will be confined to me, and I shall make my fortune." " And after that?"

"O, I shall live in case and dignity, and shall have an honorable, happy old age." "And after that ?"

"After that?" replied the young man, astonished at the pertinanty of his questioner,—"Well, I suppose,—I suppose, after that, I shall die.
"And after that?"

The young man made no answer, but went away thoughtful, still staggering under the blow of that last "After that?" He comprehended now that success, and what is called fortune, in this world, are not everything, and that from our earliest we must think of that overlasting after which follows this transitory life. From the French by "Junet."

#### A Real Prayer and How it was Answered

A little girl in a wretched attic, whose sick mother had no bread, knolt dnown by the bedside, and said, slowly: "Give us this day our daily bread." Then she went into the street and began to wonder where God kept his bread. She turned around the corner and saw a large well-filled

baker's shop.
"This," thought Nettie, is the place." So she entered confidently, and said to the big baker, "I've come for it."

Come for what?'

"My daily bread," she said, pointing to the tempting loves. "Ill take two, if you please -one for mother and one for

"All right," said the baker, putting them into a bag, and giving them to his little customer, who started at once into the

street. "Stop, you little regue!" he aid, rough

ly; "where is your money?"
"I haven't any," she replied simply.
"Haven't any!" he repeated, angrily;
"yov little thief, what brought you here.

The hard words frightened the little girl, who, bursting into tears, said: "Mother is sick, and I am so hungry. In my prayers I said, 'Give us this day our daily bread,' and then I thought God meant me to fetch

The rough but kind hearted baker was softened by the child's simple tale, and he sent her back to her mother with a well-filled basket.—Exchange.

# Instinct of Birds.

It is wonderful how the birds love the companionship of men. Even the Indian recognizes this liking and puts up his gourd for the purple martin; the colored min of the South in like manner sets up a calibash. while in our willages are seen martin houses, often ovincing taste in their con-struction. But the American swallows formerly kept aloof from men. and in the far West the martin still, as of old, builds in hellow trees. Some of our migratory birds are seen with us in the winter. This is explained by the agricultural habits of men. Wherever agriculture flourisnes so will insects, and the fields of the husbandman are thus attractive to the birds, who come thither with their sweet voices and good deeds. Now this fact does in time greatly modify the migration impulse. The blue bird is a frequent visiter of our gardens in winter, though not in large numbers. He now finds his food in the large of those insects which are the posts of the farm; and it is pleasant to watch him peoparound parlings and under lodges and rails for his food .- Gincinnati Lommercial.

Ir is said that when, some wooks ago, offering the Grand Cross of the Bath to Mr. Carlyle, Mr. Disraeli montioned that it was her Majesty's wish to confor a pension at the same time from the Civil List, but Mr. Carlyle declined both offers.

1. Consider your associates. If but Mr. Consider your associates are also have a supplied to the will be a supplied to t

Subbuth School Teacher.

LESSON XVIII.

May 2, THE DEATH OF SAMSON, | dadger syl.

Confue to Minolit, 18, 28, 80. PARALLEL PASSAGE,--Hob. Mt. 32.

SCRIPTURE READINGS -- With v. 25, read Judges iv. 27 with vs. 20, 27, read Dout. xxii. 8; with v 28, Rov vi. 10; with vs. 29, 80, compare v. 24; with v. 31, Judges viii. 25, and xv. 20.

GOLDEN TEXT .- He that walketh with wise men shall be wise, but a companion of fool. hall be destroyed. - Prov. xiii. 20. CENTRAL TRUTH.-Sin darkens the life

and death of even God's servants. Samson was born, after miraculous announcement (Judges zm.), at Zorah, near

Judah: was a Nazarite according to Numbers vi. 5; broke his vow and lost his strength, as Israel did by idolatry; and his sins, such as idolatry oncourages, became occasion of his humiliation and death.

He fulfilled his mission by miraculous victories (see Judges zm. 25) over the enemies of his people (Judges xiv. 6, 19; xv. 4, 14), ascribed in the cases prior to our lesson to "the Spirit of God" coming upon him, something entirely different from the gracious, sanctifying spirit given through Jesus. At length he fell into the toils of a bad woman, who made money by getting his secret, disclosing it, giving him up to his enemies. His hair was taken off, and his strength, of which the hair was a sign, being gone, he was a prisoner, and com-pelled to do servile work (see Ex. xi. 5; xii. remains nad sent him to the university, he had begun to study the law, he was going to devote all his time to it, and would soon have finished his studies. Philip listened quietly to the young man, who spale midst of that strange, half-savage oriental life that surrounded the Horrows, and into

> (V. 25.) A festival was held at Gaza (v. 21), to Dagon (v 28), the scene of one of Samson's wild freaks of prowess (v. 8), and it being their chief city near the sea, and they called for Samson that he might "make sport" for them, or more exa tly, "dance for us." The sexes did not then dance for us." The sexes did not then dance together, but separately, warriors thus expressing strong feeling even of a religious kind, as orientals still do. He danced before them; the interest to them lying not so much in his strongth, as in his

> lying not so much me to being their captive foc.
> (V. 26.) A boy led the blind, fallen warrior, who, when the dancing was over, was however the pillars. Permission to ask. placed between the pillars. Permission to lean on them was a natural thing to ask. He obtained freedom for his hands, and being apparently weary, raised no suspicion.
> The temple is called "the house" tas is
> God's temple.) It rested on pillars. ias is

(V. 27.) Men and women were there, a great crowd, including below the chief men

(V. 28.) Rore at length Samson prayed as a man sensible of sin, having no claim on God, only expecting to die, but to strike a great blow in his death for the cause of his life. He had no such ideas of the sin of rovenge as we have. Indeed it is doubtful any Jew in the circumstances would have folt anything wrong in such vengeance on the Philistines. Nor need we effect any virtuous regret that he should die in such a temper; for a soldier or sailer who should blow up himself with an enemy's ship or fortress, would be likely enough to be honoured in the world to-day. He had great personal wrongs which he felt keenly me being blinded.

being blinded.
(V. 29.) Gaza is described as rolling and hilly, with many ruins and broken columns built into the walls of the present (large) city. If the wide roof sloped down like the front gallery in some churches so as to serve the purpose of an amphitheatre for the crowd, the "lords" below, the two central pillars on which the pressure mainly rested, would on giving way under Samson's strength, let the roof with all its living burden fall on those below. There was so much natural proparation for the great act of judgment. For the rest, as the extent of the slaughter, we set it down to the same power that gave Samson supernatural force, and we count it trifling to look for similar

cases in common falling buildings.
(V. 30. He menat to smite his fees once (V. 50. He meant to simile his loss once again. He recognized his mission from God as deliverer in asking strength, his sin in this once. He lelt deep resentment against them, as well he might. He know against them, as well he might. He knew he must die in striking this blow, and it is for God, not for us, to say how much was right, how much wrong in his "Let me die with the Philistines." The cruel necessity for his so dying was the fruit of his own folly and sin. The result was a terribic slaughter, but how many perished and how many escaped we are not told, only he slew more then than in his life. Readers of Homer and Vargil will remember how much the valor of one man like Hector or Achilles

marred with tearful loss and linked with disgraceful momories. He died comparatively young, under forty, having judged this section of Israel twenty years.

These lessons may be put very directly from this pictures que his and death—

1. Consider your associates. If badyou are in danger. They will use you for their own ends. Study Proverbs x. 20. if the heart of the wicked is little worth."

So Delians, Sin.blinds, befools, ruine.

yn, tu 11 10

Beware of temptation. Never trifle with it. Ino fell prepares for another. God roay jorbear awhile but not forever, even with his servants.

Saints suffer by sin, not indeed in the life to come joxcopt as their place is possibly lower and their joy loss than it might have been,) but in honour, peace, selfrespect, conce of God's presence, strength and memory when they are gone. Sameon was a believer, as is proved by Hebrews xi. 82, but that is the only mention of him in the Scripture outside Judges. He went down under a cloud. Samson is an embodied warning against lust, misplaced affection, and ovil communication. A man may be as strong as a "brazon tower" on one side, and weefully weak on another. Blinded eyes are the outward sign of what sin

does to many a Samson.

4. Seek self control. How much Samson lost by the want of it! He is a great child with the strength of a man, whimsical, relf willed, orodalous, a kind of Hebrew Horodes, many of the Greek legends indeed being, many think, traditions of Samson

set down to Hercules.
5. He is a type to us in his checkered life, of wayward Israel, sinning and reponting, strong when obedient, weak when idelatrons. He only suggests Jesus by contrast, not resemblance. He died indeed, and in dying conquered, but it was with prayer for his personal enemies.

#### SUGGESTIVE TOPICS.

Samson-where born-his father's name -how announced—how distinguished—of what tribe—how he delivered Isrcel—where he judged—his character—his fall how brought about-loss of strength-why -results-how employed in prison-kind of work—the Philistine god—how honoured—his temple where—nature of site of Gaza -who were below-who on roof-how sport was made—Samson's request—why harm-less in look—his prayer—results—burial, and lessons.

#### LESSON XIX.

May P. RUTH AND NAOMI. Ruth

COMMIT TO MEMORY, vs. 16, 17. PARALLEL PASSAGES.—2 Kings ii. 2; Ps.

SCRIPTURE READINGS .- On Moab, 800 Gon. xix. 37; and Dout. ii. 9; on the subject of marrying a deceased brother's wife, read Dout. xxv. 5; on the method of proceedings, vs. 7, 8; on the dishonor of fal-ure, vs. 9, 10. Much of the interest of the book turns on this law. On the name Marah, v. 20, see Ex. xv. 28; on Naom's complaints, see Job i. 21; on Bethlehem,

see I Sam. xvi. 1.
Golden Text.—Thy people shall be m; people, and thy God my God.—Ruth i. 16.

CENTRAL TRUTH.—We should keep in the footsteps of thy flock.

I. The History. During the time of the

judges (v. 1), came a famine, from want of rain, want of seed, or ruin of the crops by plunderers (Judges vi. 4). Even in Bethle-hem, "the house of bread," there was of the Philistines ("lords,') who were a rich, trading, powerful people, and Israel's linvolerate foces till David's time. The masses covered the roof (as the "grand stands" for imported corn from Egypt, and he see covered at race-ecurses), watching Samaro covered at race-ecurses), watching Samaro covered at race-ecurses), watching Samaro covered at race-ecurses, watching Samaro covered at race-ecurses, watching Samaro covered at race-ecurses), watching Samaro covered at race-ecurses, watching Samaro covered at race-ecurses, watching Samaro covered the seed of the country of Moab, hoping to be better. Trouble followed; he died; the sons married daughters of the land, there was no seed to be better. Trouble followed; he died; the sons married daughters of Mahlon (Ruth Ruth becoming the wife of Mahlon (Ruth iv. 10). They died. The cup of Naomi was well nigh full. Her daughters-in-law and she struggled together till, as we should say, "times had improved" in Judah. It was put more devoutly thus: The Lord had visited his people in giving thom bread" (v. 6). So she resolves to re-turn after ten sad years. It was a kindly custom to accompany a parting friend on the way. How many, now in America, have been "convoyed" by their neighbors many miles! She could not expect the two young widows to accompany her, dear as they had been as wives to the dead, and as daughters to her, and she gives them a most touching and beautiful bonediction that has no selfish vexation in it (vs. 8, 9). They will go with her. She remonstrates, and reasons in the simple, unconventional ways of rural eastern life. Orpal weeps and yields; not so Ruth. The element of religion goes for much. Naomi allows for difference in religion—"Thy sister-in-law is gone back unto her people, and unto her gods." But that is at element with Auth in the opposite way. She had learned to think highly c"the God of her dead husband. Hence the pathetic speech of our (va. 16, 17)

II. The decision is made, and Naomi has no more to say. Naomi is poor, deso-late, friendless. Ruth is allying herself to a fallen house. But her love is beautiful, uncalculating. It is rich in giving. It is the one thing left to Maomi. It makes is the one thing left to Maomi. It makes it easy to give up home, friends, everything for its object. It has one high element in it: "Thy God, shall be my God." Nor is this a mere sentiment. She believes in him as Lord of all. "Jehovah do so to me, and more also," \*-- (v. 17); "Forsake me, if I forsake: ..., till death."

It is fair to assume, that though the deceared husbands had no particular piety, they observed the Jewish law, which regulated family life, and made it pure. They compared well in this respect with the

compared well in this respect with the loss living of Moab. Their wives were treated with tenderness, manly and faithful ove. Ruth had come to think highly fit for the left parts with she had autority more then Jian in his life. Readers of Homer Jivirgi will remember how much the falor of one man like Hector or Achilles counted. So it was in these early Hebrow wars, which often consisted in a series of single combats. Hence the importance of Sainson, and of the "lords" or leaders of the Philistines.

(V. 31.) The blow so far stunned the Philistines, that they made no opposition to Samson's burial by his brothren, in his father's sepulchre. So he who left Zorah (Joshua xiv. 41) a rugged, patriotic, way ward young Nazarite, the good in hun being constantly obscured by the wild passions and weak moods, went back to his early home (Judges xli. 21 a mangled corpse, a dead conqueror indeed but the victory marred with tearful loss and linked with disgraceful momories. He died comparatively young, under forty, having judged this section of Israel twonty years.

These lessons may be put very directly from this picturesque his and death. too; thou canst give ine no husband, only death shall divide us." Her choice is free, clear, unbiased by any offers made to her, in the face of all lifticulties. It is a triumph of great love, like which no poet has over fancied anything.

III. We caust glance at the after history, of which po one could have foreseen the details. The inheritance of Elizablech had gone into the hands of strangers, till the year of jubiles. It could be redeemed, but Naomi had nothing. All the little town (v. 19) telked of Naomis return, her trouble, and the foreigner who came with her, but none offered help. Ruth works ried out by Ruth, is repulsive, because our times and he bits are so different. But she espected the laws of the Hebrews, and divine Providence favored her hopes till an honorable and hoppy home is tound for her, and the fallen house of Naema is built up. Beas appears throughout, as a genial, godly, pure man, and he has his reward in union to one whose love to her poor and widowed mother in law is the best pledge for affection and fidelity as a wife. So Ituth, the Moulitess, became the mother of

n great race, including David.

IV. The lessons. (o) We see from Naomi's lament (vs. 20, 21, that we may easily despair, without reason. Great sorrows had indeed been endured, but great blessings were in store. We must not count the light of our life quenched, because one or another source of gladuess is withdrawn. The Lord has infinite resources, and if he gives us nothing elso, he remains himself (Job i. 20, 21). We have to learn the meaning of "only," in the 62nd Psalm. God often tries his people by want of money, of bread, of friends, but when they look to him, he brings them through

through.

(b) We see the beauty of pure family life. There was error in the choice of these ex iles, less criminal, perhaps, from their cir cumstances, but what a tribute their widows pay their memory, and in the struggle of love between Naomi and Ruth, what a reconciling, assimilating force we see affection evercise. A Jowess and a Moabitess, mother-in-law and daughter-in law, inseparable!
(c) We see how natural circumstances

and affections may determine our religious course. It is an unspeakable blessing to come into a good connection. It is a misfortune to enter a bad. Many lives are shipwrecked in this way. Ruth's life might have appeared thrown away on a poor, per-hans sickly Jow, and her neighbors doubtless thought her mad to accompany Naomi, but it was God's way of providing for her

(d) How good it is to commend our reli gion to others in our lives. We may so live that even our memories shall be a power

and a blessing.
(c) How much Orpah and Ruth resemble two opposite classes. One has a place in a Christian family, knowledge, and great re-pect for good things and persons, but at some critical time, with many regretsvery sorry !" declines close association with God's people. The other goes forward "incurring consequences." and is defonded and enriched with the best things. All must decide. Oh! decide rightly for Christ, and not for his enemies. The call to us to decide may come in many forms, through a faithful teacher, or paster, or friend. It may come when we have to take some important step in life, as the choice

of a profession. SUGGESTIVE TOPICS.

The place of Ruth-time of its eventsthe use of the book—ideas of the Hebrews from Judges-from this-home of Naomi —cause of removal—place of sejourn—for how long—further troubles—marriage of sons—to whom—Ruth's husband—the feeling of Naomi-of Ruth-her religious feeling—how shown—Naomi's return—the ex-citement of it—her lamentation—the law of marriage with a brother's wife—the customs of the time different from ourssons to us regarding adversity—home-life-good influences after we are dead—and the decision every one must make.

## A Blessed Prospect.

The ties which bind together a family who all have a good Christian hope, shall never be dissolved. Death comes among them; but we take the Bible in our hands and inscribe on their tembstone: "Pleasant in life, and in eternity not d. ided." One after another falls, till the last of the circle is carried to his long home—but the grave cannot retain them. By and by the family is to meet again; husbands and wives, parents and children, masters and servants, are one day to stand within the gates of the New Jerusalem, all washed and sanctified, in the name of the Lord Jesus, and by the Spirit of our God, to whom will be rendered glory evermore.

THERE is no real use in riches, except it is in the distribution; the rest is but con-

PROFANITY never did any man the least good. No man is richer, or happior, or wiser for it. It commands none to society; it is disgusting to the refined and abominable to the good.

We need to labor with our minds and hearts, as well as with our hands, in order to develop what is within us, to make the most of our possibilities and to enable us to live nobly and worthily. We need a careful balancing of our duties and relations in life, and a due allotment of tune and energy to each, that we may not devolop into one-sided and unshapely characters, but attain the symmetry and beauty of true excel-ence.—Phila. Ledge.

1 For a time after the murder of Mr Stephens, at Abualulco, the work of the American Board in Western Mexico was in a prestrated condition. It is now, however, proceeding with increased vigor. The mission has been reinforced, and and the services are held without fear. On Christmas day fifty-six adults were baptized at Guadalajara, and by this times. Mr. Wetting will have and by this times Mr. Watkins will have revisited Ahualulee. The murder of his faithful associate at that place has already borne important fruits. It was one of the principal arguments in favour of the recent reform laws which have so severely curbed the authority of the Romish clory in Mexi-co. One of the most important provisions in the new code is the helling of the clergymen who, by discourse or writing, incite others to the principal is such acts.

### The Need of Acids.

When much fat pork is eaten thera will always be a demand for pickles or vinegar, says the report of the Massachusetta Board of Health. The demand for send is a gen-mine call for the system, but there is no especial call for the strong ands, such as The demand for seid is s. genlemons or pickles, it one me from day for her, begs for her, in a sense, but with to day the proper supply of moderately sour such obvious, womanly modesty, as to entirut. Half of the doctors would find their earn respect and confidence. To us, the occupation gone if apples were freely used plan proposed by Naomi, and dutifully care as an article of food. Frui has never done ried out by Ruth, is repulsive, because our as the good it might bave done, because it has been eaten at improper hours, between meals or in the evening. It has actually been turned into a fee to good digestion by the process of picking and preserving. The old-fashiousd "pound for pointed preserves are too sweet to serve the purpose of gold fruit, and too rich to have the nourishing effect of juicy, sweet fruit. They are simply sweetmeats, to be eaten with caution. anned fruit is excellent, but fresh fruit is best whonever it can be obtained. The good effect of fresh fruit is often spoiled by the excess of sugar used with it.

When there is a craving for sour food, for pickles or for lemons, it is generally a strong indication that the system has a real need of acids, and leirons or vinegar are sometimes the best medicine to cure biliousness and restore a failing appetite. A year ago I saw a child pass through one of these poor spells. He lost his appetite and could poor spens. He lost me appears and could not bear the sight or smell of food, until he caught sight of a dish of dried apple sauso, and then he was posses of with a desire for some of the juice. This seemed to refresh him, and he ate for his next meal bread soaked in the juice of stowed dried apples. soaked in the juice of stower arrea apples.
After that, canned tomate, cooked with bread, helped forward the cure. Before this ill turn, he had for a few weeks lived almost entirely without fruit, contrary to his usual habit.

It is a common mistake to use fruit at the table only in the form of sauce at the even-ing meal, or incased with rich crusts as pie dinner. In the latter case the ill effect of the pie-crust is often greater than the good effect of the fruit inside the pie. As for the fruit sance on the ten-table, it is better than a heavy supper of meat, but there is some sense in the old saying .hat " Fruit is golden in the morning, silver at noon, and lead at night."

Perhaps any kind of fruit or vegetable may be used to excess, or intoo large a proportion as compared with the rest of the duct. Certainly acids should be used in moderation, especially the strong kinds. Because the juice of a lemon may be an excellent cure for biliousness or flatulence or other disease, it by no means follows that school-girls can thrive upon their daily use. In former days, when pale and slender maidens were in fashion, it was not very uncommon for silly girls to try le reduce their weight and ruddy hue by frequent sips of vinegar, and many a feeble woman and many an early douth has been the result of such tampering. A variety of vegotables and frait, well cooked and caten as appetite calls for them. will satisfy the natural demand for both sour and sweet food. -Faith Rochester, in American Agriculturist.

## Arrangement of Rooms.

Concerning the arrangement of rooms, the Art Review gives the following advice: Give your apartments expressioncharacter. Rooms which mean nothing are cheorless indeed. Study light and shade, and the combination and arrangement of drapory, furniture and pictures; allow nothin to look isolated, but let everything present an air of sociability. Observe a room immediately after a number have loft it, and then as you arrange the furni-ture, disturb as little as possible the rela-tive position of chairs, ottomans, and sofas. Place two or three chairs in a conversational attitude in some cherry corner, an otto-man within easy distance of a sofa, a chair mear your stand of storeoscopic views or engravings, and one where's good light will fall on the books which you may reach from the table near. Make littlestudies of effect which shall repay the more than casual observer, and do not leave it possible for one to make the criticism which applies to so many homes, even of wealth and olegance—fine chrpets, handsome furniture, a few pictures, and elegant nothings—but how dreary? The chilling atmosphere is felt at once, and we cannot divest ourselves of the idea that we must maintain a stiff and severe demeanor, to accord with the place. Make your homes then, so cheerful that if we visit you we may be joyous and unconstrained, and not feel ourselves out of harmony with our surroundings."

JAPANESE officials want everything which Western civilization can offer except the Book out of which this progress has been wrought-the Bible.

The Jaffna (Coylon) College is com-pleting its third year. It has now fifty stu-dents, of whom nineteen are members of the church, and eleven others belong to Christian families.

THE Protestant Mission Press at Beirut has recently received an order from the Governor-General of Allahabad, India, for a considerable invoice of Arabic books. To Liberia and to Peking books have been sent from the same press, which has been sent of God's supply a Christian his ature for the whole Arabic-speaking population of the world, from Africa to China.

In Persia many Mohamedans are showing a romarkable interest in Christianity. There this. Among the few Mohamedan converts lately received by the Presbyterian missionaries was a soldier, who stated that 200 men in the army thought as he did, and was belief nearly thought as he did, and were holding secret meetings in regard to the Christian religion.

A new church building has been erected by the Church Missionary Society at Jorusalem, and has been placed under the charge of a native paster. It will serve as a place of worship for the seventy or eighty Arabia Protestants at Jerusalom, for the Protestants at the neighbouring villages, for the eighty boys of the Syrian Crehanage, and for the muchy girls in the care of the Prussian dea-conesses. The erection of this church will give a greater degree of stability to the magive Protestant:communities at Jerusalem

The second second second

# British Imerican Presbyterian.

TUBLISHED EVERY FRIDAY AT TORONTO, CARADA.

pliteMS: \$3% year, in adences. Convege by roull, sheens, peryone, peyabla at the

Figure by road, oursels persons resulted to office of delivery.

Cheques and Post ourse Oriens should be drawn in favor of the Unitisitier.

Clab latter and Line of Transmiss faults for explication. All she are described to all in extending the circumstant of the Palsharana hould not deliver to the List of Transmiss at once, as now is \$15 fine to secure modes.

Address.

O. BLACKETT ROBINSON Publisher and Proprietor P.O. Drawer 2031

Fritish American Presbyterian. FRIDAY, APRIL 30, 1875.

#### OUR HOME MISSION WORK

The present Home Mission scheme came into operation in the year 1865. At first it met with no little opposition, and many of the most active friends of Church work felt very doubtful as to the result. After nine years' experience it is not too much to say that the Church generally, and in particular those ministers and elders who have taken an active part in our Home Mission operations, are satisfied that in its principles the present scheme is suited to the ciromnstances of the Church, and has a most beneficial effect in producing a deep interest, not only in one's own particular locality, but in the work of the Church in all its parts. It is difficult to say how much of the improved feeling and missionary zeal among us is directly attributable to the harmonious and hearty co-operation of the Church, in east and west, and north and south, in this grand scheme. Gradually Manitoba and British Columbia have been incorporated with the scheme, and our foreign missions have become purely heathen missions. This is as at should be. The scheme has been found possessed of an clasticity which readily adapts it to all emerging circumstances, while the chief features remain unchanged and alike in all places. At first there were no missionaries directly under the Home Mission Committee; but it has been found quite presbyterial to employ such laborers, securing on the one nand ecclesiastical oversight, and on the other such relief fi 'n the cramping usages of a fixed pastorate as enables the Church to send ordained munisters as missionaries into new localities. But, successul as the scheme must be pronounced. after some years' experience, there are some things yet capable of improvement, and before the Church can overtake all the work that lies before her, further expansion and accommodation to circumstances will be required. In particular, some way of obtaining efficient laborers for our mission fields during the winter months, and erection of mission churches; and some more thorough method of evoking the liberality of the whole Church, so that the strong

may holp the weak. Before going further, we may say that our present remarks do not refer to the scheme for supplying vacancies by probationers. That vexed subject, on which so much has appeared in our columns by way of censure, we may consider more fully at another time. Of it we now only say, that in 1865 the two schemes were initiated as distinct; and however there may have been a necessity for working them together, the result of so doing has been very much to prejudice mission work proper, and to increase the friction and irritation. If the vacancies and probationers were never to be mixed up with our mission stations and missionaries proper, a great deal of the ground of complaint would be taken away, and longer periods of service would be possible in places unprepared as yet for settlement. We shall not now enquire how this may be done, but leave the subject with the simple statement of our conviction that it is practicable, and that in a few years the present difficulties will give way before a persistent effort in the direction indicated.

We are now looking forward to the union, and the various new arrangements which it necessitates are naturally engaging the thoughtful attention of the leading men of all the negotiating Churches. The plans of no two Churches are exactly the same, and the plan which the united Church will adopt must necessarily differ from that of any now in existence. In view of this, the Home Mission Committee of the Canada Presbyterian Church, at its late meeting in Toronto, resolved to express its conviction that the principles on which its present scheme rests are applicable to the new circumstances in prospect; and that while details must be changed. a united centre of influence, which will superintend the whole Home Mission work of the Dominion, and give unity to the operations and peer niary responsibilities of the Church, should be maintain i. The members of that Committee are as well, or perhaps better, able to form a judgment on such a question as an- other same number of men selected out of the Church. They have felt the difficulties, and weighed them in their practical bearings. When, therefore, they deliberately state that they think a united Home

weight. To draw out even the sketch of notice, they were found united in one who | he loved and who loved him, will ever hold such a schema is premature; every rection was in a position to give liberal assistance of the Church will need to be consulted best towards the support of ordinaces. fore doing so. Still, with a view to pro- In character Mr. Bruce was not an orparing the way by friendly discussion and dinary man. In him elements seemingly a frank and full comparison of views, we autagonistic to one another were harmoniinvite correspondence on the subject. The onely blended or strikingly associated tofirst, how the Church can most quickly and | cold, and those who know only the incisive effectively open up and proceedto missions manner, the abrupt reply and the apparentin new localities, fluding the nocessary men by stern judgment, had no true conception and means for doing so? and secondly, of the kindness of heart that was concealed how the weaker congregations who require | beneath. In fact his nature, which was to aid in supporting a minister, can be supple- an extraordinary degree, sonsitive and monted so as to ensure a competency for all | sympathetic, often protected itself from unour ministere? On he latter point, especi- due exposure under stience and apparent ally, we expect to find difference of opinion, indifference, while, on the other hand, as some may favour a sustentation fund the impulses of a keen sympathy were still an endowment fund. We have no which were almost concealed from him elf. the adoption of some suitable plan, and was his fearless truthfulness. His very a good effect.

### BISMAROK AND POPERY.

passes the Parliament, which bears heavily are being interfered with; all foreign nuns, under his observation. Noticeably promiare ordered out of some districts, and State ing Roman Catholics. The policy appears severe and even oppressive. It savours of persecution. Nevertheless such stringency may be necessary in self-defence; and in judging of the measures we must remember that Popery in Germany is not purely a religion, but an institution hitherto pos sessed of rights. It is something analogous to what our experience would be if in the Province of Quebeo the bishops, clergy, and rebellion in Canada, and to involve us in war, with a view to give Popery the ascendancy in all the Provinces. In such a case, the repeal of the favorable terms guaranbecome necessary. Any political privilege must from its very nature depend on the loyalty and good behaviour of the recipients of that favour. It is all but impossible to judge of the merits of the case, ignorant things which determine the course of legislation at any particular time and in particular circumstances.

#### ST. ANDREW'S CHURCH, HAMIL-TON.

We are sorry to see that affairs in this congregation have became seriously complicated. A misunderstanding between the pastor and the people as to the salary congregation was ejected from their former church, has led to very bitter feelings and statements affecting the veracity of Christian gentlemen. The Presbytery has not succeeded in bringing about a reconcili. DEATH OF A CANADIAN MINISTER ation, and at its last meeting when a memorial was presented by the people, it was not received on account of alleged imhoped for.

# OBITUARY.

It is our painful duty to record the death of one whose removal will be deeply folt and widely tameted. George Bruce, Esq., one of the deacons of the Canada Presbyterian Church in Markham, died at Carrick, on the 31st of March last, at the age of seventy two. He was the second son of George Bruce, Esq., foremly of Castle of Anchry, Aberdeenshine, Scotiand, a man of benevolent heart and singular energy and independence of character. His mother was a gifted and pious woman, the family was a large one, and, with one exception, warmly sympathized with the Free Church movement, which had almost reached its culmination in the disruption before they loft Scotland

In 1842, with the exception of the eldest brother and sister, who rer ained, they all came to Canada, and settled in Markham where they have ever since continued to reside, retaining almost unimpared the more decided features of their national character.

The C. P. Church congregation with which they are connected was organized immediately after the disruption in Scotland, and, like many others, had its day of sufficient to have discouraged men of less stern fibre than those of whom it was com-posed. In passe struggles, soundness of

cable and desirable, that opinion must have by so when, as in the subject of the present friends in Canada, and the congregations

two main objects to be kept in view are, gether. To many he seemed severe and -others a supplemental fund—and others obeyed in acts of kindness and generosity doubt that the Church will be guided to Another marked feature in his character feel sure that friendly conference on the nature was antagonism to every form of subject in our Synode will not be without precence or flattery, and anything of the kind addressed to himself was sure to be crushed by a stern rebuke. or pierced by a stinging sarcasm.

In social intercourse he was a genial The Prussian statesman goes proudly and and delightful companion; his mind was uncompromisingly forward. Act after Act well cultured and richly stored. He was a diligent and appreciative reader, and a on Vaticanism. Even constitutional changes | close and keen observer, and possessed a are made to prevent interference by Popery | marvellous faculty for reproducing circumwith German affairs. Ecclesiastical orders stances and characters which had come nent were the originality and sagacity of support is withdrawn from all nonconform. | mind which he displayed in dealing with any question, whether of public or private interest, he siezed the salient points of a case with a penetration which refused to be arrested or turned aside for a moment, by pretexts or plausibilities, and followed the argument with rejentless logic and amazing rapidity to its conclusion, and as might be expected, he sometimes expressed impatience of hesitancy or error in others in a manner that provoked determined opposireligious orders were conspiring to produce tion. Although often abrupt in manuer. and hasty in temper, he was a stranger to prolonged anger even whon he had been wronged; when he was roused, he struck fearlessly and with a tronchaut blade, but teed by the treaty at the conquest might no shade remained from the conflict even for an hour.

In his business relations, which were varied and important, he was clear headed shrewd, and practical; in short, a man calculated to be successful, as he was, at the as men generally must be of the many same time he was a man of the most strict integrity and unblemished honour, having generosity rather than bare justice as his guide. In regard to his religious life, the question in every closed history, we follow the example of the man himself and use few words, but to be true, they should convey a deep meaning. Religion was, in him, like a silent river, not often manifest in direct expression, but always true and clear when it was seen, and mostly felt to be the sustaining and controlling influence in a strong and impulsive nature. His death has left which the former was to receive after the a blank that will not soon be filled, and many feel that they have lost a true and generous friend.

# IN FLORIDA.

It is with deep sorrow we record the propriety of language. Nor would the death of the Rev. P. M. McKay, of Madiclerk of the court return the offensive docu- | son, Florida. He died on the 8th, ult., ment, thus further irritating the parties. after an illness of only therty hours. Mr. The case goes before the Synod, where, McKay was born in the year 1847, and doubtless, it will be satisfactorily decided, was consequently in the 28th year of his meanwhile, things in St. Andrew's Church, age. For some time he was a student in are in far from a happy condition. Recon- the University College, and Knox Goilege, ciliations between the parties is not to be Toronto, in both of which he passed most creditable examinations, and was loved by all who knew him. It may be said that McGill College, Montreal.

went to the South. Having completed his roll of the Presbytery of Cobourg, contain-Columbia, S. C., he was called by the con- same name. Some, no doubt, remember gregations of Madison and Oakland to be. that a W. J. Mackenzie, who was Presbyand during his short ministry there his la- Eogland, and gave then as his reasons for membership of the Church in Madison | 12 it, but the sinful disregard of these prin ed follower of the Saviour whose love it was his great delight to proclaim to others. Considerations of delicacy forbid the writer saying much in regard to Mr. McKay's qualities of head and heart, which it would be right and dutiful in another to state. weakness, and passed through difficulties | Nor is it necessary: "Ins righteons shall be in everlasting remembrance."

He rests from his labours, he has gone to his reward. We would not call him the struggles, soundness of to his reward. We would not call him "Baptismal Regeneration," and many other and decisiveness of character back. But his sorrowing mother, his be- Popish views and customs.

Mission scheme for the Dominion is practi- were invaluable to the sause, and peculiar- reaved brothers and sixters, his many hira in affectionate remembrance. The tidings of his death fell upon his relatives and triends like the tolling of an alarm at midn. ht, and many are the tears that have been shed over the sudden and early removal of this young servant of Christ. But thanks be unto God, while we serrow we can rejoice, and mingle smales with our tears. Our loss is his infinite cain. are separated but for a little while. We will mees again.

The writer in laying this humble chaplet of express upon the grave of a dearly beloved and younger brother, rather than give vent to the feelings that fill his breast would allow another to speak for him. The following is from the Madison Recorder, the editor of which was an intimate acquaintance and friend of Mr. McKay's. REV. P. M. M'KAY ON EARTH IS NO MORE.

On Sabbath morning, when all except the household of which he was an inmate were anxiously awaiting the sound of the Presbyterian Church boll, the said news, like an electric spark, flashed over our vil-lage, that Mr. McKay was dangerously ill, and his friends, eager to render any assistance they could, rushed to his bedside tunder the hospitable roof of Judge Vann, in whose family, for more than two years, he was a member); there they found him, struggling as it were, in the very arms of death. It seems that on the night before, on returning to his chamber, he appeard somewhat depressed but not complaining. On Sunday morning, perhaps about nine o'clock, when called to breakfast, he gave the family to understand that he would soon obey the summons; but a very short while afterward, an unusual noise was heard in the room, and on Judge Vann's entering, he was found on the floor, attempting to rise, apparently to regain his red. Judge V. assisted him in doing so and sent im-mediately for medical aid. Soon two physicians were in attendance, who found him perfectly unconscious, and with a spasm which lasted for two or three hours. All that medical aid could do, with the assistance of many kind friends, was done, but to no avail. God, in His Providence had called, and the summons must be obeyed. Oh! how inscrutable and past finding out are the ways of our Lord.

He lingered till the next day, Monday noon, and died, evidently from some power-

ful disease of the brain.

Four years ago Mr. McKay came to this genial climate from ice-bound Canada, with a feeble constitution, and we fondly hoped he was to be spared to us as a preacher of the gospel for many years to come; but in this we have been sadly disappointed and would humbly submit to the will of our Heavenly Father without a mur-

He came by the direction of the Presbytory to take charge of Madison and Oakland Churches, in this county, as their pastor; and most faithfully did he fulfil the trust. -being instant in season and out of season,—labouring assidiously with all his might, to promote cause of our blessed Saviour. On his table, near his bed, lay his two sermons, prepared during the previous week for the Sabbath he was taken sick, dated, March 7th, to be preached in his Church, in this place, on that day. His texts were Prov. xiv. 12. "There is a way which seemeth right unto a man, but the end thereof are the ways of death; and Isa. lv. 1, "Ho, every one that thirsteth," etc.

One thing more we desire to say-No one ever lived among us that was more highly esteemed, and had more friends than the Rev. P. M. McKay, and he died as he had lived, without even an unkind friend. But he is gone, and may I express the hope, that all his friends will meet him in heaven

on the resurrection day.

# BOOK REVIEW.

DISCLOSURES OF CONCEALED AND INCREAS-ING ROMANISM in the Doctrines and Practices of the Presbyterian, Methodist, Baptist, Congregational, Dr. Cummins' Re-Eniscona tuer Protestan denominations. By a Reformer.

This is an anonymous pamphlet, containing five lectures, three of which are said, in the preface, to have been delivered in St. in his father's family there were six sons Paul's Church, Mount Forest. That the and three daughters. Five of the sons de- author is a Church of England minister, or voted themselves to the ministry of the rather priest, as he clearly prefers to be Canada Presbyterian Church. Of these only | called, is not to be doubted. Though the three now survive, the Rev. W. A. McKay title page bears no name, yet on the other of Baltimore, Ont.; Donald McKay and side of the leaf it is said to be entered "in ! George McKay, the latter two are still stu- | the office of the Minister of Agriculture" dents, one in Knox College, the other in | by "Win. James Mackenzie." In the list of the clergy of the Church of England in the Four years ago in company with another | Canadian Almanae there is a W. J. Macbrother who is now no more, Mr. M. McKay | kenzie residing in Mount Forest. In the college course in the Theological Seminary. Presbyterian Church for 1864, there is the come their pastor. This call he accepted, terian minister at Baltimore before and up to that year, went over to the Church of bours were owned and nighty blessed. leaving the Preshtatism and sacredotalism Upwards of fifty persons were added to the prevalence of ritualism and sacredotalism within eighteen months. He was a deligent student of the Bible, an earnest and | Church of his early days. Determined hossuccessful minister of the Gospel, a faithful | tility to Presbyterianism has always charfriend, a loving brother, and a most devot acterized perverts therefrom, whether they went over to Popery or Prelacy. Not aly does he charge the Presbyterian Church with Popr dectrines and practices, but he accuses the Methodists, Congregationalists, Reformed Episcopals, Baptists, and Plymouth Brothren, of the same or similar in-consistencies. He says that they build places of worship of Gothic erchitecture, and its peculiar ornamentations, consecrate churches, provide baptismal founts, use clerical titles and robes," and teach such Romish errors as "Apostolical succession,"

If the author is the quondam Preshy, orian minister of Baltimore, he must cer. tainly know that his statements are not correct. It appears that his new prebatic zeal has driven him to this misrepresentation of his fellow-Ohristians. Did we say "follow-Christians?" Well, let it stand, though the lecturer denies their Ohristian. ity, and asserts that their claims to the name is a lic.
"Common lies," says he, "among the

Protestant denominations aro that the promises of grace and salvation recorded in the Bible are made to people who have left the Church; and that we can be quite sure of the pardon of our sius, and of heaven heroafter, although we remain outside of the historic Church of Christ.'

"Now, the New Testament teaches us that the Church of Christ is a unity. Every term, title, or name by which it is mentioned in the Scriptures, shows it to be one thing, and not several unconnected and an tagonistic things, such as the sects are." The sects, be it observed, he does not consider Charches, but things. I must, however, quote more of his statements on this point. "The Church." he says, "Is the family of God, the kingdom of God, the one fold of Christ, and that body so thoroughly organized that every member has its own office, and all the members are members of one another. It is organized by having rulers and ruled—all under Christ. The apostolic ministry and apostolic fatth are essentials of the true Ohurch; if one or other be wanting, it cannot be the Church of Christ. The apostolic ministry, especially the apostles or bishops, have been dur-ing these eighteen hundred years past, the visible centres of the Church's unity. It is the duty of the private members to obey those who are set over them; and it is only these who continue in followship with the chief rulers of the Church that continue in the Church's unity. . . The members of the Church, and they only are the heirs of promise. Therefore such people as do not belong to the Church, have no right to a single promise of Scripture."

The reader will understand that by "Church" the author means the Prelatic Church, which alone has "the apostolic ministry" of "apostles or bishops." By these terms he means the same office-bearers. A little further on he tells us that "God instituted the Church for the very purpose of gathering all into one lov-ing brotheyhood, for the purpose of training them together for unity in heaven. But if we reject this heavenly institution, and take up with some rival institution, some human invention, or sect, or society, instead of Christ's Church, then we can have no assurance of salvation, or of pardon of our sins, or of heaven hereafter." Many Prelatist and even Romish authors are more merciful than this man, for they admit that some who are outside their Church, if very good men, may be saved through the "uncovenanted mercy" of God. But he is altogether silent on that matter. He makes no concession in their favour, but excludes them from any "assurance of salvation, or of pardon of their sins, or of heaven here-after." If he had the keys of heaven's

door, no sectary would have the slightest chance of ever gotting in.

He states that, "to say that the Holy Ghost teaches or inclines people to leave the Historic Church (that is, the Prelatio Church,) of Christ, seems exceedingly like the awful sin against the Holy Ghost.

These are a few specimens from these lectures, and the reader can find in them bigotry enough to season an octave volume. It is quite unnecessary to refute such assertions—it is sufficient to place them before intelligent men. The authorseems to have overlooked that, on his own principles, the Romanist is entitled to maintain that the lecturer and every other priest and member of his Church can have "no right to a singlo promise of Scripture," because they also are outside of "the Historic Church of Christ." The Romish Church has a much older history than that of the author's, which dates only from the roign of Henry VIII., when it became a schismatic com-munion, or "thing" by its separation from "the historic Church." By excluding others from any "assurance of salvation, or of the pardon of their sins, or of heaven hereafter," he oxcludes himself and all his brother schismatics. He had better hasten on to Rome, lest death may overtake him out of "the historic Church."

When he accuses the Presbyterian, Methodist, Baptist, and other Churches, of Popish practices and doctrines, by an ad captandum vulgus, he endeavors to lead people to believe that it is nn-Scriptural and un Protestant to practice or teach any customs or tenents used or held by the Romish Church. Does he hold it a Romish error to teach that there are three persons in the Godhead, and that the Son of God came in the flesh to save sinners; that He died, and rose again on the third day; that He as-cended into heaven, and that He sat on the right hand of God the Father? and many other truths the Romish Church holds and teaches, and surely it is not Popush in Protestants to hold the same. Burglars use dark lanterns for their nefarious purposes; but we are not entitled to regard as such every other person who may possess one—for night-watchmen and other honest men find dark lanterns convenient. and for that reason use them. The author makes a dexterous attempt to "draw the wool over people s eyes, and he may have possibly succeeded in blindfolding a few who, like "those that are unlearned end unstable," are already disposed to be de-

luded and perverted.

With regard to "Gothic architecture,"
clerical titles and robes, and other usages observed by the Churches referred to by the author, he knows, or at least ought to know, that to these Churches they are mere matters of taste or convenience. I cannot for a moment think that he does not well know that ritualism is a system of voligious symbolism, and that the Presbyterian, Mo-tholist, Baptist, and the other Protesman Churches named in the pamphlat, attach no spiritual significance to the style of their charches, or garments, or the mode in which divine worship is conducted by them. If not ignorant, then, of these facts, he has

deliberately misrepresented them. The author styles the Bootlich Covenanters as "bloodthirsty tyranis," and their enemies he calls "Christ's oppressed members." This is surely a new version of Sanah history.

Secret history. - C.

#### THE REVIVAL IN BRITAIN

Editor Digiti-ii American Pur- by thuish

by. er. rot itie ta-ray rd, in-

ion plo an nd ua

e-re at .y .l. es es or

:8 3t

fall-broun. eest ....

Six,-One point on which Dr. Bonar powerfully refutes his assistant in the matter of

PRIJUDGING TUE WORKS

charging the joyful part'clintors and witnesces of the blessing with "blind sanguineness," Dr. Kenn dy had added "a favourable verdict at that stage, no man not a Prophet has any right to pronounce." To which it is replied, as he "objects strongly to premature statements in favour of such peculia opinion that while we may pronounce an immediate judgment (as he has done) against it, no one carely to declare for it till after atter long probation. As this point is one of much importance, it is well Dr. Bonar-a man of esperience and careful study-should be fully heard "In pro nouncing the work authentic we don't ' lay claim to inspiration.' We simply declared that what we have seen and heard during the past twelve months, appear to us, who have watched and tested it day by day, to be as like a true work of God as any we have seen or heard of." "We ought to be careful as to such a judgment, but when evidence is presented, we cannot help forming a judgment, and this without being ' madly

APOSTOLIC EXAMPLE.

"We call to mind here the words, 'Then tidings of these things came unto the ears of the Church which was in Jorusalem; petent witnesses? Is there not one wise and they sent forth Barnabas, who, when had seen the grace of God those who have taken part in the work he came, and had seen the grace of God WAS GLAD; for he was a good man, and full of the Holy Ghost and of faith,' (Acts x1. 22). Did these early Christians judge the work prematurely? They certainly judged it quickly. What a contrast to what we find in the present pamphlet, when there is little else than the coldness of incredulty, -suspecting motives, and putting the worst construction on all that is done!" "The notable thing about the conversions

recorded in Scripture is, that the profession

of a change was accepted at once, and he

who professed was received at once as a

believer (as in the case of Simon Magus). before there was time for the exhibition of evidence. That this was done by inspired Apostles is a valid reason for our doing the same. That it was not their inspiration that guided their judgment, is evident from the fact of their being sometimes deceived. Their proceedings are undoubtedly recorded for our imitation." Again he says, " If nothing short of inspiration intitles us to affirm the truth of the work at an early stage, then nothing short of this will entitle us to pronounce upon it at any stage, seeing no amount nor length of time can prevent an uninspired man from being mistaken in his estimate. Probation, however long can never preclude the possibility of deception, and yat, though we don't lay claim to the gifts of the Rosshire men of God in other days, (discerning of spirits, etc.), yet we do claim the right, nay insist on the duty, of pronouncing a verdict according to the nature and amount of the evidence before us at the time. The truth is we cannot help doing so, especially if we be ministers, for we have to deal regularly with those who seek admission to the table of the Lord. What are we to do with these applicants? Suppose sixty come to us before a communion, professing a spiritual change, and giving all the evican be given up to that time; suppose we examine them as closely as we areable, again and again, both to their knowledge and conversion to God: and suppose after this careful examination and credible profession, we admit them as communicants,—are we laying claim to inspiration in doing so? . . . Must we wait for a certainty equal to inspiration before we adr it them, -and in admitting them, affirm that a genuino and extensive work of God has been going on amongst us? In Edinburgh and throughout all Scotland, during the past year, ministers of all denominations have been doing this." Here then are our WITNESSES, -the ministers of Scotland; we can call them by hundreds, and they will hear testimony. Is this testimony not to be believed? If not, what is to be believed, or who? There is an- Lord seven months ago, continue steadfast, other class of witnesses. no less credible and that their number has been largely inother class of witnesses, no less credible and important,—the Sabbath School teach ers of Scotland, amounting to thousands. They can toll of wonderful changes in their scholars, such as they never saw before; changes which betoken the spirits hand, and tudicate govume renovation of heart." "There is yet another class of witnesses whom I would summon,—the parents of Scotland. One of the remarkable things a ut this work, especially in Edinburgh and Glasgow, is that so many of the children's an old man in the company burs' into tears pions purouts have been gathered in. What changes in temilies have been accomplished!

prayer, private as well as public, so that prayer meetings (conducted in the old way) are greatly increased; our session tell me he had found test in the Saviour, meetings and deacons' court meetings turned into prayer meetings. Then there have been remarkable changes in families.

Family worship begun; gaity given up;

After a very solemn interview we knolt the solemn and steep the solemn interview we knolt the solemn and steep the solemn interview. brought back; profane swaring lessoned; the idle beginning to work; medical stulonts offering themselves to the work of the Lord; many a dying testimony to those meetings; communicants greatly increased, both in quantity and quality. These results have been even in many places where Mr. Mondy has never here.

where Mr. Moody has never been."
The real question, Dr. Bonar points out, now comes to be; is this

#### TRUSTWORTHY TESTIMONY?

" Are we, or arc we not, credible and comwhose testimony may be trusted, and whose opinion is worth listening to? In the great question of spiritual work, are Lowland ministers not entitled to be heard? May one Northern brother who has taken no part in the work, set them all aside, and give sentence against them, and against the work in which they have been engaged, without obtaining from one of them the information which they only could give? Surely the friends of the work are as fully entitled to be heard as its enemies? Is Dr. Kennedy a minister of Christ? So are we. Does he work the work of God? So do we. Does he preach the Cross? So do we. Does he labour for the harvest? So do we. Does he watch for souls as they that must give account? So do we. Is he of the seed of the godly? So are we. Is he careful to maintain purity of doctrine? So are we. Is he in the sight of God fully convinced of the truth of what he says? So are we no less thoroughly convinced of the certainty of that which we declare before God and man.' WM. R. April 27, 1875.

# A Most Interesting Letter-

Editor British Ambrican Presbyterian.

SIR,-The accomyanying letter, which ing and encouraging to those engaged in that work here. We are always glad to hear our missionaries tell of the conversion of the heathen. We do not think them successful unless they can point to that as the result of their work. But why we should expect more from their labours than our own, is difficult to understand. This letter tells of success among the unconverted at home, and testifies also of the labours and results of the much spoken of

"I wish I could give you some idea of the work that was carried on here (in Liverthe inquiring room was filled with anxious souls after every meeting. I was working in the inquiry room as often as I could get to the meetings, and so can errak of the reality of the work from personal experionce. There was no physical excitement, and no crying out, but there was deep emotion and intense earnestness. I wish I could describe to you what wonderful and glorious things were seen there in the conversion of suners. My own soul was greatly re-freshed, and I as well as all the ministers who took part in the work learned many lessons from Mr. Moody's simple fresh Bible teaching. I do not wonder at the blessing which follows him wherever he gees, for he is a man full of the Holy Ghost and of power. But now as to my own work. I am glad to say that the thirty young men and women who gave themselves to the and that their names. In the year was croased. The first Sabbath in the year was memorable one in our church. pression made by the evening sermon was very deep and manifest, and many remained to an after meeting. Thirty four persons, including men and women, both old and young, came to my house that week to ask what they must do to be saved. These all came forward to our January communion. I met them in my own own house to prepare them. I can never forget the scene on the first night we were gathered togeth-While I spoke from John, chapter iii., and wept like a child. This touching sight melted us all, and the room became a place This touching sight What different households do we now see I of weeping, and also of rejoicing. One of There are hundreds of fathers and mothers who could come forward as witnesses to tell very wild and careless; formerly a leader of the fruit among their children. Mast of his companions in every mischief. Many no parent rejoics over the conversion of a of the old folks shook their heads about him, child because, perhaps, the change may

treat them hopefully than with coldness and suapison. "Hundreds have been drawn out of the gay world and from youthful follics, as well as from open sins. They have walked hitherto in the fear of the Lord But what has they say when reading this pamphiet? These words come in hore with solemn force: 'Take heed that yo offend not one of these little ones that believe on me!' Let no one, I believe, w'll regret wore than its author, if this pamphlet shall prove a stumbling blook in the way of the least of these little ones." Similar to this is the testimony of others quoted by Dr. Bonar, c.g. My much esteemed brother, Mr. J. H. Wilson, suggests to me such things as the following concerning the work:—The troe is known by its fruits. Some of these fruits have to premature statements in facour of such a work, we might have expected him not to commit himself to premature conclusions against it. But he holds the romewhat premium epinion that while we may proseitence seeking to know duty, love of the cordinary means of gases, honour and appreciation of a stated ministry; eagerness to bring others under its influence; love of and after prayer, he fairly broke down. He

> have been remarkable changes in account family worship begun; gaity given up; balls and parties refused; predigal sons down. While on his knees the light broke in upon his soul, and his prayer for mercy in upon his soul, and his prayer for mercy in upon his soul, and his prayer for mercy in the integer outpouring of thanksgiving. broke into an outpouring of thanksgiving. He poured out his soul in the most touching prayer I ever heard. I never spent such a forencen, and preached all day on Sabbath on the strength of that morning of ion."

joy."
This record of an ordinary ministry is surely encouraging. The same results are within the reach of the same means if used here Doubtless many could bear similar testimony to the power of the truth under their ministry, and it were surely well to do so, that the faith of others might be do so, that the latti of strengthoused. I am yours truly, D. D. M.

### Prof. McLaren and the Organ

Editor BRITISH AMERICAN PRESERVERIAN. Sir,—Ever since I rend the report of the Rev. Professor McLaren's closing lecture I have been trying to determine how anything in the pulic worship of God becomes lawful; and I have come to the conclusion, in the light of the Professor's own exposition of the second commandment. that it is only by divine appointment, or that it is "prescribed in the Holy Scrip-ture." After all the simple exposition of this commandment given in the Shorter Cate-chism is about as good as any I have yet seen, especially that part of it in which it says that it "forbiddeth the worshipping of God by images or any way not appointed in His Word."

But here is the most difficult point of all to understand, namely, how anything lawful in the worship of God, as the Professor tells us the organ is, and of course lawful in the only way in which anything in His worship can be lawful by being "commanded" or prescribed in the Word, can be expedient or mexpedient; or how its use can at all be left to be regulated by mere human expediency. Can expediency set aside a thing prescribed in the Word of tells of the progress of the Lord's work in God or excuse any for not making use of a corner of the vineyard, may be interest. It? I have neither learning nor logic enough to determine how the same thing in God's worship can be alike regulated, as to its use, both by the Word of God which "is the only rule to direct us how we may glorify and enjoy Him," and at the same time by mere human expediency.

Again, if the use of instruments of music under this dispensation of the Gospel be prescribed or appointed as the learned Professor seems to try to prove, it appears to mo very strange that those in favour of their use stop with one, and limit themsolves to an organ, instead of having, as they had in the Tabernacle and in the Tomple, a number. Why not a full band of instruments? It is still more strange that the New Testament is so silent on the the work that was carried on here (in Liverpool) in the great wooden hall erceted for Moody. It was seated for 8,000, and there were from 10,000 to 11,000 crammed into it every night of the week for a month. And the inquiring room was filled with auxious Head and King in this particular, and that the honom of being the first to conform thereto should have been reserved for Popo Vatalian, in 660, and at a time when most, if not all, the corruptions of the Church of Rome, both as to the doctrine and worship were introduced—how all the leading Reformers on the Continent, in Scotland and in Eugland came to regard the ise of instruments of music as a piece of Judnism and Romanism; and how it has heen reserved for the learned theologians and reformers of our day, in the Presbyterian Church, to put the thing right both as to the legality and expediency. But the Professor after all places the use

of an organ among those "circumstances concerning the worship of God be ordered by the light of nature and Christi an prudence, according to the general rules of the Word, which are always to be observed." This leads mo to enquire whether other things may not, with equal propriety and reason, if not expediency, be regarded as more "circumstances concerning the worship, of God," especially as most intelligent persons who use them say they do not worship the things themselves such as the crucifix, images, pictures of the samts, lighted caudles, the sign of the cross, facing the East and many more like things deemed by very many so helpful in divine worship. I am led also to ask does the learned Professor adhere to the historical meaning of the Confession of Faith when he tries to cover the use of an organ by this clause which he quotes from the first chapter? Certainly there is nothing more evident from history than that its learned compilers nover intended that an organ should be one of the "circumstances organ should be one of the wholemstands concerning the worship of God." Instead of this they enacted in the 21st chapter, that praise is to be by "singing of Psalms," and they procured, "and that by authority" the removal of "the great organs at St. Peters and St. Pauls in Westminster. To such of the trute among their children with jey and the conversion of a child because, perhaps, the change may not be permanent? He may rejoice with treribling, but surely he ought to rejoice."

And much better regard them with jey and the companies to be by "singing of Psalms," that praise is to be by "singing of Psalms," and they precured, "and that praise is to be by "singing of Psalms," and they precured, "and that by authority" the removal of "the great organs at He is now an earnest worker for Christ. In 'an extent was this taking down and removal

of organs from the churches initiated by them, carried, "that at the restoration there could scarcely be found either organ-ists or organ builders. And Dr. Burney. in his great work on the history of music says, "When the liturgy had been declared, by an ordinance in the House of Lord. January 4, 1644, a superstitions ritual, and the Directory published by the Assembly of Divines at Westminster, to whom Parhament referred an anatters concorning religion; a new form of deeme worship was established in which no music was allowed but plain singing." The correspondence, also, which took place between the com-Assembly in Scotland at the time, proves the same thing. Is it fair, therefore, to place the use of an organ among the "cirounstances concerning the worship of God

to be ordered by the light of nature
and Christian prudence, when this venerable Assembly whose words are thus quoted,

instead of regarding it as any circumstance concerning worship, caused its use to be said aside, and enacted that praise should be by singing of Psalms. Mort assuredly not. The time and place of meeting, the number of diets of worship, standing or sitting while singing, and such like things may be circumstances concerning worship; but certainly not the use of an organ in praise any more than the use of images and pictures of the saints in prayer as aids to devotion.

When one Professor lays down the principal, namely, that what is not forbidden in the Word may be introduced—a principal over intherto repudiated by the Presbyterian Church, and which is now corrupting several branches of the Church of Christ—and another now advocates the use of Instrumental Music, is it not time for those who are conscientiously opposed to these things to consider how far they can help to sustain as it propagate such views and practices. Вети.

" Unravelled Tho Hitch\_

Editor British A) ... PRESENTERIAN

Sir,—The R. Control ofessor McLaren and
"Liberal Consov. Pho" seem to have a
"dead lock" is rearried to the use of instrumental music, regardership of God. The
Professor seed in the work it was introduced
into the worship of God without divine sanction, continued there throughout the whole of the old dispensation in the same used now. He quotes Miriam and her band celebrating the praise of God on the shores of the Red Sea, before the Mosaic economy was introduced, as authority in his favour. "Liberal Conservative," on the other hand, contends that "we have no reason to suppose that Miriam and her band employed it without divine warrant," etc. Can this hitch" not be unravelled, and the controversy allowed to go on its way? We think it can. See 2 Chron. xxix. 25: "And he Hozekiah) set the Levites in the house of the Lord with cymbals, psalteries, and with harps, according to the commandment of David and of God, the king's seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets."
Two things are plain from this:—

1st. That instrumental music had the divine sanction. "The commandment of the Lord by his prophets," covers all the other commandments. Here then is di-

vine warrant.

2nd. This divine warrant is in coun ction with the ceremonial economy and observance, for Hezekiah, in a sad state of declension, was by divino instruction, reviving the public worship of God, and the use of the sacrifices, and the musical instruments rests on the same authority.

## Motes of the Aveck.

A FUND of \$75,000 has been raised by the Free Presbytery of Glasgow for evangelistic efforts among the miners.

MR. ROBERT JAFFREY, of Toronto, has been appointed Government Director of the Northern Railway. A good selection.

RUSSELL HALL, Montreal, has recently been purchased at a cost of \$20,000 as a centre for Father Chiniquy's evangelistic

In 1850 the Presbyterian Church of England contained about 78 congregations; in 1860 it had risen to 95; in 1870 it reached 117, and in 1874, by an accelerated progress, it had increased to 147 congregations.

Dr. KILLEN is well forward with a work which will probably be his magnum opus. It is an ecclesiastical history of Ireland from the earliest period down to the time of disestablishment. He has been engaged on this book for a considerable time. There is no work of the kind in the language.

MR. D. WYLIE, familiarly known in press circles as "Father Wylio." has retired from the the editorship and proprietorship of the Brockville Recorder. The good wishes of his numerous friends of the Fourth Estate follow him in his retirement. Mr. T. H. Leavitt assumes the entire control of the paper.

THE London Athenaum says:-"It may interest our readers to hear that the Messrs. Harper, of New York, who have published the American edition of 'Dr. Livingstone's Last Journals, have forwarded already £1000 for the family. The book is publish ed there, as it is here, for the benefit of the children of Dr. Livingstone. The work is being translated into French and German." THE REV. CHARLES CHINIQUY has been

secured to deliver two loctures in this city on the 5th and 6th of May. The subjects will be "Is the Roman Catholic the True Religion, or is it old Heathenism under a Christian mask?" and "The Protestant Boys and Girls in Josuit Colleges and Dunneries." The Boman Catholic Bisnop of Toronto has warned the faithful not to attend the lectures.

Ministers and Churches.

We learn that the congregations of Ratha and Innorkip, under the pastoral charge of the Rev. J. M. Aull, are making considerable progress. Recently, the Rathe section remodelled their church at a cost of about \$1,500, which sum has all been paid. During the past year their contributions have excoeded \$2,200. The Innerkip section have also been expending money on the crection of shads. Notwithstanding the heavy cutlay in connection with improvements at home, and liberal contributions toward the general schemes of the church, we are glad to know that Mr. Anli's charge. when visited last week by the Rev. R. H. Warden, subscribed upwards of six hundeed dellars towards the building fund of the new Knox College. This speaks well for the liberality of the people, and must be cheering to their esteemed pastor. This is very commendable, and to all congregations we would say, "go and do likewise."

WE learn, says the Review, that it is the intention of the C. P. congregation, of Kincardine, to creet a new church, of commodious proportions and rather costly material, at an early date. The lot at present partially occupied as a burying ground adjoining the present church, will be used as the site of the new charch, which will be completed during the ensuing summer, the numerical strength of the congregation having, under the ministration of the Rev. J. Fraser, reached a point at which it becomes absolutely necessary to provide increased accommodation.

THE ladies of the congregation of Daff's Church, McKillop, took possession of the manse in a very unostentations manner on the afternoon of the 80th ultimo., and presente? their pastor, the Rev. Thomas Thomson, with a very valuable set of silver-mounted harness and whalebone whip. An address was read by Wm. J. Shannon, Esq., Reeve of McKillop, on behalf of the ladies, expressive of the attachment of the congregation towards their pastor, their high appreciation of his labors amongst them, and their sympathy with him in his present affliction. To which Mr. Thomson made a very suitable and feeling

On Wednesday evening, the 21st inst., the young people in connection with the Canada Presbyterian Church, Thamesford, visited the mance, and presented their pastor with an address and pocket-book containing nearly \$100. Mr. Cameron made a brief reply, and thanked the young people for their kind address, and for the tangible token of esteem and regard which accompanied it.

THE Rev. Robert J. Laidlaw, of the First Presbyterian Church, Columbus, Ohio, formerly of Esquessing, has accepted a call from Detroit, where he will receive \$8,500 per annum.

THE Rev. W. F. Clarke, formerly a congregational minister, and now on the editorial staff of the Liberal, has been admitted by the Hamilton Presbytery as a clergyman of the Presbyterian Church.

Rev. Geo. A. Yoemans and lady, of Winterbourne, have been presented by the congregation with a flattering address, accompanied by a complete dinner set and a silver cake basket.

THE Rev. E. D. McLaren, on his leaving Merrickville, was presented with a very flattering address.

# Presbytery of Kingston.

Mr Andrew Dowsley, B.A., was ordained by this Presbytery on the 15th of February last, and by his settlament as ordained missionary in Lansdowne, the only existing vacancy in the bounds was filled up. But this state of things did not long continue, for at the next meeting held in Kingston on the 18th and 14th days of April, two vacancies were exceeded by the product of the produc cancies were created by the resignations of Messrs. James McIntosh and John Gallagher. Mr. McIntosh has long borne the cher. Mr. McIntosh has long borne the burden and heat of the day, and at a very a dranced age retires from the active duties of the ministry, enjoying largely the esteem and respect of his co-Presbyters. It is to be hoped that suitable provision will be made for him by the committee on the Aged and Infirm Minister's Fund. Special religious services were conducted on the evening of the 18th by Messrs. Coulthard, Wishart, and Gallagher. The attendance on the part of the people was indicative of an increasing interest. More prominence is given of late in the Presbytery's proceedings to the work of the church, and to the way in which it can be most efficiently over-taken. Much practical benefit may be expected from this. It will serve as a means of stirring up the labourers in the Lord's vineyard to a more earnest and faithful dis-charge of duty. Principal Caven, of Knox College, Toronto, was nominated modera-tor of the next General Assembly, and the Rev. John Crombie, M.A., of Smith's Falls, moderafor of the Montreal Synod. Mesers. Wishart and Wilson were appointed to advocate a change in the draft report on the re construction of Synods, etc., to the effect that the word Kingston be substituted for that of Oliaws in the name proposed to be given to one of the Synods. Meesrs. Gray, Vilson, Burton, and Wishart, were constituted a committee to confer with a similar committee of the sister church, should one he appointed, so as to some to an understanding in relation to the limits of the Kingstor Prochety in the United Church.

THOMAS S. CHAMBURS, Proc Clerk.

# Poetry.

# The Lord's Frayer.

Ocx-Lead and King, outbroned on high, Ora-Lord and King, entropped on high, Parable-of Pul\* newtonions Denty, Who work the Mires I Aro, the Law, the First, Ar, -posterior, halp, are clind, and just. Or-realise of glory, somes where angels sing, Highly with the dwelling-place of God, on King, Ray Down D. Thy mane which all manes transcend the Discount convenient interty Edond. And Lour Description are whereast united strates?

Here plant accrete, our recent attingsty Front,
Tire plant whites beyond continuing space,
Ramiela the book of Justice and of Grace. Nami-in the book of Justee and of Grace.
For the good towers beyond the starry skies,
Errodon - Setanic faits, but Thine shall rise,
Com-it Thine empire, O Thou hely One,
Thy great and eventuality will be done
Yeth-Ood make known Hts will, His power dis-

tides,

Ba--it the work of neetals to obes.

Done -is the steat, the wondrous work of love!

ON-Caltary's closs he filed, but reigns above, EARTH-beers the record in Thy holy weed, A:-Henren adores Thy love, let each, Oh Lord! Ix-shines transcendent in the eternal skies. Lespraised in heaven, for man the Saviour dies. Lesponse immortal, angels hand his name BLAYES-shouts for joy, and the saints His love proclaim.

GIVE-us O Lord, our food, nor cease to give Us—that food on which our souls may live! This—be our need-day, and days to come, Day-without end in our eternal home; Our-souls supply from day to day; DAILY-assist and aid us while we pray.

Braad-though we ask, yet, Lord, Thy blessings

lend,
And-make us grateful when Thy gifts descend! FORGIVE-our sins, when in destruction place Us-the vile robels of a robel race, Our-souls to save, e'en Adam's guilty race. Deuts-Thou hast pard to take us to Thy place As—we're forgiv'n may others we forgive. Wz—trust in Thee, so that our souls may live. FCRGIVE-O Lord, Thou knowest how much we

OUR—wayward hearts in the right paths to lead. DEDTORS—to Thee in gratitude and love, AND—in that flomage paid by saints above. LUAD-us from sin, and in Thy mercy raise Us-from the tempter and his hellish ways Mor-in our own, yet in His name who ble INTO-Thine our we pour our every need. TEMPTATION's-fatal charm help us to shun. Ber-may we conquer through Thy conquering Sont

DELIVEN—us from all which can armoy
UB—in this world, and may our souls destroy
FROM—all calamities which men betide! KVIL—and death, O turn our feet aside!
For—we are mortals, worms, and cleave to clay THINE—'tis to rule, and mortals to obey. 14—not Thy mercy, Lord, for over free? THE-whole Creation knows no God but Theo. Krnopon-and empire, in Thy presence fall, THE-King, eternal, reigns the King of all Power - is with Thee; to Thee be glery given Ann-be Thy name adored by earth and heaven THE—praise of saints and angels is Thine own!
GLORY—to Thee, Thou Everlasting One! Fonever - be Thy trium name adored!

Amen!—Hosanna! blessed be the Lord!

The Rev. Dr. Buchanan.

The melancholy tidings were received on Wednesday, (81st Mar.), that the Rev. Dr. Buchanan, who had been for some time in Rome, ministering to the Presbyterian congregation established by the Free Church there, had died suddenly on the preceding evening. No particulars have been received; but the announcement created a feeling of surprise and regret, the strength and prevalence of which it would not be easy to describe.

Dr. Buchanan was born about the beginning of the century, in the suburb of Stirling, known as St. Ninians. His father was a manufacturer there. At the parish school the lad displayed uncommon talent, such as suggested the propriety of devoting him to a learned profession. He chose the the ministry; and from the day he entered on his University career all his studies were directed to that end. He took both his Arts and his Theological courses at Glasgow. In those days the leading pro-fessors were Jardine and Milne, and the prolections of the latter in the Moral Philosophy class were, we have understood, very efficacious in giving a keen edge to his logical and controvorsial powers.

There is no record of his having achiev-

op marked distinction as a student. But his reputation must have stood high, and have spread far, seeing that even in his undergraduate days he won the notice and liking of Dr. Andrew Thomson—for whom he ever afterwards cherished a re-gard which modern men, reading what Thomson has left, or even the records of what he did, can scarcely understand. But Buchanan had, at the most susceptible time of life, fallen under the spell of the vis anima et vitæ which in Thomson was so large and full, and the admiration thus engondered had been heightened and fixed by sundry very considerate acts of private friendship. We know for instance, that he was guided by Thomson in the acceptance of the first pastoral charge which was offored to him-that of Gargunnock, in the close vicinity of his native place, and it was a favorite story, which he told with immense gusto, how, having been invited to Thomson's to breakfast the day before that appointment for his ordination, he went—was left alone for a long while with another student who turned out to be Alexander Duff-and had that afternoon to ride through wreaths of snow, which rendered all passage impossible to wheeled conveyances, in order to keep time with the Presbytery. About this period, too, it was that Thomson communicated to him confidentially his impression of Dr. Cun ningham—that as a debater he would be the most powerful man who had ever taken

part in the public business of the church.

From Gargunnock Dr. Buchanan was soon removed to Salton. It is in many respects a "very desirable parish." It has a good stipend. It has a pleasant manse. It has, as south country glebes are estimated, a very good glebe. But, above all, it has a very sould give the second stream. it has a very good library-left as a perpetual endowment by Bishop Burnet. In this, it cannot be doubted, young Mr. Bu chanan luxuriated, taking up its hist rical side with a zest which may have subsequently been rivalled by his successor, the late Principal Fairbairn, on the side of theology, but which certainly could not have been surpassed oven by him-all-de-vouring roader as he was. We do not know much about this period of Buchanan s life, though we have heard him revert to it

as one of his happiest. He had, as yet, much no great public appearance, but he had impressed many leading men with a strong sense of his capacity and wisdom. The recognition did not come from one that the Church and refer when the late. Dr. Daniel Dewar was translated to his Aberdeen professorship from the charge of the Tron Church in Glasgow, the Town Council, who then, as always, exercised their patrenage rights with a judicious regard te popular inclination, but also with great amonability to private counsel, had before them testimonials on his behalf from Dr. Chalmers and from Principal Baird—both of them equally cordial. He was translated to Glasgow in the cautious.

In 1860 Dr. Buchanan received the highest honours of the Church by being elected Moderator of the Ascembly. He succeeded Dr. Cunningham in that office, and was followed by Dr. Condiish. The speech of the latter on taking the chair cortained a reference to his two produces.

Twenty years ago Dr. Buchanan meeting the cautious. Baird—both of them equelly cordial. He was translated to Glasgow in the spring of 1834; and for all the forty years that have since ensued, he was been universally residently and the forty of the spring of the sp

cognized as one of her first citizens.
When he went to Glasgow, the metropolis of the West was a very different city from what it is now. It was scarcely half the size. The suburbs, which have now been overtaken and annexed, being excludbeen overtaken and annexed, being excluded—as they must be excluded in any fair calculation—it did not contain half the population. The example of Chalmers was still a vivid memory. It had given to all young cloraymen in Buchanan's position a stimulating impulse. He shared it to the full, and profited by it more than to the full, and profited by it more than most. He found congenial companious in such men as Dr. Henderson, of St. Enoch's; Dr. Forbes, of St. Paul's; and Dr. Lorimer, of St. David's; and if he soon outstripped them all in the degree of influence stripped them all in the degree of influence he attained, encreaching, naturally and inevitably, on the province of such men as Dr. Burns, Dr. Patrick MacFarlane, and Dr. Smyth, noither the older nor the younger men felt aught of jealousy or regret. His duties as a parich minister wave gret. His duties as a parish minister were discharged with romarkable zeal, assiduity, and method, while his standing as a citizen. and his influence in the counsels of the Church, rose higher day by day.

The clearness of his k-agment, and the earnestness of his character, were very soon illustrated on a wider a solitore conspicuous platform. In that "Idm't ars Conflict," of which he subseque en became the historian, he bore from tilly, by first an influential and leading he very first an influence sometimes with his chip that there was none of all the life Chip generations in whose ripe wisdom younger had such full confidence. Most intinutely conversant confidence. Most intimately conversant with our ecclesiastical history, he had at the same time the nicest discernment into principles, and while no one could go farther, or with half so much complaisance in the way of reasonable accommodation, no one was more certain to "put down his foot" wherever an encroachment upon what is vital was threatoned.

When the Disruption came, of course, he was the minister in Glasgow upon w lose proceedings attention was specially faston-ed. At the time the interest was deepened by a report—whether adroitly malicious, or stupidly foolish, nobody knows, tor nobody tock great pains to enquire—that he was to stay in. No doubt, at that testing time, some men who had been almost as deply committed turned back, while others, who had since been foremost in reprobation of such halting conduct, "swithered" considerably; but no person of sense ever had the slightest doubt of what Dr. Buchanan ment to do. And he did it. He led cut his congregation, carrying with him, we believe, all his elders, and leaving the old Tron Church a very bare place indeed. That it has since been filled to overflow, is to the credit of the men who have ministered in it—notably to our towns-man, Dr. MacGregor of St. Cuthbert's, and to Mr. Niven, now of Limithgow.

His management of the proposal for Presbytorian union is a consideration that is now likely to be recalled. It is in con-nection with that subject that his name has been most prominent for many years. Of course in view of the result, many people will be ready with their condemnation. We do not wish to rake up the ashes of controversy; but we account a certain that no one who has any just conception of the bearings of the case will blame him for the quence; but among a select few there will that apt knowledge, that fine discriminasy, which gave him more the place of arbiter and referee than that of a merely

consultative member. within its spell. No doubt there was about the man a certain air of frigidity which rehe could repress impertinence—ne one bet-ter—he was incapable of slighting, not to say wounding, any one who approached him on a legitimate errand. The number of men who he has helped on their way in the world, not merely by a good-natured or an off-hand recommendation, but by painstaking v glance, including the intro duction of a "good word" at a seasonable time, is, we believe, incalculable. Many of those who admired him as a politician— a man of devices and expedient—know lit tle either of the warm hearted disinterest-edness that characterized the man, or of the true simplicity that belonged to the leader. The estimate of him that has very generally been sent abroad is that he was cold and crafty We enture to think that no more egregious mustake could be indulg ed. His coldness was morely on the outside, and arose from a diffidence which was innate and unconquerable. His craft came from the quick and clear perception of a man endowed with a comprehensive and sagacions mind—who saw sooner, wider, and further than most of his fellows. It was a great thing to hear Dr. Candlish distensively legible to serious course upon his subject. Nothing could large than is hitherto the case have been more beautiful than the long. The following reference is recommended. friendship which subsisted between the

sors which has become proverbial.

Twenty years ago Dr. Buchauan was shifted from the pastoral charge of the Tron congregation (now ministered to by Dr. Walter Smith) to the new church built in connection with the Glasgow Free Church College. The congregation has been much distinguished by its liberality. Some half-dezen years ago a colleague was appointed—Mr. Reith—upon whom the full charge will now of course devolve. full charge will now of course devolve.

In Glazgow there is hardly any public man whose death could be so deeply felt or widely lamented; and the same thing is true, in an enhanced degree, of the Free Church at large. No better testimony to the estimation in which he was held could possibly be desired or conceived than the unanimity with which the Presbyteries of the Church—north and south—have recomthe Church—north and south—have recommended him for the vacant Principalship of the Glazgow Free College.—Edinburgh Weekly Review.

### Mr Carlyle's Essay on John Knox

The first article in Fraser's Magazine for April, on "The Portraits of John Knox," is by Mr. Thomas Carlyle. It treats of the various portraits of Knox, but is also an essay on Knox himself. Theodore Beza, the friend of Calvin, published in 1580 a book or illustrious men, including what purported to be a portrait and memoir of "Johannes Cnoxus." Mr. Carlyle's article is based on this book. Of the portrait and memoir he says:

"Here is a gentleman seemingly of a quite upoptic, not to say stolid and thoughtless frame of mud; much at his ease in Zion, and content to take things as they come, if only they will let him sleep in a whole skin, and digest his victuals. Knox, you can well perceive, in all his writings and in all his ways of life, was emphatically of Scot-tish build; eminently a national specimen most Scottish of Scots, and to this day typical of all the qualities which belong nationally to the very choicest Scotsmen we have known or had clear record of; utmost sharpness of discornment and discrimination, courage enough, and, what is still better, no particular consciousness of courage, but a readiness in all simplicity to do and dare whatsoever is commanded by the inward voice of native manhood; on the whole a beautiful and simple but complete incompatibility with whatever is false in word or conduct; inexorable con-tempt and detestation of what in modern speech is called humbug. Nothing hypo-critical, foolish, or untrue can find harbor in this man; a pure and genial humor are not wanting under his severe austerity; an occasional growl of sarcastic indignation against malfeasance, falsity, and stu-pidity; indeed, secretly an extensive fund of that disposition, kept mainly silent, though inwardly in daily exercise; a most clear-cut, hardy, distinct, and effective man; fearing God and without any other foar. Of all this you in vain search for the smallest trace in this poor Icon of Bezar's. No feature of a Scottish man traceable there, nor indeed, you would say, of any man at all; an entirely insipid, expressionless, individuality, more like the wooden figure-head of a ship than of a living and working man; highly unacceptable to every physiognomic reader and knower of Johannes Cuoxus Giffordiensis Scouts. Under these circumstances it is not a surprise, and is almost a consolation, to find that Beza has as little knowledge of Knox's biography as of his natural face. Nothing here, or hardly anything but a blotch of ignorant confusion."

In regard to Knox himself, Mr. Carlyle

"The grand Italian Dante is not more in bearings of the case will blame him for the failure, or will cherish any other feeling carnest about this inscrutable Immonsity than that of a regretful admiration for the than Knox is. There is in Knox throughpatience, the wisdom, and the skill, the out the spirit of an old Hobrew Prophet high principle, and the unfailing courtesy such as may have been in Moses in the which marked his connection with this desert at sight of the Burning Bush; business from first to last. Some of his spirit almost altogether u...nue among speeches in presenting his annual report modern men, and along with all this in were very notable as specimens of clossingular neighborhood to it, a sympathy, a valid tenderness of an inward gaity of soul, ever remain a more vivid remembrance of alive to the ridicule that dwells in whatever is ridiculous, in fact a fine vein of tion, and that dignified yet gracious courte- humour, which is wanting in Dante. It may surprise many a reader if we designate John Knox as a "Man of Genus;" and truly it was not with what we call "Liter-This charm of manuer was characteristic. ature, 'and its harmonies and symmetries, It was a great attraction to those who came addressed to man's imagination, that Knox was ever for an liour concerned, but with practical truths alone, addressed to man's pelled strangers and timed folk, but though, immost Bellef, with immutable facts, accepted by him, if he is of loyal heart, as the daily voices of the Eternar—even such in all degrees of them. It is therefore a still higher title than "Man of Genius" that will belong to Knox; that of a heaveninspired seer and heroic leader of men. suspired seer and heroic leader of men. The missionary physician has been made but by whatever name we call it, Knox's | lecturer on anatomy and physiology in the piritual endowment is of the most distinguished classe intrinsically capable of whatever is noblest in literature and in far lingher things. His books, especially his History of Reformation, if we'll read, which unfortunately is not possible for every one, and has grave pronumary diffiaulties for even a Scottish reader, still but has its largest medical work at Shang-more for an English one, testify in parts of hai, where the now hospital promises to be them to the finest qualities that belong to a human rateflect, still more ev dently to those of the moral, emotional, or sympa-thetic sort, or that concern the religious side of man's soul. It is really a loss to English and even to universal literature that Knox's hasty and strangely interesting, impressive, and peculiar book called the "History of the Reformation in Scot-

tensively legible to serious mankind at The following reference is made to the relations between Kuox and Mary of Scottwo, without break or dimiuntion. The one land:

land," has not been rendered far more ex-

"The interviews of Knox with the Queen are what one would most like to preduce to readers; but unfortunately they are of a tone which, explain as we might, not one tone which, explain as we taight, not one reader in a thousand could be made to sympathize with or do justice to in ba-half of Knox. The treatment which that young, beautiful, and high chief personage in Scotland receives from the rigorous Knox rould to most readers may seem Knox would to meet modern men, ceem irroverent, cruel, almost barbarous. Here more then elsewhere Knox proves himself -here more than anywhere bound to do it -the Hebrew Prophet in complete per-—the Hebrew Prophet in complete per-fection; rouses to soften any expression or to call anything by its milder name, or in short for one moment to forgot that the Eternal God and Ris Word are great, and that all clee is little, or is nothing; nay if it satisfed against the Most High and His Word, is the one frightful thing that this world exhibits. He is never in the least ill-tempered with her Majesty; but she cannot move him from that fixed center of all his thoughts and actions: Do the will all his thoughts and actions; Do the will of God, and tremble at nothing; do against the will of God, and know that, in the Immensity and the Eternity around you, there is nothing but matter of terror. Nothing can move Knox here or elsewhere from that standing-ground; no consideration of Queen's sceptors and armies and authorities of men is of any officacy or dignity what-over in comparison; and becomes not beautiful but horrible, when it sets itself against the Most High."

### Presbytery of Cobourg

This Presbytery met at Port Hope on the 30th of March. Mesers. Bennett and Clark were appointed a committee to visit Haliburton, and to examine into the state of the field there, and to report at next meeting of Presbytery. Mr. Bennett read the report of the committee appointed to prepare a series of questions to be used at the Presbyterial visitation of congregations. After some discussion, it was agreed to remit the matter to the former committee which was re-appointed. It was resolved to defer the appointment of an ordained missionary in the meantime. A call from Norwood in the meantime. A call from Norwood and Hastings, in favour of Mr. McWilliam, of Bowmanton, was set aside, in accordance with Mr. McWilliam's earnest request. Mr. Bennett, minister, and Mr. W. G. Johnston, elder, were appointed members of the Synod's Committee of Bills and Overtures. Mr. Douglas, minister, and Mr. Sutherland, elder, were appointed members of the corolder, were appointed members of the corresponding committee of the General Assembly. Petitions from Harvey, Blairton, and Kinmount, for the cervices of mission aries during the summer months, were sub-mitted. It was agreed to grant the prayer of these petitions; and in accordance therewith, the clerk was instructed to endeavour to secure the services of missionaries for those places, as well as for the other mis-sionary fields which the Presbytery has been cultivating. Reports on the state of religion from a number of congregations were given in. The consideration of these was remitted to a committee consisting of Messrs. Douglas, McKay, and Donald, ministers, and Mr. Walter Riddell, elder. Mr. Paterson tendered the resignation of his pastered charge at Reheavene and Dune. pastoral charge at Bobcaygeon and Dunsford. It was agreed to cite these congregations to appear for their interests at the next meeting of Presbytery, which was appointed to be held at Milbrook, on the first Tuesday of July, at 11 a.m. W. Donald, Pres. Clerk.

# Presbytery of Hamilton.

This Presbytery met in McNab Street Church, Hamilton, on Tuesday, the 18th. Mr. Flotcher was Moderator. There were nuncteen ministers and five elders present. Mr. Thomson, of Ayr, was invited to sit as a corresponding member. Rev. James Little, of Nassagaweya, having accepted the call given him by St. John Congrega-tion, Hamilton, the Presbytery appointed his induction to take place on the evening of Thursday, the 29th inst, at 7.80 o'clock. Mr. McLeod was appointed to preside, and put the questions of the formula; Mr. Fisher to preach; Mr. McColl to address the minister, and Mr. Fletcher the people. The Presbytery unanimously nominated the Rev. Principal Caven, a Moderator of next General Assembly. They also appointed Mr. Rennelson, minister, and Mr. Lawrie elder, to represent them on the Synod Committee of Bills and Overtures; and Mr. McColl, minister, and Mr. Augus Roid elder, to represent them in the General Assembly's Committee on Bills and Overtures. The Presbytery instructed their Home Mission Committee, through the convener, to apply to the Assembly's Home Mission Committee for the quarter's supplement to Mr. Hancock, beginning with the month of January. Mr. McBain gave notice that at the adjourned meeting he would move the Presbytery to overture the General Assembly on the subject of psalmody.-John Porteous, Pres. Clerk.

Medical missions are an important part of the work of the London Missionary Society. The hospital at Peking has a large constituency, among whom there is an increasing number of educated Chinese, who in several instances have erected commemorative tablets in gratitude for their cure. government colle, e. A considerable work is being done among Mongoi patients in their winter visits to Peking, and the cure of the sister of an important cluef has given the hospital a wide notoriety among wandering tribes. At Tientsin and Hang Chat the Society also supports hospitals. a model institution in China. At Neycor, in South Travancore, India, the hospital is about to be onlarged. It stands high in the favor of all classes of natives, although its ministrations are closely connected with Gospel instruction, which in some instances has been blessed to the saving of souls. In Madagascar the Society has planted a medi cal mission among the Betsileos. At Samon, the hospital ercoted in 1869, finds able assistance in young Samoan students. Several of the native teachers who have gone to New Guinca received a simple medical training in this institution before they were sent out.

# Scientific and Albeful.

HAUD GINGERBRIAD.

Two pounds of four, one pound of but. ter, one and one-fourth pounds of sugar, five eggs, giager. Holl thin,

CLOVE CARE.

One cup molasses, one cup sugar, one cup butter, one cup buttermilk, three eggs, three cups flour, one tablespoon cloves, one cinnamon, one teaspoon saleratus in milk, raisins.

могазува соокиз.

Two cups of molasses, one of sour cream. one tablespoonful of ginger, one teaspoonful of sode, one saltspoonful of salt, flour sufficient to make it thick enough to roll

#### SPOTTED DICK.

Three-fourths of a pound of flour, balf a two ounces sugar, half a pound ourrants, two ounces sugar, half a teaspoonful cinnamon, two eggs, two gills aweet milk. Boil in a cloth an hour and a half. Eat with

VALUE OF STRAW BEDS.

The good old-fashioned straw bed, which can overy three months be changed for fresh straw, and the tick be washed, is the sweetest and healthiest of beds. If in the wintry season the percusness of the straw bed makes it a little uncomfortable, spread over it a comforter or two woollen blankets, which should be washed at least once every two weeks. With this arrangement, if you wash all the bed coverings as often as once in two weeks, you will have a delightful, healthy bed.

#### APPLES IN IMITATION OF GINGER.

To three pounds of very hard apples take two pounds of loaf sugar and a quarter of a pound of best white ginger. Put these in layers (having first sliced the apples in eight pieces and cored them) alternately in a wide mouthed jar. Next day infuse an onnce of white ginger, well bruised, in about a pint of boiling water; let it stand till the next day. Then put in the apples that have been two days in the ginger. Simmer slowly until the apples look clear. Take great care not to break the pieces.

#### SIMPLE CURE FOR BOILS.

Dr. Simon, a physician of Lorraine, gives a new cure for boils, unmely, by treating them with camphorated alcohol. As ing them with camphorated alcohol. As soon as the culmination point of a boil makes its appearance he puts a little of the liquid in a saucer, and, dipping the ends of his little fingers in it, rubs the inflamed surface, especially the central part, repeating the operation eight or ten times for about half a minute. He then allows the surface to dry, placing over it a slight coating of complexeted clive oil. He says that ing of camphorated clive oil. He says that four such applications will, in almost all cases, cause boils to dry up and disappear; the operation to be performed morning, noon, and evening. The announcement of so simple a cure for such a pairful malady will bear repetition.

### ALUM IN BREAD.

A deputation of bakers, says a recent number of The London Medical Times, have waited on the Shoreditch Vestry, inhave waited on the Shoreditch Vestry, informing the Board that to their personal knowledge they know instances where alum has been mixed with the flour in baking, but which, on analyzation, has being certified as being pure, while in other cases the bread which had been made purposely to test the analysis was found to contain a quantity of alum that would be injurious to human health. These (as it would appear human health. These (as it would appear) contradictory statements or certificates were not obtained from the local analyst, but from Dr. Letheby and Professor Gard-ner of the Royal Polytechnic Institution. The representation of the facts has induced a reference of the question to a special committee of investigation.

A correspondent of the London Fanciers' Gazette writes that "a drop of linseed oil put on the ends of perches in the cage of canaries, where the red mites cometimes breed by thousands, will instantly kill them, and, if applied occasionally, will keep others away. They can be easily kept out of the nests by dredging the box or basket with quicklime inside, and then making a nice nest with clean moss. Another correspondent, "Fringilla," writing on the same subject, says: "I paint my cages with carbolic acid, pure or mixed with water; to dip the edge in a solution is simpler. Don't let the birds enter till the cage is dry. Six months have clapsed since I doctored my cages, and I have not seen a mite since. My birds are allowed to bathe frequently."

## TRANSMISSION OF SCARLATINA.

Mr. William J. Land, of Exmouth, sends the following letter to the London Lancet:

-"As a small contribution to the correspondence now going on in your columns on the subject of scarlatina, I send you this as showing how it may be transmitted from one part of the kingdom to another. In the spring of last year I received a newspaper from Inverness containing the announcement of the death of a friend's child-About a week afterwards the first symptoms of scarlatina showed themselves, and I suffered a mild (second) attack of the disease. There being no other case either in iny own practice or in that of all the neighborng practitioners at the time, I was rather puzzled to account for it. Within the last few days I have heard that my friend's child's death was caused by a most malignant ettack of scarlet fever—the attendant ordering burial the next day-and infecting nearly all the rest of the house-

THE man who goes about to humble himself, and to amend, after a fall into sing Before he looks to Christ, only gots hardaway sin by sin. Nothing must stand be-tween the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to him, the heart will be melted into sweet contrition.

Informal People.

Preserve us from uncoremonious people—those men and women who "never stand on coremony"—who are always perfectly at home in other people's houses! Society has many pests, but few so intolerable as they. "Free and casy" visitors are most thoroughly deagrecable. They will inflict themselves upon you at any time, and expect to be always cordially welcomed, because they are so free and easy, and so leth cause they are so free and easy, and so loth to put anybody to trouble. They will come before breakfast, or just as you are citting before browning, or just as you are sitting at dinner, and drew up their chairs quite like one of the family. Early in the morning they delight to "run in," and they will come right up to your chamber to save you the trouble of coming down, and there they will sit and watch you make your toilet, and comment on how gray your hair is gotting, and wonder if you are not a great deal storter and redder in the face than you used to be. They will hunt over your writing desk for note paper; bathe their faces with your cologne water, and scent their handkorchiefs with the contents of your choicesst perfumory bottle. They are always ready for luncheon—"You know I'm too much at home in your house to go hungry, my dear,"—and any stray confec-tionary lying about melts before them as dew before the sun. They make no scruple of borrowing your letest magazines and novels ; even your wardrobe does not escape their encroachments; and all this insolence is cloaked by some such empty remark as this: "I never stand on ceremony, but make myself at home everywhere, so don't put yourself out to entertain me!" Again we pray, preserve us from unceremonious people!—The Scotsman.

### Special Atotices.

ELECTRICITY! THOMAS' EXCELSION Ec-

LECTRIC OIL!-WORTH TEN TIMES ITS Weight in Gold.—Pain cannot stay where it is used. It is the cheapest medicine over made. One dose cures common sore throat. One bottle has cared bronchitis. fifty cent's worth has cured an old?standing cough. It positively cures catarrh, asthma, and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many latters that have been received from different parts of Canada, which, think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas' Eclectric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguiro, of Franklin, writes, "I have sold all the agent left, it acts like a charm-it was slow at first, but takes splendidly now." . H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eclectric Oil, I am nearly out, nothing equals it. It is highly recommonded by those who have used it." J. Bedford, Thamesville, writes-"Send at once a further supply of Eclectric Oil, I hase only 1 bottle left. I never saw anything sell so well and give such general ratisfaction. J. Thompson, Woodward, writes—"Send me some more Eelectric Oil. writes—"Send me some more Eclectric Oil.

I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton. P. Q., writes—"The Eclectric Oil is getting a great reputation here, and is daily called for. Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclectric Oil. We find it to take well."

Sold by all medicine dealers. Price 25

S. N. THOMAS, Phelps, N. Y.

And NORTHROP & LYMAN, Toronto, Ont., Sele Agents for the Dominion.

Note-Ectectric-Selected and Elec-

NEARLY READY.

THE

# Variations of Popery.

By REV. SAMUEL EDGAR, D.D.

Dedicated, by permission, to the

ARCHBISHOP OF ARMAGH.

With an introduction and additions by

REV. J. GARDNER ROBB, B.A., Toronto.

One large octavo volume. Over 600 pages. Price \$8.50.

AGENTS WANTED

In every Township in CANADA.

TERMS VERY LIBERAL.

Send stamp for particulars to

MACLEAR & CO.,

12 MELINDA STREET, TORONTO.

Publishers.

DR. C. M'LANE'S

Celebrated American WORM SPECIFIG

VERMIFUGE

# SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushe, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilute; in agare sent nele runs along the lower eyeshel; the more is utitated, sweak, and sometimes bleeds; a swelling of the upper hp; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slines or farred tongue; breath very foul, particularly in the morning; apperite variable, cometimes vorceious, with a gnay ing semantonior the sto-mach, at other, or relegenc; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times coative; stools slimy; not unfrequently tirged with blood; belt sa then and hard; urme turbed; respiration occasioncough, cough sometimes dry and convin sive; uneasy and disturbed sleep, with grinding of the teeth; temper variable,

Whenever the above symptoms are found to exist.

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY in every instance where it should prove in

effectual; " providing the symptome attending the sickness of the child or adult should warrant the upposition of worms being the cause." In all cases the Medicine to be given in STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that Dr. C MrT ---- V ...uge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the nost tender infant.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

PLEIMING BROS., PITTSBURGH, FA.

P. S. Dealers and Physicians ordering from others that
Flenting Bros., will do well to write their orders distlactly
and take none but Dr. C. M. Lance, prepared by Flenting
Bros., Patchargh, Pu. To these wishing to give them a
trial we will forward per mail, post-paid, to any part of
the United States, one box of Pilis for twelve three-cent
postage Stainps, or can via of Vermifuge for fourteer
three-cent staines. All orders from Canada must be ac
commented by townsy consecuted.

Est for sale in pruggists and Country Store Reepers
generally.

# PRESBYTERIAN Year. Book & Almanac

And to be continued Yearly.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT. NOW READY.

REV. JAMES CAMERON, CHATSWORTH, ONT.

NOW READY.

The YEAR BOOK is intended to be a handy book of reference on all important matters connected with the Presbyterian Churches of British North America; a means further of spreading information among Prosbyterian people, as to the history, work and prospects of Presby terianism in this land and in other lands, as a beginning also in the work of collecting statistical, ecclesiastical and histerical materials, that may be useful in after times as a contribution to the history of the Presbyterian faith in this section of North America, and as an offering, lastly, from Canada to her sister Presby terian for thurches throughout the world, for the work, already begun, of ascertaining the strength of Presbyterianism in Christondom, of pringing its scattered branches to know each other better and of uniting them in such work as may be common and possible to both.

The YEAR BOOK will, therefore, contain a calendar marked with days famous in Presbyterian Church instory, the officers and members of the four Churches new megetating regarding Vulon the Presbyterian Colleges in the Dominion, with names of Professors and subjects of study sizetches of the origin and progress of some of our leading Presbyterial. Congregations, a glimpse of the branches of the Presbyterian family in other parts of the world; obtinaries of Prosbyterian Ministors in Canada deceased during the past year, together with about articles on Presbyterian Literature in the Dominion, Pasteral Sustentation Fund, Mission Work, and Ecumenical Cuncil of Presbyterian Churches and Presmyterian Literature in the Dominion, Pasteral Sustentation Fund, Mission Correspondence has been opened up with leading men in various countres for obtaining official documents and porsonal information, and our replies have been prompt and cordial.

Neatly Bound in Stiff Paper Wrapper, 25 cents. In Limp Cloth, 40 cents.

Neatly Bound in Stiff Paper Wrapper, 25 cents. In Limp Cloth, 40 cents. JAMES CAMPBELL & SON, Toronto.

And all Booksellers and Newsdealers

1875. POSTAGE FREE!

Harper's Periodicals.

HARPER'S MACAZINE.
The Magazine has done good, and not evil, all the days of its life.—Brooklyn Eagle. HARPER'S WEEKLY.

The ablest and most powerful illustrated periodical in this country. -Louisville Corrier Journal. HARPER'S BAZAAR.

The Organ of the great world of fashion.—Beston Traveller. TERMS FOR 1875.

HARPER'S MAGAZINE, One year. ... \$4 00 HARPER'S WEEKLY, One year 4 03 HARPER'S BAZAAR, One year 4 00

HARPER'S BAZAAR, One year, 4 00
One copy of either will be sent for the year, Postage Propaid by the Publishers, to any gubaribor in the United States, on Receipt of Four Dullars.
HARPER'S MAGAZINE, HARPER'S WEEKLE, and HARPER'S PROPERTY OF THE STATE O

REPRINTS

# British Periodicals.

The polletical featurent entering the Exceptant methods, the stiffs between Church and State, the discussion of Soleace in its relation to Theology, and the coust and publication of new works on the second kindred topics, will give unusual interest to the leading foreign Roviews during 1876. Nowhere else can the inquiring reader that in a concensed form, the facts and arguments necessary to guide latin to a correct conclusion. HHT

Leonard Scott Publishing Co'y. BART LAY St., Now York,

continue the reprint of the four leading heriess

EDIMPRGII REVIEW, (Whigh LONDON QUARTERLY REVIEW.
(Conservative)

WESTMINSTER REVIEW, (Literal) BRITISH QUARTERLY REVIEW,

(Evangelical.)

### BLACKWOOD'S EDINBURCH MAGAZINE.

TERMS :-- Payable strictly in advance.

The Postage will be propaid by the publishers without charge to the subscriber, only on the express condition that subscriptions are paid fiverably in advance at the commencement of each

#### CLUBS

A discount of twenty per cent will be allowed to clubs of four or more persons. Thus: four copies of Blackwood of one Roview will be sent to one address for \$12.80; four copies of the four Roviews and Blackwood for \$48, and so on.

To clubs of ten or more, in addition to the above discount, a copy gratis will be allowed to the getter up of the club

#### PREMIUMS

Now subscribers applying early in the year 1875 mey have, without charge for unurbers for the 'ast quarter of 1874 of gueh periodicals as they may subscribe for

Or instead, new subscribers to any two, three, or four of the above periodicals, may have one of the "Four Reviews" for 1871; subscribers to all five may have two of the "Four Reviews," or one set of likekwood's Megazine for 1874

Notitier premiums to subscribers nor discount to allowed unless the nones; is remitted direct to the publishers. No premiums given to clubs.

Circulars with further particulars may be had on application.

The Leonard Scoti Publishing Co.

The Leonard Scoti Publishing Co -41 TRATECY. A DERIG. ART TASTEL

Prospectus for 1875-Eighth Year.

#### ALDINE, THE The ART JOURNAL of America. ISSUED MONTHLY.

'A Magnificent Conception Wondorfully carried out."

PREMIUM FOR 1875.

Fvory subscriber for 1875 will receive a beautifatior portrait, in oil colors, of the same noble dog whose pleture in a former issue attracted so much atten-tion.

# MAN'S UNSELFISH FRIEND

will be welcome in every Lome. Everybody loves such a dog, and the portrait is executed so true to the life, that it seems the veritable pressure of the animal itself. The Rev. T. Do Witt Talmage tells animal itself. The Rev. T. Do Witt Talmage tells that his own Newfoundland dog (the finest in Brocklyn) barks at it! Although so netural, no one who soes this premium chromo will have the slightest four of being bitten. Besides the chromo, overy advance subscriber to THE ALDINE for 1875 is constituted a member, and entitled to all the privileges of

THE ALDINE ART UNION.

THE ALDINE ART UNION.

The Union owns the originals of all THE ALDINE pictures, which with other paintings and engravings, are to be distributed among the members. To every series of \$5,000 subscribers, 100 different pieces, valued at over \$2,560 are distributed as soon as the sories is full, and the awards of each series as made are to be published in the text succeeding issue of THE ALDIVE This feature only applies to subscribers who payfor one year in advance. Full particulars in circular sent on application enclosing a stamp

# TERMS.

One Subscription, entitling to THE ALDINE one year, the Chromo and the Art Union,

\$6.00 PER ANNUM IN ADVANCE (No charge for postago.)

Specimen Copies of THE ALDINE, 50 Cents

THE ALDINE will, hereafte, be obtainable only by subscription. There will be no reduced or olub rates, cash for subscriptions must be sent the publishers direct, or banded to the local can-rassor, vitinous responsibility to the publishers, except in cases where the certificate is given, bearing ing the face-simils signiture of James Supress, President. CANVASSERS WANTED. An esa wishing to act permanently as a local canvasser will receive full and prompt information by applying to

THE ALDINE COMPANY.

JAMES SHIELDS & CO.,

And Manufacturers of

BISCUITE AND CONFICTIONERY.

Corner of Yonge and Temperance Sts.,

# TORONTO,

### Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.



The re, utation tids excellent medicine enjoys, in arrivellons. Invetente cases of Scrofulous discrete the system seemed saturated with corruption, have been purified and cured by it. Scrofulous note them seemed saturated with corruption, have been purified and cured by it. Scrofulous not extens and its orders, which were agravated by the serofulous in such great numbers in almost every section of the country, that the public scarcely need to be informed of its rirtues or uses.

Scrofulous poison is one of the most destructive enemies of our race. Often, this unseen and unfelt tenant of the organism undermines the constitution, and invites the attack of enfeching or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly development on one of other of its hideous forms, either thouse cles may be suddenly depost, Hence the occasion provision of the sarangarille is admittance or among the vitals. In the continuous even when no active symptoms of disease of the sarangarille is admittance or more former this Sarangarille is admittance or wistom to active symptoms of disease of the sarangarille is admittance or wistom and the continuous even when no active symptoms of disease of the sarangarille is admittance or wistom the subject of the sarangarille is admittance or wistom and the continuous even when no active symptoms of disease of the sarangarille is admittance or wistom and the continuous even when no active appropriate of the muscular and nervous systems.

Suphilis or Veneral and Mercurial Diseases, are cured by it, though a long time is required for subduing these obstante maladies by any medicine. But long continued use of this medicine will cure the complaints. Lencorrhae or Whites, Uterine Uterralions, and Foneral and Agrecurial Diseases, are commonly soon relieved and unit mittely cured by its purifying and invigorating effect. Minute Directions for cach case are found in our Almanac, supplied grait

"A Magnificent Conception Wonderfully carried out."

The necessity of a popular medium for the representation of the productions of our great artistic and adways been recognized, and many activations of the productions of our great artistic and adways been recognized, and many activation of the productions of our great artistic and country to establish an art our of the production of production of



Among the great discoveries of modern science, few are of more real value to markind than this effectual remedy for all discases of the Throat and Lungs. A vast and of its virtues, throughout this and other countries, has shown that it does surely and effectually control them. The testimony of our best citizens, of all classes, establishes the feet, that Cherny Precently will and does relieve and cure the afflicting disorders of the Throat and Lungs beyond any other medicine. The most dangerous affections of the Pulmonary Organs yield to its power; and cases of Consumption, cured by this preparation, are publicly known, so remarkable as hardly to be believed, were they not proven beyond dispute. As a remedy it is adequate, on which the public may roly for full protection. By curing Coughs, the forerunners of more serious disease, it saves unnumbered lives, and an amount of suffering not to be computed. It childlenges trial, and convinces the most sceptical. Every famil, should heep it on hand as a protection against the early and unperceived attack of Pulmonary Affections, which are easily met at first, but which become incurable, and too often fatal, if neglected. Tender lungs need this defence; and it is unwise to no without it. As a sefguard to belidden, amid the distressing diseases which beet the Throat and Chest of childhood, Chenry Pecconal is invaluable; for, by its timely use, multitudes are rescued from premature graves, and saved to the love and affection centred on them. It acts speedily and snrely against ordinary colds, securing sound and health-restoring sleep. No one will suffer typubly-some Influenza and painful Brouchitis, when they know how easily they can be cured.

Originally the product of long, laborious, and successful chemical investigation; no cost or toil is spared in making every bottle in the utmost possible perfection. It may be confidently relied upon as possessing all the virtues it has over exhibited, and capable of producing cures as memorable as the greatest it has ever effect

PREPARED, RY

PROSPECTUS OF

# "THE LIBERAL,"

TORONTO.

MESSIS JOHN CAMERON & CO. P. CLIPILES

Of the "Lordon Adventiser," barding determined to extend their publications to Toronto, the capital and center of the Province, errangements are now nearly complexed for the carried out of the project. It was a basic contribution to carve the Barne which had erred them so well in London to Toronto, issuing a Daily under the name of the "Morenta Adventurers," and a rediminary prospectus was issued to that effect instinary prospectus was issued to that effect them to was of their ing the mone, by the publisher of a lourned, issued in this City, bearing a ponce that similar title, theywere, having the property of a lourned, issued in this City, bearing a ponce that similar title, it is set John Cambines & Co. have declied they than outer into lifeation over a disputed point of law, to dopt the mans of—

### THE LIBERAL, TORONTO.

Their publications will then condst of the follow-

THE LIBERAL, published designt Terente;

THE LIBERAL, published daily of Teconto;
THE DAILY ADVERTISER, published at London;
THE WEEKLY LIBERAL and WESTERN ADVERTISER, issued at Toronto and London.
THE LIBERAL VIII commence at career as a 32-column Journal well printed on good paper, and will be colarred as raddly as advortishing patronger makes additional demands on our prace. The arbitamentary Reports will be well condensed and thoroughly impartial. To that end the sorvices of the and a particular stengraphers have been secured. The publishers believe the public will approximate a part of effect of a data and action and which will aim a quality rather than quantity. The colitorial corps includes several of the atlest normalists in Canada, and the public may expect The Viria i to tyle an immediate position in the front rank of Cenadian journals.

The first issue of The Liberal, will limike its ap-

The first issue of THE I BERKE will imake its appearance about the 20th of January.

It is the expectation of the orbitshers of the "London Barra Adventurism," with the additional news for I ties which at I be at their disposal, to make that upper one of his best informed journals in the P. wince, outside of Toronto.

The circulation of our cicit-rage weekly, now over 1400 conies, will present to the business year of Toronto, London and Onterio generally, the most widely-spread medium of communication—with one exception—in the Province, and it is business that within a limited period from this date the circulation of the publishers in the distribution of the publishers. It will be the sim of the publishers make it the lest weekly in Canada. The TRUY pleasure in announ ing, as one of the Canada Department, specifically in the control of the Canada Department, specific to the Canada Department of the Canada Department o

Department, apost-Impratable—
Classfelly the publishers have no new departure of announce. While maintaining their affitude as outspoken and independent journelists, they will, in the future as in the past, he steunchivery pro-gregatively Liberal in their views and attorances. and continue to extende cordini support to the Administrations respectively of Mr. Meckenzie and Mr. Mowat.

The Liberal wil bo issued daily from the office for Yongo street east side, second deer south of Kine street. Subscription price offective per work or 30.00 per year propoid. Sivele copies 2 conts. The subscription price of The Weter Liberal and Western Advirance as \$1.50 per annum, vayable strictly inadvance. John Cameron & Co

Toronto, December 23, 1874.

"EVERY SATURDAY" MERGED INTO

THE LIVING AGE has been published for more than thirty years, with the warmest support of the best men of the country. It has admittedly continued to stand "at the head of its "ins," and its success is now greater than ever "sefor. It has absorbed its younger competitor, "EAZER'SATUR-BAY," and is without a rival in its special fold.

A weekly magazine, of sixty-four pages, The Living Age gives more than

# THREE AND A QUARTER THOUSAND

three and a quarter thousand touble column octave pages of reading-matted vearly, forming four large volumes. It prosents in an inexpensive form, considering its great amount of matter, with freshness, owing to its wookly issue, and with a satisfactory completeness attempted by no other publication, the best Essays, Reviews, Criticisms. Tales Poetry. Scientific. Biographical, instorical and Political Information, from the entire body of Foreign Periodical Literature.

Buring the coming year, the serial and short stories of the

LEADING FOREIGN AUTHORS will be given, together with an amount unapproached by any other periodical in the world, of the best literary and scientific matter of the day, from the pens of the above named, and many other, foremost living Essayists, Scientists, Critics, Discoveres and Editors, representing in every department of knowledge and progress.

The importance of The LUNG Age to every American reader, as the only satisfactorily fresh and COMPLETE compilation of an indispensable current of interature,—indispensable because it emberaces the productions of

THE ABLEST LIVING WRITERS

in all branches of Literature, Science, Art and Politics, —is sufficiently indicated by the following recent OPINIONS.

"Reproduces the best thoughts of the best minds of the civilized world, upon all topics of living interest."—Philadelphia Inquirer.

"In no other single publication can there be found so much of sterling literary excellence." N.T. Beening Post.

"The best of all our celectic publications."—The Nation, New York.

And the cheapest. A monthly that comes every week."—The Advance, Chicago.

The ablest essays, the most entertaining stories the finest pootry of the English language, are here gathered togother."—RIL State Journal.

With it alone a reader may fairly keep up with all that is important in the literature, listory, politics, and science of the day "—The Methodist, N Y "The best periodical in Anner ca."—Rev. Dr. Caupler.

Cuyler. "The best periodical in the world."-Alfred B.

Street.
"It has no equation any country."—Philadelphia PUBLISHED WELLILY at \$5.00 a year, free of postage. Volume begins January 1 Now subscribers remitting new will receive the intervening numbers gratis

ADDRESS-LITTELL & GAY, Boston.

CLUB PRICES

Best Home and Foreign Literature.

our vivacious Ande Evroigh Internature.

("Possessed of The Living And and one or other of our vivacious American monthlies a subscriber will find himself in command of the whole sliva; tion "—Philla. Bulletin.,

For \$10.50 (covering prepayment of postage on both periodicals, instead of lor \$10.00 with postage on to prepaid, as heretofore! The Living Advantal either one of the Arrerican four dollar monthly magazined for Harper's Weekly or Bazar, ex Appleton's Journal, weekly will be sent for a year; or, for \$95,0, The Living-Advand Scribner's St. Nicholas Address as above.

\$2,500 A YEAR

COMBINATION PROSPECTUS.
Represents 30 different books. Agents say this is th BEST THING EVER TRIED.

The books sell themselves in every family, and good men can make a business for life in one county. Agents Wanted on these and our magnificent Editions of Family Bibles. Full particulars free on Application. Address JOHN R. POTTER & CO., Publishers. Philadelphia,

Practical and Analytical Chemists.

Sold by All Druggists Everywhere.

Maiden Lane, New York

Maiden Lane, New York

Norther & Lyman, Toronto, Sole Agents

117. J. C. AYER & CO., Lowell, Mass., See Agents

S5 To \$20 Per Day.—Agents wanted! All sex, young or old make mere monoyut work for using their approximants, or all the time thoughts their approximants, or all the time than a time their approximants, or all the time than a time their approximants, or all the time than a time their approximants and the time their approximants are the time their approximants.

Norther & Lyman, Toronto, Sole Agents

ing im,

is

all

an to ed ito 'nе es-on m: In )**B**•

to a to r) es st, d.

n. ed n-

of es n, rs he th

in. ld. m-nd lis-in gli-vas jin ny ost at-ISC-.rd• rgə be•

Tax currientum of Queen's College, Kingston, has been thoroughly revised, and many changes introduced. The most haportant of these is the new degree of Resolutor of Science (B. Sc.), which may ne obtained for distinguished morit in either of the following groups of subjects: -(1.) Mathematics, natural philosophy and Chemistry, with other natural sciences and (24) logie, metaphysics, ethics, Lutin and Grook classics, history, rhetoric and Euglish literature. The not result of the changes in the curriculum will be, according to the College FJournal, to make the system of education more clastic, and to afford to every student more and better opportunities of gaining knowledge and distinction than were enjoyed under the system which it is intended to supersede. The changes made are founded on the plan followed in the universities of Glasgow and Edinburgh.

# Births, Marringes, and Deaths.

#### MARRIAGES

At the residence of Mr. Alex. Cummings, on the 20th inst., by the Rev G. Smellie, Mr. John Murray, to Miss Maggie Robertson, all of Fergus. At Mosa, on the 15th inst., by the Rev. James For-uson, Mr. Alexander Livingston, to Miss Flora

At Paris, on the 21st inst., by the Rev. Mr. Anderson, Mr. James Mitchell, to Miss Mary Ann Irving, both of Richwood.

both of Richwood.

At Scymour East, on the 24th of March, by the Rev. Dr. Nell, Mr. Francis Whitton, to Miss Marc McDonald, all of the Township of Scymour.

At the residence of the bride's father, on the 7th inst., by the Rev. Vim Lochead, Mr David Varcoe, to Miss Susuman Pourson, all of the Township of Fenelon.

At the residence of the bride's father, on the 7th inst., by the Rev. Geo. McLennan, Robert Wright, farmer, Minto, to Elsie, only daughter, of Alex. Barron, Howick.

narmer, Annio, to Elsie, only daughter, of Alox. Barron, Howick.

At Bain's Hotel. Elora, on the 5th inst, by the Rev. A. D. McDonald, Thomas Turner, to Miss Mary Turner, both of Carafraxa.

At the residence of G. B. Fraser, Esq., Guelph, on the 15th inst., by the Rev. J. Hogg, D.D., H. S. Cretty, Ingereoll, to Clari Johnston, third daughter of S. W. Hardy, Esq., M.D., Kirkaldy, Scotland &t. the Presbyterian Manse, on the 7th inst., by N. Y. W. S. Cott, Charles Williams, of West Turin, At the Manse, in M. Conger, Napanee.

Rev. M. Mackenzie, Mr. Thos. the 12th inst., by the Usuan Galbraith, reliet of the lander, of Leeds, of Nelson.

At the Manse, Inverses on the 2st.

At the Manse, Inverness, on the 22zd inst. Ly the Rev. M. Mackenzie, Mr. Robort Little, to Miss Mar-garet Mabella Forbes, all of Inverness.

At the Manke, inverness, on the 22-d link 18 the Rov. M. Mackenzie, Mr. Robort Little, to Miss Margaret Mabella Forbes, all of Inverness.

At London, on the 2nd dinkt, by the Rev. D. Cameron, Robt. McMillan, to Miss Jane Wood. both of the township of Dawn.

At the residence of the bride's father, on the 12th Inst., by the Rev. M. Fra.or, Thos. McMorran, to Violet Dixon, both of Allandale

At Stratford, on the 20th inst., by the Rov. Thos. McCharleson, Mr. Claronce Hayward, of Fort Eric, to Miss Robecca Savaço, of Stratford.

At the residence of the bride's father, 1st cen. Eldez, on the 25th of March, by the Rev. D. Watson, M.A., Mr. Neil McDonald, Therah, to Catherine, eldest daughter of Mr. John Smith.

At the Revere Hotel, Beaverton, on the 22th of Marck, by the Rev. J. McMolb, Mr. Patrick Flynn, of Brechin, to Mary Jane Davis, both of Eldon.

At the Hamilton House, Beaverton, on the 9th Inst., by the Rev. J. McNabb, Mr. Patrick Flynn, of Brechin, to Mary Ann Jordon, of Mara.

At Owen Sound, on the 17th inst. by the Rev. D. Morrison, M.A., Mr. Edwin Cammidge, township of Kenpel, to Isabella, second daughter of Mr. Luke Tidwell, township of Amabel.

At Owen Sound, on the 22nd inst., by the Rev. D. Morrison, M.A., Mr. Thes. McLood, township of Sulliven, to Flora, second daughter of Mr. Allan McCorkindale, of the same place.

At the residence of the bride's mother, Gali, on the 20th Inst., by the Rev. W. Masson, of St. Androw's Church, Alfred Taylor, Esq. (of Mess & Woods & Taylor), to Maggle, youngest daughter of the late Mr. Alex. Fisher, all of Galt.

## DEATHS.

At Cornwall, on the 6th inst., aged eighty-two years and two months, Alexander Maclean, youngest son of the late Hen. Neil Maclean, cf St. Andrews, and brother of the late Hon. Archibald Maclean, Chief Justice of Upper Canada.
On the 19th inst., Jane, eldest daughter of John Glenn, Esq., Thorah, aged 21 years.

# Official Announcements.

OTTAWA.—At Ottawa, on the 1st Monday of May, at 3 o'clock p.m. STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m.

HURON.-At Godorich, on 1st Tuesday of July, at M a.m.

BRUCE.—At Paisley, on the 2nd Tuesday of July, at 20 clock p.m.

BROCHVILLE.—At Prescott, on the 3rd Tuesday of June, at 230 p.m.

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

ONTARIO.—At Port Perry, on the third Tuesday of May, at 11 o'clock a.m. MANITODA.—In Knox Church, Winnipeg, on May

TORONTO.—In the lecture room of Rnox Church, Toronto, on the first Tuesday of May, at 11 a.m SIMCOZ.—At Barrie, on Tuesday, July 6th, at 11

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

Conoung-At Millbrook, on the first Tuesday of July, at 11 a.m.

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

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE' PRES-BYTERIAN CHURCH OF CANADA IN CONNEXION WITH CHURCH OF SCOTLAND.

Temporalities Board and Sustentation Fund-James Croil, Montreal.

Ministors', Widows' and Orphans' Fund-Archi-bald Ferguson, Montreal.

French Mission-James Croil, Montreal

Juvenile Mission-Miss Machar, Ringston Ont. Manitoba Mission—George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. Ferguson Kingston

RIDOUT, AIKENHEAD

& CROMBIE

IMPORTERS.

Domestic Hardware, RODGER'S POCKET AND TABLE CUTLERY.

TORONTO.

# HOSIERY

# CRAWFORD & SMITH

Invite special attention to their New Stock of MERINO AND COTTON HOSIERY

Unildren's and Ladies' Scotch Merino Hose, Children's and Ludies English Merino Hose, Children's Coloured and White Cotton Rose, Ladles' Coloured and White Cotton Hose, Children's and Ladies' Baibriggan Hose, Children, sand Ladies' Lisle Thread Hose Ladies Scotch and English Merino Underclothing Couts' Scotch and English Merico Underclothing,

91 KING STREET EAST.

ALEXANDER & STARK

(Formerly Blaikie & Alexander.)

STOCK BROKERS.

Orders from the country for the purchase

STOCKS.

MORTGAGES, and DEBENTURES,

Promptly attended to.

10 KING ST. EAST, TORONTO.

Groceries.

IF YOU WANT THE

BEST AND CHEAPEST

# GREEN AND BLACK TEAS,

Sold in Canada, call on or send your orders to the

# Y CTORIA TEA WAREHOUSE

The oldest and most reliable Tee Store in the Do-

93 King Street East, (SIGN OF THE QUEEN),

And 258 Yongo Street Corner of Trinity Square

Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures, put up in 5, 10, 15 and 20 lb. Cannisters and Cottice, at the prices given in 11-ts, and also in original packages of 20, 40 and 60 lbs., at the LOWEST WHOLESALE PRICES

# GREEN TEAS.

u	Leppii rum	••		
No.				Por
1 Hygon Twankay		••	***	
2 Fine Moyune Yo	ung Hyson		•••	
3 Superior	40		•	
4 Extra Fine	do	***	***	
5 Curious	иo	**	***	
6 Extra Curious	ob	***	•••	
7 Fine Old Hyson		•••		
a Superic do	***		***	
9 Extra Fine do				
10 Finest do			••	
11 Superior Gunpor	wdor		••	
10 Extra Fine di	0	**	••	
13 Extra Curlous d	0			
14 Fine Imperial	***		•••	
15 Superior do	*** . *		***	
16 Elxtra Moyuus I	mporial		***	
17 Vory Superior	do	***	***	
10 Natural Jahan		•••		
19 Fine Cultivated	Japan		•	
20 Superior	do.	***	•••	
of Extra Fine	do	***	***	
or Finest Imported		***		
or Finest Scented C	laners, for i	lavour	ing	
24 Fine Orange Po	koe	•••		
25 Finest do		***	***	

## BLACK AND MIXED TEAS.

ú	Fin Break	klast (	Congon			•••
.7	Superior		do			
8	Extra Kal	WOS	фo		***	•••
Ŋ.	Extra Fin	odo	do			
Ŵ	Finest	do	do b	est imi	orted	-the
	Prince	of Tea	8			***
31	Good Soud	houg				
32	Fine	do			•••	***
33	Superior	do			•••	***
i	Extra Fin	άo				***
5	Extra Fin	o do			***	***
W.	Finest Ass	im				••
37	Fine Oolor	g	***		•••	***
38	Fine Oolor Superiord Ex.Fine d	o			•••	•••
3)	Ex.Fine d	0	•••		•••	***
(Ò	Finest Im	ported				***
11	Fine Mane	larin ?	dixture	,	•••	•••
10	Superior		d٥		••	•••
13	Extra		do			
ij	Extra Extra Fin Finest Im	0	do			-
15	Finest Im	ported	i			
ĺĞ	Fine Houg	uas C	uriona	Mixtu	10	
īŽ	Superior		do	do	-	
18	Extra		to	do		
õ	Choice		do	do		•••
×	<b>a</b> 1	171.				

to Choice upon Choice, which has no equal Sec E. L. also calls special attention to his far-famed

# SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per lb. Guaranteed superior to all others.

137All orders by mail and otherwise punctually attended to. 25 lbs. of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge.

# EDWARD LAWSON,

BUCKEYE BELL FOUNDRY.



Established in 1837
Superior Pells of Copper and
Tin, mounted with the bed,
Rotary Hangings, for Carcacta,
Schools, Fares, Factures Clark
Houses, Fare Aards, Joine Clocks,
Chilles, Fig. Fully Warranted,
Illustrated Catalogue Sent Free, VANDUZEN & TIFT.

NO DUTY ON CHURCH BELLS.



## MENEELY'S BELLS.

The genuine Troy Church Bells known to the public since 1826; which have acquired a reputation unequalied by any and a sale exceeding that of all others. Catalogues free. F. O. Address, either Troy or West Troy, N. Y. MENEELY & CO.

#### MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N.Y.

Manufacture a superior quality of Bells. Special attention dwon to CHURCH BELLS. Ta. Illustrated Catalogues sent free. No duty on Church Bells.

# THE MATRUSEK

is the most Powerful, Musical and Durable Pieno mode. Its Grand Capitty of Tone is unequalled, and is pronounced by renowned drilsts, Perfection

The Best in the World

For a modern priced Plane of Warranted Quality, Durability, Sweet, Sweeth and Pleusing Tone the product of the combined skill and experience of the oldest Manufacturer in New York,

Get the Fischer Piano!

# PRINCE ORGANS

Are he Oldest and Best, and, comparing quality and price, are

The Cheapest.

So e Agents for the above Instruments, Catalogues sent on application. Wholesale and Rotail.

# NORRIS & SOPER,

8 ADELAIDE-ST., TORONTO.

# YORK SHIRE CATTLE FEEDS

For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first class Breeders. Milk Cattle produce more milk and butter. It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED PENDS.

PENDS. HUGH MICLER & CO., Agricultura Chemists, 167 King St. East, Toronto. For sale by Druggists everywhere.



TICKS ON SHEEP

Miller's Tick Destroyer promotes the growth of the wool destreys the Ticks, and improves the condition of the animal. A 35c. box will clean 20 sheep or 30 ambs. Sold by Druggists and Storekeepers

HUGH MILLER & CO., Proprietors, Toronto. VICK'S

### FLORAL QUIDE For 1875.

Published QUARTERLY.—January Number just issued, and contains over IOO Pages, 500 Engravings, descriptions of more than 500 of our best Flowers and Vegetables, with Directions for Culture. Colored Plate, &c. The most useful and clegant work of the kind in the world.—Only 25 Cents for the year.—Published in English and Gorman.

JAMES VICK, Rocher er, N. Y.

# HARDWARE.

RODGERS' Ivory handled Table and Dossort Knivos RODGERS' Sotts Carvors and Stools

ELECTRO-PLATE

Table, Desert, and Tea Spoons

Table Mats, Tea Bells, &c., &c., &c.

## RICE LEWIS & SON, HARDWARE MERCHANTS,

TORONTO

JUST ARRIVED. LARGE QUANTITY OF

CROSSLEY'S TAPESTRY CARPETS, The Very Newest Patterns, CHOICEST DESIGNS.

A Cell is Solicited before Purchasing

elsewhere. TEN PER CENT. DISCOUNT TO MINISTERS

WILLIAM CORDON,

# 134 YONGE STREET

TORONTO

# CANADA

STAINED GLASS WORKS, ESTABLISHED 1856. FIRST PRIZE PROVINCIAL EXHIBITION 1871-72

Ecclosiastical and Domostic Stained Glacs Win dows executed in the best style. BAXNERS AND FLAGS PAINTED TO ORDER R. JOSEPH McCAUSLAND, PROPRIETOR,

Medical and Dental.

R. G. TROTTER, DENTIST,

53 King Street East, Opposite Toronto Street Toronto, Ont.

W. ELLIOT, DENTIST, Uses his own new PATENT FILLERS,

EXTRACTORS Modlding-flasks. 43 and 45 King-st. West, over E. Hooper & Co. Druggists.

R. A. REEVE, B.A., M.D., OCULIST & AURIST, 22 Shuter Street, corner of Victoria,

TORONTO.

LL BACK SHARE **ෙ** 

Charles

Ø

Car

63 

Show C 1  $\mathbf{z}$ 国 A

lantle જ CANADA PERMANENT

JI'G S

LOAN AND SAVINGS COMPANY.

INCORPORATED 1853.

PAID UP CAPITAL...... RESERVE FUND TOTAL ASSETS...... OFFICE. MASONIC HALL, TORONTO STREET

SAVING BANK BRANCH.

Money received on deposit, and interest allowed at 6 and 6 per cent per annum payable half yearly Boing guaranteed by the capital and assets of the Company, amply secured by mortgageson approved real estate, depositors are at all times assured of perfect safety. J. HERBERT MASON, Toronto, 1st November, 1874.

ALL

Persons troubled with Coughs, Colds, Loss of Volce, fritation of the Thont and Lungs, Ac., should, without delay, use DAVIDS' COUGH BALSAM, Price 25c. per Bottle.

J. DAVIDS & CO., 171 KING STREET EAST, TORONTO.

STOCK'S

# EXTRA MACHINE OIL.

Omce of the Joseph Hall Manufacturing Co., Oshawa, Ont., July 17, 1874. GEORGE STOCK, Esq., Toronto.

GEORGE STOCK, Esq., Toronto.

DEAR SIR,—We have been \_ .ng your oli on our machinery for some years, an. ... ... 4 vo no hesitation in saving it is the only good oll of the kind we have ever had, and it is the very best machine oll we have ever used. We recommend it to all our farmer customers as the best oil they can possibly buy. We suggest that you put it up in 6 gallon cans for their use, and we fool sure at will sell freely. Any one who gives it a trial will continue to use it.

Yours truly. F. W. GLEN, President. As foreman of the above works, I beg to say I would rather have Stock's Extra Oll than Lard, Ulivo or any other oil I have over used.

A. HENDERSON STOCK & WERSTER,

STOCK & WEBSTER, 65 Colborno St., Toronto. D. S. KEITH & CO.,

PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS,

Manufacturers of PETROLEUM GAS WORKS

Engineers and Plumbers Brass Work, &c., Conservatory and Green House Heating.

Importers and Wholesale Dealers in Iron and Load Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO

Business Cards.

ESTABLISHED 1854. A MODONALD, Renovator and Dyer,

Of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO

DOUSSETTE & ROGER,

A F POUSSPITE BA

Successors to Bouitboe, Fairbairn & Pousette BARRISTERS,

ATTORNEYS, SOLICITORS, &c. PETERBOROUGH, ONT.

MERRYFIELD

Boos and Shoe Maker,

190 YONGE STREET. A large and well asserted Stock always on hand,

A LEX. GEMMELL,

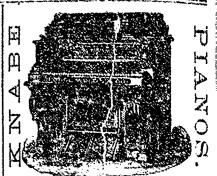
BOOTMAKER. Sign of the " Go den Boot.

97 KING STREET, WEST, Has in Stock a very large assortment of Gentlem Sewed Boots, Home Made. First-class English Boots at reasonable prices

YOUNG, ℧.

Late from G. Armstrong's undertaking Establishmen Montreal. UNDERTARER

351 YONGB STREET TORONTO. Funerals furnished with overy requisite Agent for Pisk's Patent Metallic Burial Cases



GRAND! SQUARE! UPRIGHT!

Stand alone, and acove all competitors.

THALBURG, GOI PECHALK, RUBINSTEIR, and the whole north of musical critics, are garage

LESLIE, SKIRROW, & SMITH.

93 YONGE STREET, Toronto. GENERAL AGENTS.

Also for Studart, Marsadi & Wondell, etc. Pianos; and for the choicest organs made—George Woods & Co's., and the Simmons & Clough's.

SEND FOR PRICE LISTS.

## UHINA HALL 71 King Street East, Toronto.

NOTICE.

The undersigned will sell out the remainder of his stock of Banded Breakfast, Dinner, and Te-sots, also Banded Thoict Sous at very much reduced prices, to make room for new Designs coming in next Spring.

Try our prices and see our large stock before pur-chasing elsewhere, £27 Irish Belieck China.

GLOVER HARRISON IMPORTER.

LAWLOR'S



TORONTO BRANCH 77 KING STREET WEST,

E. C. EVANS. Manager. All kinds of Sewing Machines and Boot and Machinery

REPAIRE On the premises, by first-class workmen, on sonable terms.

Thorough Satisfaction Guaranteed in Cases.



CICLOPEDIA OF THINGS WORTH KNOWING,

A valuable book for the HOUSEKEEPER, FARWER, MERCHANT, and RECHANIC. Reliable information upon every subject. 39 pages, Royal Octavo. AGENTS WANTED. Millers' Bible & Publishing House 1102 & 1104 Sansoni St., Philad'a, Pa.

VOICE OF GOD. By REV. ALFRED NEVIN, P.D.

A new and valuable Book of absorbing interest. It is a Complete Compendium of Sacred Ristory, Riography, and Chronology. It contains all the Bistoric and Legendary, Lore of the Bible, Biographical Accounts of its Partiarchs, Prophets, Priests, Kings, and Ricross. Also, the occurrences of Four Rustree Years, from the last of the Prophets to the Birth of Christ (not found in any other single volume). A royal octave of 800 pages, embellished with numerous handsome emgratings. Liberal terms to Agents.

Mittere? Bible, & Dublishing House.

Militers' Bible & Publishing House 1100 & 1104 Sansom St., Philada. Agents Wanted for Dr. March's Great Work,

"OUR FATHER'S HOUSE, With its riches and beauties, its Blooming flowers, Singing birds, Waving paime, Rolling clouds, Reattiful bow, Sacred mountains, Delightful rivers, Mighty oceans, Blasing heavens and countess beings is millions of worlds. We want a livoyong man or lady in each town and county. Good pay-Send for circular and full particulars.

P. W. Ziegebr & Co., 518 Arch M., Phil., Pr

CONSTANT EMPLOXIBENT—At home Male or Female, 33a a wook warranted. No capital required. Particulars and velucile sandies on tree. Address with 10 cost return stemp, GROSS. Williamshamed 3. 20 cost return stemp, GROSS. ROSS, Williamsburg, N. Z.

MARYLAND FARMS and Manuer, 10,000 Location licality. Titles good. Address Will. S. Berderk, V. Attorney, Denton, Naryland.

\$200 amenati to agents overywhere. Bo change, Michigan.