

Contributors and Correspondents.

MR. ANDERSON TO CANADENSIS.

FROM BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—My notice of "Canadensis" last letter will be very brief, as far as regards myself personally. (1) How he could imagine that his sentiments in regard to the salvation of the heathen would not be opposed, I cannot comprehend. (2) Of course, it is admitted all round that each has a right to his own opinion, and to maintain and defend it, and that equally in the case of those who differ from us, as of those who agree with us. (3) In introducing the anecdote of Dr. Chalmers, I did feel as if I were violating my own rule, and therefore I cry *peccati*. But I intended it as a more matter of pleasantry, to relieve the tedium of controversy. "Canadensis," however, is right; it is better to keep to the *meritis alone*. (4) I regret, however, that he declines the continuance of the controversy; as I think it would have become more and more apparent that both he, and such great men as Dr. Christlieb, do overlook, and cannot but overlook, very plain passages of Scripture, when they maintain such opinions as those which have given rise to this correspondence. (5) I differ from "Canadensis" entirely when he says that this is "a subject with which, after all, we have nothing practically to do, except to fulfil our Lord's command, to preach the Gospel to all nations." I answer, that with everything our Lord has chosen to reveal in His Word, we have practically to do, else He would not have revealed it. And the practical bearing of my position on the diligent and earnest preaching of the Gospel to perishing men, is self-evident. But it is not so, if the position of "Canadensis" were consistently and generally noted on. (6) I have always a suspicion, when a passage is quoted, in which are to be found very objectionable statements, if no dissent is expressed, concurrence is implied. Now, Mr. Editor, my suspicion is proved to be well founded, at least as regards "Canadensis," for, in last letter, he concurs with Dr. Christlieb in the altogether unsupported statement, "that the Gospel was offered, even after death, to those who had died in ignorance of the way of salvation, I have therefore succeeded in drawing out of "Canadensis" an endorsement of Christlieb's heresy. Here are his words:—"To me, indeed, the plain and natural reading of the passage seems to justify Dr. Christlieb's cautious statement, that Scripture is not without traces of such a thought. To what, Mr. Editor, are we coming? What views may we by-and-by expect to prevail in the Presbyterian Church of the future? And to what practices, also, may such views conduct? Are "prayers for the dead," and "requiem services," and other such abominations, to be tolerated amongst us? But if these "cautious statements" are to be received, why not go the whole length, and let us have Popery in full blast? Surely the Reformation has been a great mistake! As I have a little faith in this offer of the Gospel after death, of which I find no trace in God's Word, as I have in the possible salvation of the heathen without the knowledge of the Lord Jesus Christ as necessary thereto. I might almost go the length of challenging proof. At all events, it is not to be found in the words of Peter, which Christlieb quotes, and "Canadensis" endorses. And I say this, Mr. Editor, not thinking "it either rash or presumptuous to dogmatize on a confessedly difficult and mysterious passage, in which the most learned commentators and profound theologians have found it impossible to agree." Let me just say to "Canadensis" that his language is conflicting and contradictory. He first tells us, "that the plain and natural reading of the passage seems to justify Dr. Christlieb's cautious statement;" and then he tells us "I should think it would be very rash and presumptuous to dogmatize on a confessedly difficult and mysterious passage," &c. How do these statements hang together? Are they consistent or conflicting? Permit me to say, Mr. Editor, that I believe a great part of the difficulty experienced in interpreting this, and other passages of Scripture, arises from attempting to make the Word of God teach what it emphatically condemns. And that, if you interpret the Word of God as it should be, by comparing spiritual things with spiritual, the difficulties of critics would soon be resolved. But if you wish to foist in a monstrous dogma, repugnant to reason, as it is to the Word of God and the analogy of things; it can only be done by the old Popish plan, with the bodies of heretics, by puffing to the rack—to torture. And in so saying, I do not wish to be misunderstood, as if I undervalued the difficulties learned and pious men have felt in connection with this passage. Still, I think, there is a way in getting over such difficulties as critics experience with this and other passages, viz: that where there seems to be no preponderance of exegetical acumen in favour of one rendering rather than another, it is best to adopt that which, while not violating grammatical propriety, is most in harmony with the teaching of Scripture in other and plainer passages. This is the plan the humble and unlearned Protestant Christian adopts. And who will say he is wrong? This is the plan I shall adopt now.

The passage under consideration is I. Peter, iii., 18-20. What do these words of the Apostle mean? Do they mean that the Lord Jesus, personally or by representative, preached to the antediluvians, who afterwards perished by the Flood? Or do they mean that the Lord Jesus, as a disembodied spirit, went down into hell, or the invisible world, and preached to disembodied spirits, confined in the *limbus patrum*? Do these words mean, that the Lord Jesus descended into hell, and personally preached to dead men in the invisible world? These, as far as known to me, are the questions raised by this passage.

Now, there was lately sent me a pamphlet

of 28 pages, being an exegesis of these verses, by the Rev. Adam Welch, of Kincardine-on-Forth, whose views are at least novel, if not convincing. He treats the subject very fairly, and endeavouring, sincerely and earnestly, to do all justice to his theme, both as a matter of grammatical analysis, and in consistency with the analogy of faith. While admitting fully the difficulties felt in the right interpretation of the passage, and the mass of literature these verses alone have called forth; the disagreement of critics, and the consequent despair some have felt in regard to the complete and satisfactory understanding of the passage, he yet holds it to be sinful not to grapple with the difficulties, and believes it not to be beyond the sanctified efforts of devout men, to come at last to some well-founded interpretation, in which the Church may very generally acquiesce. And to this important end, he desires to contribute his share—surely a very worthy endeavour. Let me now try if I can bring into as small a space as possible the salient points of his criticism.

The first thing to be noticed is the design and end the Apostle has in view, both in preceding and succeeding context. "The Apostle is exhorting his readers to patience in the endurance of suffering, as they were subjected to serious trials and persecutions. To bear them cheerfully, the Apostle reminds them of what Christ has done for men. Nothing so soon reconciles Christians to the trials laid upon them as this. No exposition can be correct which does not make the object prominent which the Apostle had in view in writing, and of which this object does not form the animating soul." Hence, the sufferings of Christ are intended by the Apostle to be the grand means of stimulating all his followers to "arm themselves with the same mind;" that as He suffered for them, the just for the unjust; they might suffer for Him, as evil-doers, though yet innocent of the things laid to their charge.

Second. As the grand, immediate design of Christ's sufferings, was "to bring us unto God, so the way and manner in which this was effected is stated in the words, "being put to death in the flesh, but quickened by the Spirit." This is the first clause where any real difficulty is experienced. Mr. Welch says in reference to it—"The words *flesh* and *spirit* stand in the original without any preposition before them. In translating into English, it is necessary to supply one. What shall it be? The translators of the authorized version use *in* before *flesh*, and *by* before *spirit*. The two branches of this clause, which is a double one, are contrasted, as the words, *indeed*, *but*, indicate. This renders it necessary, as many expositors have observed, that whatever preposition you employ in translation before the word *flesh*, you must employ also in translation before the word *spirit*. Our authorized translators erred in using two different prepositions. Their rendering will not bear a close examination. *Having been put to death in the flesh* seems strangely unsuitable language to apply to Christ. It would seem to imply that something else than His body died. It does not express the death of His body at all, though those unaccustomed to the accurate use of language may think it strange that we should say so. This part of our text, as it stands in our authorized translation, strictly and grammatically means, "that Christ in some sense died while in the flesh, that is, while still living." A translation of a portion of Scripture involving such a contradiction as this cannot be accurate. "Made alive, or quickened by the Spirit," is a translation equally objectionable, but for a different reason. It makes the Holy Spirit the agent in our Lord's resurrection. Such an idea occurs nowhere else in Scripture. The Father is spoken of as raising up Christ from the dead, and He is spoken of as raising Himself; but this work is never ascribed to the Holy Spirit. I have given the quotation from Mr. Welch as full as possible, as I intend to make on it the following strictures:—(1.) Mr. Welch says, and says rightly, that in the Greek there is no preposition before *flesh* and *spirit* respectively. This is true, also, of the last verse of the 4th chapter, 1st clause, which is, "Christ, therefore, having suffered for us in the flesh—there is no preposition in the Greek. The same is again true of the 6th verse of the 4th chapter, "that they might be judged according to men in the flesh, but live according to God in the spirit." There is no preposition in the Greek in this clause either. Now, the question is, as Mr. Welch says, what preposition shall we supply, as one must be supplied to give proper expression to the Apostle's thoughts? But, as there is no necessity for departing from the authorized translation, unless exegetical difficulties compel, I am inclined to think the authorized translation right in the preposition they have supplied. And for the very good reason, that the Apostle himself, in two of these very verses we have quoted, supplies the preposition wanted, and of this our translators take advantage, while Mr. Welch strangely and unaccountably ignores it; he never so much as mentions the fact. In the last clause of the 1st verse of the 4th chapter, which is, "because he, having suffered in the flesh, hath ceased from sin." Here, in the Greek, the Apostle supplies the very preposition wanted. Again, in the 2nd verse of this same 4th chapter, the words occur, "that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God." Here, again, the Apostle has himself supplied the wanted preposition. As I have said already, it is inconceivable to me how Mr. Welch systematically ignores these, but so it is. (2.) While admitting that a preposition is thus wanted before *flesh* and *spirit*, I am not disposed at once to concede that we must, of grammatical necessity, have *in* before *flesh*, as Mr. Welch so quietly assumes, even though he be backed up by a great array of expositors. This preposition to be applied will depend on the thought

to be expressed. And when we have caught the precise thought of the writer, we may then find appropriate language to express it. Moreover, it may be perfectly proper to vary the translation even of the same preposition in two different clauses, just as our translators have done. Everybody knows how very varied are the senses attaching to prepositions. So it might be here, though it is not so actually: for "quickened in the Spirit," makes as good sense as "quickened by the Spirit," and involves the same great truth, as I shall by and by show. This leads me (3) to notice these novel, but certainly astounding words of Mr. Welch:—"Having been put to death in the flesh, seems strangely unsuitable language to apply to Christ." This seems to me the most suitable language in every way, and an exact correspondence with the whole tenor of the language of Peter, as well as of the other Apostles. Is not the death of Christ the great theme of prophets, as well as of Apostles? Is it not the great theme also of Peter? I surely do not need to stop to prove this, if it were necessary it could soon be done. Mr. Welch further says—"It would seem to imply that something else than his body died." To which I answer—"It seems to imply what Peter elsewhere affirms, even in the last verse of the preceding chapter,—"that the Lord Jesus had a nature that death could not touch; it would imply that something else than his body was absolutely incapable of being affected by death, and therefore the rendering of our translators is not merely grammatically correct but true to other portions of God's word." "Being put to death in (or as to) the flesh," is therefore better retained. It expresses a quite competent and very precious truth. Mr. Welch further says—"It does not express the death of his body at all, though those unaccustomed to the accurate use of language may think it strange that we should say so. This part of our text, as it stands in our authorized translation, strictly and grammatically means, that Christ in some sense died while in the flesh, that is, while still living." There are two parts in this quotation, each containing a strong assertion, which I would like to meet with as direct a contradiction. To the first, "it does not express the death of his body at all," I answer, it would be difficult if the words here employed do not express the death of our Lord's body to get words that would. If the Greek verb, here used does not involve the putting to death of the body, it would be difficult to get a verb that does. And to the second, "that Peter's words, according to the authorized translation, seems strictly and grammatically to mean, that Christ in some sense died while in the flesh, that is, while still living." I answer, "Yes, Peter's words seem expressly constructed to imply, and the plain reader of the Bible rejoices in the implication that while over the Lord Jesus Christ death, in some sense, had power, there is a further sense in which He, dying, yet lived; death had no power over him. While his body, all that was human of Christ, passed under the power of death; there is a blessed implication brought out even in its strict grammatical sense, in which Peter's words seem further to involve, that over the person Christ Jesus death had no power; He yet lives in death, and lives evermore. I say, thanks to Mr. Welch for drawing attention to this, and making it so clearly apparent. Of course, I know that while Mr. Welch himself holds this as firmly as I do, that is not what he means here. He means that the rendering of the translators involves a simple grammatical contradiction. Yes, if you keep your eye fixed only on the human side of our Lord's nature. But this is what scripture does not always do; and, moreover, is what is not done here. I think I thus see that fine shade of pregnant thought in scriptural language, which critics do not at ways succeed in catching. Again Mr. Welch says—"Made alive, or quickened by the spirit, is a translation equally objectionable, but for a different reason, it makes the Holy Spirit the agent in our Lord's resurrection, such an idea occurs nowhere else in the scripture, to which I again reply—"That the recognition by Peter of the Agency of the Holy Ghost in the resurrection of Christ, is just what I believe, in direct opposition to Mr. Welch, is an idea that is expressly indicated in other portions of scripture." Let me try to establish this, if possible. My position is, that the resurrection of Christ is attributed to all three persons in the Godhead Mr. Welch admits, in direct terms, that the resurrection of our Lord is attributed to the Father, and the Son. It devolves upon me to show that it is also attributed to the Holy Ghost. Let us see. Mr. Welch will admit that the birth of our Lord in the womb of the Virgin, is expressly attributed to the Holy Ghost. At his baptism he was also honored with the presence and power of the Holy Ghost. His consecration to His mediatorial offices and work, is expressly attributed to the Holy Ghost in various places of the scriptures. His sacrificial work, as the Great High Priest of His people, "in offering up himself without spot to God" is expressly attributed to the Holy Ghost. Strange it thus really last, crowning act of Christ, should be altogether unaccompanied and unattested by the same Blessed and Glorious One; seeing that upon it, so stupendous issues hang. But of this, as I think, we are not left in absolute doubt. What does the Apostle Paul mean to convey, in the first chapter of Romans, and third verse when he says—"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Do these words not involve that in this declaration with power of Christ's Sonship, the Holy Ghost had to do; as He also has in that power which He exercises upon the consciences and hearts of the people of Christ? I am aware, indeed, that we must bear in mind, that as in the third verse of the first chapter of Romans, Christ is said

"to be born of the seed of David according to the flesh," and that therefore "the spirit of holiness" in the 4th verse, is contrasted with the flesh in the 3rd. Well, even so. But what then? This contrast being kept prominently in view, what are we to make of it? To keep out of view absolutely the Agency of the Holy Ghost in the production of this holiness? Then, in consistency, you are bound, when rendering the term spirit, when contrasted with flesh, to confine yourself strictly to Christ's human nature, and to exclude all reference to His Divinity. But is this done? Our Translators do not so, as far as I have observed. Now, as I am unwilling to be so confined; as I desire sometimes to include the idea of our Lord's Divinity, even when flesh and spirit are contrasted, as involved in the word spirit, I am I, likewise, unwilling to exclude the idea of the operation of the Holy Ghost when reference is made to this word. The words, according to the spirit of holiness, as used by Paul, clearly teach, that the resurrection of Christ is, in some way, attributed to the Holy Ghost, even as it is to the Father and to the Son. This is only in accordance with what we might have expected from the prominent part assigned the Holy Ghost in other portions of the Blessed Redeemer's life and work. These statements are simply suggestive, not exhaustive. But let me now come (4) to the rendering Mr. Welch himself gives, and which he thinks free from all exegetical difficulty. It is—"Having been put to death indeed for the flesh, but made alive for the spirit." Our translation he says, "is exposed to no such difficulties" as I have now dwelt upon at length, and endeavoured to remove. It complies with the rules of translation, and, as we shall see, brings out a scriptural and consistent sense. The words *flesh* and *spirit*, are in the active case, in the original, and the mere tyro in the Greek language is aware that for, and to, are the prepositions commonly used when translating that case into English. We use the first in the present instance, because the other is inapplicable, it would not make sense. But the Apostle happily delivers us from all possibilities of dispute as to the proper preposition to employ. He has put on record the proof, that he uses the two words *flesh* and *spirit* as datives of purpose which every one in the slightest degree acquainted with the peculiarities of Greek Grammar is aware are correctly translated by the preposition for. The evidence that the Apostle uses the two words referred to in the way we have already mentioned, is very clear and convincing. That evidence we find in the first verse in the fourth chapter of this Epistle—"Forasmuch, then, as Christ has suffered for the flesh, arm yourselves likewise with the same purpose." These words can have no relevance, unless we supply the first clause to express a purpose. Then, we find the true key to our text. * We need not discuss the propriety of using the expression *for*, or any other, before the words *flesh* and *spirit* respectively. The Apostles own language settles the matter conclusively. I have again given this extract as full as I could, in order to make room for the following remarks.—(1) My objection to this translation of Mr. Welch, of the first verse of the 4th chapter,—"Forasmuch, then, as Christ has suffered for the flesh,"—is, that it errs grossly to defect, in that it fails altogether to notice the substitutionary work of Christ, as involved in the Apostle's words, "for as"; two important Greek words, whose force and power is not given by Mr. Welch, in his proposed translation, and exegesis. And this is fatal to it. These two words are simply passed over, as if they had no existence. I suppose our friend foresaw that they would make a rather clumsy translation. Let us see. "Forasmuch, then, as Christ has suffered for us, for the flesh," does seem to read rather harshly. Surely the "reading of our own translation is better, simply as matter of euphony. But I remark—(2), that not simply does the Apostle use the words *flesh* and *spirit* as datives of purpose. If that be all the soul of the passage is enervated; it is a mere skeleton, without sinew and muscle. But consider these words as datives of manner, or instrumentality, and you have a power you can grasp with a firm hand, as consistent with most prominent, as well as plainest, scriptural teachings. "Forasmuch, then, as Christ has suffered for us in the flesh," involves two points our translators have well brought out; viz: (a) substitution, as involved in the words "for us;" Christ has suffered for us; and (b) the manner of the suffering, "in the flesh;" as the instrumentality God employs "to bring men unto Him," or the way in which men are brought unto God. Any translation which fails to bring out, prominently these grand truths, however, true to the extent to which they go, is radically defective. And this is certainly the case with Mr. Welch's translation and exegesis, as far as I yet see. Again (c) I have shown already "how the Apostle's own language conclusively settles the matters," not, as Mr. Welch affirms, by "finding the dative of purpose, as the key to the whole difficulty," that may be so far true, and even valuable; but I think the key is found in the Apostle's own words; viz: that he himself supplies the prepositions of which critics are in quest, and which are found in the very verses we are considering.

There are still some other things I would like to notice in this letter, but I fear I must be done for the present, and reserve my further remarks for another letter. I will conclude by simply quoting another paragraph from Mr. Welch's pamphlet with out very extended comment. "This double clause—that is, the two first clauses of the first verse of the 4th Chapter—the translation of which we have thus determined, contains, as we apprehend, the greatest difficulty in our text. Its interpretation once settled, all the rest of the passage will be found to be comparatively simple. Our translation puts its teaching in a differ-

ent light from that in which any previous exposition, so far as we know, has ever exhibited it. No one, accepting our translation, could ever conclude that flesh and spirit apply to Christ. They must apply to men. In this respect, certainly a vital one, our interpretation is new. Had interpreters sought to expand the clause in the direction of our translation, the whole difficulties of the passage would have disappeared long ago. But, persisting as they have done, in applying, the words *flesh* and *spirit* to Christ, it is not to be wondered at that their expositions have proved unsatisfactory. The clause bears on the face of it evidence that the words referred to were never meant to apply to Christ. If it is a participial clause, added, as we have already observed, to explain how men are brought to God. It is therefore a distorting of it from its plain intention, to regard all its meaning as absorbed in a reference to Christ." Some of the quotations in this paragraph are mine, and are intended to emphasize the statements; so that when I examine them at length add in detail, it may easily be understood to what I refer. Of course, I may say at present, that in these statements I do not altogether concur; and for reasons I will now give:—Mr. Welch says, "that no one accepting his translation, could ever conclude that flesh and spirit apply to Christ. They must apply to men." He also says, "that the clause bears on the face of it evidence that the words *flesh* and *spirit* were never meant to apply to Christ." To which I answer, that, in so, then the translation bears on the very face of it, evidence of its thorough unsoundness. If flesh and spirit do not actually, and of design, directly apply to Christ; then to whom were they meant to apply? Mr. Welch says—"They must apply to men." Does he mean to men at large, or men in certain circumstances and conditions? The words are very vague and indeterminate. And if so, in what respect or in what manner? He says, "it is a participial clause, intended to explain how men are brought to God." Just so. I have already said that not mere dative of purpose explains the Apostle's words, and grasps their pregnant meaning; but dative of manner, or instrumentality does. And here, in Mr. Welch's own words, is the proof. He says, "the clause is participial to explain how men are brought to God." Surely, the *how* is just the way, manner, or instrumentality, by which men are brought unto God." And by what process of critical torture, Mr. Welch can possibly divide the words *flesh*, "in which Christ suffered," and *spirit* "in or by which he was quickened," from Christ himself, I cannot conceive, nor has he shown in his pamphlet. If there is any connection of the participial clause with men at all, it is with the man, Christ Jesus, who, as the Apostle in the Hebrews so well says—"For as much then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death; that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." For the suffering of death he took our natures; and in the very human nature that sinned, has he finished a work, whose design and effect is—"to bring men unto God." This translation, I suppose is new; but, I fear will fail to commend itself very generally to acceptance. Although the clause under review is participial, and explanatory of "how men are brought unto God;" surely their must be an Agent actively employed in doing the work of suffering and death here so directly assigned him. The question arises—Who is the Agent? The only answer that can possibly be given, is the Lord Jesus Christ, who took our nature, and assumed our place in law and justice before God, that he might bring us unto God. So far, therefore, from "a distorting of the clause from its plain intention, to regard all its meaning as absorbed in a reference to Christ;" that it seems to me the distortion is all the other way. The language of this last clause of Mr. Welch's, it is to be observed, puts the matter in a different form from that he has used in the three previous statements. He has thus changed ground. In the former instances he says "the words *flesh* and *spirit* were never meant to apply to Christ;" and that "those who accept his translation could never think so;" but here he says, "it is a distorting of the clause from its plain intention to regard all its meaning as absorbed in a reference to Christ." This is an entirely different statement. While I believe the words do, and can only, apply to Christ in the sense which the Apostle applies it; viz: As suffering death in or as to his body; and "being quickened, in or as to, his spirit" I do by no means intend to say, what no man of common sense would say, with the words of the Apostle before him that absolutely, "all the meaning of the clause is absorbed in a reference to Christ;" when the Apostle himself is employing it, relatively, to urge and stimulate to the discharge of certain duties, even at the risk of suffering unto death, as Jesus, then Lord and Master had done before. In so far as the work "of suffering unto death," was peculiarly, and alone, the work of Christ "and of the people there were none with him in it;" that is, meritoriously, and in the way of expiation, and so, also, in the way of example; the reference is all absorbed in Christ. But in so far as it is intended to be exemplary to his people, and relative to their interests; it is intended to overflow upon them, and powerfully to influence them in all patient suffering in well-doing, and so it has in point of fact. The history of the church is full of it. The remaining part of these interesting verses I hope to be able to overtake in my next. My only apology for the great length of this letter, is the importance of the subject matter.

Very truly yours,
DANIEL ANDERSON.

The Pastor and People.

Perfect Through Suffering.

There is no heart, however free and lightness, But has its bitterness; No earthly hope, however bright and blissful, But ring of emptiness.

John the Baptist.

BY PROF. JAMES T. HYDE, CHICAGO THEOLOGICAL SEMINARY.

The man comes before the minister. He was of priestly descent; his father, Zacharias, being "a priest of the course of Abia, the eighth of the twenty-four courses, or classes, of the sons of Aaron, and actively engaged in the Temple Service."

John's birth was pre-announced by an angel. While his father was burning incense, and the people were silently praying in the outer court, behold, an angel! Not a mere angelic apparition, the creature of spiritual excitement and popular superstition, but a real, celestial visitant, to announce to him what no human tongue could have foretold, and he himself could never have believed if he had listened only to the voice of his own heart.

John's birth is in answer to prayer. No delay should discourage our faith even when we ask for temporal blessings. Is not many a good child given in answer to secret prayer?

John's greatness is predicted even from before his birth. His coming is to be an occasion of intense joy. He is to be great in God's eyes—truly great!—the only greatness recognized by the angels,—not like that of the princes and leaders and conquerors of this world, which depends chiefly on rank and talent, but as one divinely approved and honored. His greatness is connected on the one hand with strictly temperate, or moral habits, and on the other hand with high spiritual experiences. Like a true Nazirite, he shall drink "neither wine nor strong drink," i. e., abstain from intoxicating drink, as every great and good character is built on a rigid legal or moral basis.

His mother rejoices over her new-born son as a "mercy," a special mercy from the Lord. Her kindred "rejoice with her" in token of that sympathy which we need in joys quite as much in sorrows, and which overflows with congratulations. Her husband, long smitten with dumbness for his unbelief, soon as his mouth is opened, break forth in praise as if his heart were waiting

only to sing some fitting doxology. "The hand of the Lord" is upon the child from his birth—that greatest blessing for a child—the Lord's directing and favouring hand; far better, surely, than the power of any mere human parent or teacher, far better than the patronage of the noble, rich, and learned. His good old father's "Benedictus," as he cried "Blessed be the Lord God of Israel," on the eve of the fulfillment of the most ancient and glorious promises in the world's history, laying the greatest stress on God's proving faithful to his covenant, putting out his thankfulness in words which reveal the deepest insight into the mission of his infant son as the forerunner of our Lord, how can we, who live in the full light of the Gospel ever appreciate?

John was prepared for his great work in the school of solitude. For "the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." This means that from childhood to manhood he was developed both physically and spiritually in the wilderness. Not that "his restlessness had driven him" into it, as the author of "Kece Homo" says. Nor did he lead a "cloistered" life, as some advocates of the monastic system imagine. But like many of the world's purest saints and best benefactors, like Moses, Elijah, David, Paul, Luther—nay, like our Lord himself, he was called, trained, disciplined, ordained in comparative solitude. He acquired that strength for life's terrible conflicts which comes only from a spare diet, and austere habits, and untroubled contemplation, and lonely communings with God. Bishop Horne insists that "he who desires to undertake the office of guiding others in the ways of wisdom and holiness will but qualify himself for that purpose by first passing some time in a state of sequestration from the world, where he may grow and wax strong in spirit until the day of his showing unto Israel."

Behold now the period and the preacher—Tiberius, Pontius Pilate, Herod, Annas, Caiaphas—what wicked men and rulers! What dark and degenerate days! The prospects of the church of God seemed almost hopeless. But after the gloomiest hour comes often the brightest light.

"The word of the Lord came unto John in the wilderness." His was not a mere inward impulse, but a divine call to preach. He came forth from his seclusion "into all the country about the Jordan—the great itinerant. He preached "the baptism of repentance," i. e., a token, a profession of repentance, presupposing, or at least obligating to repentance, and not as if the rite of baptism were anything apart from its significance, and "for the remission of sins," or with a view to the forgiveness of the penitent, not, indeed, as though the baptism or the repentance of itself secured the remission, but because they prepared the way for it. His message was "repent and be baptized, that you may be forgiven." Listen to that "voice of one crying," whose echoes can never cease to be heard until the prophecies of redemption are fulfilled, and "all flesh shall see the salvation of God." It is the voice of the Law ushering in the Gospel, "Prepare ye the way of the Lord." It requires the straightening of all that is crooked, the abatement of all that is high, the elevation of all that is low, the smoothing of all that is rough. Such is the preparation that must precede every great revival of religion, or the blessed entrance of Christ into human hearts and homes. If it costs time and labour to level mountains and fill up valleys, how much more to subdue the impotence and unbelief of men!

Mark his boldness and severity "Brood of vipers!" "Wraith to come!" Why deal so harshly with the crowds attracted to the banks of the Jordan? Hadn't he better beware of giving offense? Look out lest he be thought uncharitable, and lose his popularity? Dwell rather on the love of the coming Christ, and his rich, free grace? Ah! but he saw through the rottenness and hypocrisy of their professions. How else could he rouse them to repentance? He could speak only as the meek and loving Saviour did to the Scribes and Pharisees. Those who object to such preaching mistake the nature of love, which must always be severe, even when deepest and tenderest towards those who need to be denounced and threatened in order to be awakened and saved. They, also, mistake what is requisite to success in saving sinners. Shall they be soothed and flattered by a good-humoured, smooth-tongued condescension? No! Startled into a sense of their guilt, horror-struck as they can be only by hell-fire! They may be fascinated even by a ministry of terror. But, worst of all, those revolted by such words mistake the real truth. The "wraith to come" is not a mere figure of fancy or superstition. The new dispensation is a revelation of wrath as well as mercy, and of nothing but wrath for those who continue impenitent, though they be baptized and make religious professions. So the Baptist believed. Intense were his convictions, and therefore terrible his warnings.

See how he proceeds, insisting on a genuine repentance. "Bring forth, therefore, fruits worthy of repentance." Robertson observes, "Repent, with him, did not mean 'come with me into the wilderness, to live away from the world,' but it meant this, 'Go back to the world and live above it.'"

Nay, more. It meant "Baptism will not save you, nor even a repentance that does not produce the proper fruits of piety. Each one must show that he repents by good acts and holy habits."

God's people, he adds, "and begin not to say within yourselves, we have Abraham to our father." As if he would declare "Remember that saving religion is a personal thing. No child is saved by his parentage. No member of any church by his church membership. No sinner by abstinence with apostles, bishops, saints, or shelter under such names as Luther, Calvin, Wesley. You must repent and bring forth fruits meet for repentance. Nor suppose that God will be without a people if he cuts you off. He is not confined to any special people under the Gospel. He can raise up a family for himself out of the very stones."

How thoroughly radical, too, is this great reformer. Dilating on the certainty of the coming wrath, he avers: "Now also, the axe is laid unto the root of the trees; not laid down by the root, as if not used, but against the tree at the root. The important and unfaithful are about to be cut up, root and branch. The Gospel goes down into the very root of things, and cuts up all evil by the roots. He was not afraid of any radicalism in morals or religion—only let radicalists strike not at imperfect good, but at unqualified evil. Let them lift up their voices against sin."

Besides, how wisely and yet rigorously John meets every man's conscience, not content with general directions, but insisting that each one in repenting should break off, or turn from, the particular sins to which he is tempted. They ask, "What shall we do, then?" His answer is, to the selfish and avaricious, "Do not hoard up your wealth. Share your food and clothing, and other property with the destitute. Penitence is benevolence." To the covetous and unscrupulous tax-gatherers, "Be strictly honest, and no more lacking in integrity." To the soldiers, "Not cease to be soldiers, throw away your arms, or desert your colours, and enter some other calling. But do no violence; away with the insolence common in a conquered province. Be not false accusers, or spies and informers. Take only what is due instead of unlawfully attempting to increase your resources." In other words, "Let soldiers" repent of soldiers' sins, and publicans of publicans' sins,—each of the sins of his own class and life. "Let ministers repent of ministers' sins, and deacons of deacons' sins, and farmers of farmers' sins, and merchants of merchants' sins,—each looking to himself and his calling to see what his sins are, and what the necessary fruits of repentance. There is sound, common sense in such direct personal and practical appeals. No learned subtleties, no dramatic lullabies, no empty formalities, but the solemn voice of duty echoing through the world's great wilderness."

Greatest of the prophets, because pre-eminently a forerunner and herald of the Lord; marvelously successful, too, in drawing the multitudes, and turning men to truth and righteousness! Most of the first followers of Christ were awakened and converted by his ministry. Many of the Jews took him for the Messiah. But wiffling men "mused in their hearts whether he was the Christ." He kept himself in the background. He pointed to the "Lamb of God" as one whose shoe latchet he was "not worthy to unloose." His motto was, "He must increase"—I decrease."

His popularity was not more evident than his lowliness. His sanctity appeared in the beauty with which he exemplified his own humbling doctrines until he fell a sudden martyr to his faithfulness.

The Danger of Delay.

An examination of statistics of the conversion of souls to God can not fail to impress the mind with the startling fact that millions of human beings are eternally ruined by procrastinating the day of salvation.

The prospect of change for the better diminishes as age advances. This fact is illustrated by a table prepared with much care by the late Dr. Spencer, of the United States. Of a thousand persons hopefully converted there were:—

- Under 20 years of age—549. Between 20 and 30—337. Between 30 and 40—86. Between 40 and 50—15. Between 50 and 60—3. Between 60 and 70—1.

But one of a thousand brought home to Christ over sixty years of age.

What a startling lesson to contemplate. Will our readers ponder it in the prospect of the future? Have you, dear reader, lived twenty years without having yielded up your heart to the claims of eternal truth? Then remember that the probability of your conversion to God is not half as great as it was at one time of your life. Are you thirty years old and still living in sin? the hope of your redemption has diminished fully three-fourths. If forty years have passed over you and you are yet without hope, then there are thirty probabilities out of a thousand that you will ever embrace the truth. And, so as you proceed, the chances of your escape from the wrath which is to come grow rapidly less until the last ray of hope is extinguished in the darkness of eternal despair. "The sinner dying a hundred years old shall be accursed."

In view of these impressive facts will you not, unconverted friend, take timely warning, and delay the salvation of your precious soul no longer? It may be that in your case the day is far spent, the night hastens on, the Judge standeth at the door, and what is to be done must be done quickly. "Now is the accepted time, and now is the day of salvation."—Christian Standard.

The Philadelphia Presbyterian says:—A missionary physician is wanted in Lang Chow China, as will be seen from the following extract of a letter from the Rev. Charles H. Mills, one of our missionaries:—"I do hope we may find a good, godly man to succeed him (Dr. Bliss). I am sure there must be able, learned, pious young physicians in the Presbyterian Church, who could and would gladly spend their lives in work for Christ here, but it does seem very hard to find such. Philadelphia is a great rendezvous for doctors. Dr. Ellinwood will be able to give applicants all needed information. There is a noble field for a truly consecrated Christian worker."

The Worship of the Holy Spirit.

In pulpit or parlor, in prayer-meeting and private conversation, the mistake is often fallen into of speaking of the Holy Spirit as "it." The writer listened to a most instructive sermon, not long since, on the witness of the Spirit, but it was sadly marred by the repeated occurrence of such phrases, as "when it comes," "we need it," "pray for it"—the "it" referring to God the Holy Ghost. Such mistakes, however inadvertently committed, savor of want of reverence, hide most important truth as to the personal presence and agency of the Holy Spirit, and very easily lead to error. Who would debase God the Father, or God the Son in such manner? We believe in the Holy Ghost, the Lord and Giver of life, the Author of sanctification and hope, the Lightener and Guide of the Church, that this is emphatically the dispensation of the Holy Ghost, that to Him is committed the conduct of the Church till Christ's second coming, and must think and speak of Him with due reverence and love. It is true that in the New Testament we find a neuter pronoun "itself" used twice in this connection, (Rom. vii. 16, 26,) where our translators followed not the theology of Scripture, but a usage of the Greek language, not here requiring explanation, and which, if creating no confusion to the Greeks, certainly does if transferred untranslated into our English tongue. In John xvi. 13, our Lord says, "When He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of Himself; but whatsoever He shall hear, shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of mine, and shall show it unto you."

We would give prominence to the doctrines concerning the Holy Spirit, for there is no life nor light in the sinner's soul till He creates it, and the believer is sanctified, just so far as he is under His power. A prayer is only so many words, unless He "maketh intercession." The sermon is powerful, when He brings it home in demonstration. The "redemption purchased by Christ" is available when He "applies" it and thus, in some form or application, is the theme of every gospel sermon. Christian creeds and confessions, state or elaborate, first, the doctrines concerning the Father; second, those concerning the Son; third, those concerning the Holy Spirit. And thus quite properly. But practically our knowledge of God—shall we say, our acquaintance with God?—comes to us in the opposite order. It is by the Spirit we come through the Son to the Father. Eph. i. 18.

It will be consistent for those denying the personality of the Spirit to say "it" for they would speak thus of gravitation, or of the spirit of poetry, or the spirit of age. But we believe in things that accompany salvation, and sing—

Come, Holy Spirit, come! Let thy bright beams arise Dispel the darkness from our minds, And open Thou our eyes. To sanctify the soul, To pour fresh life on every part, And now create the whole.

Religious Thought in England.

"The Ritualist cannot connect himself with any party in the Church of England since the Reformation. Like his favorite prototype, Melchizedek, he is without father, or mother. His nearest relations are Queen Mary's bishops, who gave up the Reformation as soon as they saw to what it was tending, and probably before that they were not very zealous for its progress. The Churchmen of the time of James I. and Charles I., even those who were the greatest innovators, never approached anything like a doctrinal agreement with the Church of Rome. Bishop Andrews notwithstanding many conceits—perhaps I ought to say along with many other conceits—maintained that the Pope was Antichrist. Among all kinds of High Churchmen I do not read of one who thought that the Church of England had not adopted the doctrines of Protestantism as opposed to the Church of Rome. Jeremy Taylor, who however, belongs more to the Broad Church than to the High, maintained that toleration could not be yielded to Roman Catholics, because their worship was idolatry. Writing on the Eucharist, he denies every conception of a presence of Christ except as the presence of a spirit. Bishop Cosin, who is generally taken for one of Land's strictest disciples, wrote a history of the doctrine of transubstantiation, and declared his judgment that between the 'real' but 'spiritual' presence in the Church of England and that of the Church of Rome there is a great gulf fixed. Bishop Hicke, one of their most eminent writers, speaking of the Mass, says that, 'The worship of a leek, or an onion, or a head of garlic, is not more against common sense than the worshiping of a water, the work of a baker or confectioner's shop.' Charles Leslie, and many other Non-jurors, write with equal decision showing a clear antagonism to the doctrines of the Church of Rome."—Contemporary Review.

It is related that a worthy Scotch minister in the last generation delivered a charge to some newly-ordained elders after the following fashion—"Me brethren, rule weel, rule weel, but rule aye that nae man or bairn i' the kirk will know that they are ruled. Me brethren, pray God to gie ye common sense. It is aye a chief grace o' an elder."

An old clergyman, who had got a strong lunged helper, observed that one of his hearers was becoming rather irregular in his attendance at church. Of course the divine felt it his duty to visit the backslider, and he accordingly went to his house, but the goodman was not in. He inquired of the wife why John was seldom at church now. "Oh indeed, minister," she replied, "without the slightest hesitation, 'that young man ye've gotten roars so loud that John canna sleep rae comfortable as he did when ye used to preach yerse!' see possibly."

Bible Synonyms.

"Our first duty is to be a Christian at heart. Our next duty is to be a Christian in deed. Every Christian who will listen to me, my exhortation is—never join a sect; never have anything to do with a religious faction, or lift the petty banner of a party. Our leader is not this or that divine or reformer, but the Lord that bought us. Our Church is no other than the Church of God which was born of the Holy Ghost on the day of Pentecost. Be in fellowship with some particular Church, and let it be the one that is in your judgment, the most scripturally constituted and administered, but ever remember that this Church you are in fellowship with the whole Church in the whole world. Dwell in the best chamber of the house that is accessible to you; but never suppose that your chamber is the whole house, or any particular Church the Church universal. Bear a brotherly heart and countenance to all who love the Lord, that, so far as your influence extends, there may be no selfishness in the body. If there be splits or divisions, regard these with distaste, as in themselves evil; yet remember that they evolve a certain amount of good, that they who are approved may be made manifest among you." Whatever firm, the confusion in the visible Church, so pray and so live as to be approved of Him who knows the heart, and to be made manifest in the sight of men as no heretics, but faithful members of Christ, and loving children of God."—Sunday Magazine.

Prayer and Power.

Elliot used to say that "prayer and pains can accomplish anything," and Judson, the great missionary saint, "I never sincerely and earnestly prayed for anything but it at sometime, in some shape, probably the last I should have expected, it came."

These plain testimonies are full of encouragement for the humblest and weakest. To the latter is, indeed, the greatest encouragement, as "he that humbleth himself shall be exalted."

There is no scientific objection against prayer which can have much force in the presence of real faith. The only forcible argument against prayer is unbelief; the best argument for it is faith, and the result of faith, the prayer and the answer.

"Man can alter, within certain limits, the elements and courses of nature," says Tyndall. Cannot God do as much? Man makes changes by the exercise of his personal will. Cannot God do as much? The earthly parent, in the exercise of personal will, grants the request of the child. Is not God just as good? Is not He too, a father? and has he not said: "Ask and ye shall receive, seek and ye shall find?"—Wayside.

Archbishop Whately's Providence.

Readers of Archbishop Whately's writings will remember his decisive condemnation of the habit of ascribing to Providence only those exceptional events which strike us as wonderful making "providential" nearly equivalent to miraculous. Among several anecdotes of the Archbishop contributed to Lippincott's Magazine by T. Adolphus Trollope, is one touching this point. A packet-ship sailing from New York to Liverpool was burned. Among those who escaped in a boat was a clergyman who made himself the hero of religious circles in Dublin, dilating on the wonderful mercy he had experienced.

"One day, on the occasion of one of the general receptions of the clergy, which often took place at the archiepiscopal residence, our hero was holding forth in his usual strain to a little knot gathered around him in Whately's drawing-room, when the Archbishop, whose wont it was on such occasions to stroll about the room from one group to another, saying a few words here and a few words there to his guests, came up to the knot of which Mr. Thompson (we will give him that name for the nonce) was the centre. Whately listened with grave attention to the telling of his story and to the usual comments on it, and then spoke. "Wonderful occurrence! A great and significant mercy, indeed, Mr. Thompson. But I think I can cap it," said he, using an expression which was very common with him, tossing up his whitehead in the old bull-like manner—"I think I can cap it with an incident from my own experience."

Everybody pricked up his ears and listened eagerly for the passage in the Archbishop's life which should show a yet more marvellously merciful escape than that of Mr. Thompson from the burning ship.

Whately continued in the most impressive manner. "Not three months ago I sailed in the packet from Holyhead to Kingston (the port for Dublin), and—"

A pause, while the Archbishop took a copious pinch of snuff, and his hearers were on the tenterhooks of expectation.

"—And by God's mercy the vessel never caught fire at all. Think of that, Mr. Thompson!"

The eloquence of the pulpit should be pre-eminently the eloquence of elevated thought, uttered through that various structure of discourse and style of expression in which a versatile mind will convey such thought. It should be the eloquence of real life, and of great occasion. It should be the eloquence of many purposes in great exigencies. In its best forms it will resemble, and yet surpass the best eloquence of senates in the emergencies of nations.—Phelps.

Moses saw the Shechinah, and it rendered his face resplendent, so that he covered it with a veil, the Jews not being able to bear the reflected light; we behold Christ as in the glass of His word, and (as the reflection of a very luminous object from a mirror glides the face on which the reflected rays fall) our faces shine too; and we veil them not, but diffuse the light, which as we discover more and more of His glory in the Gospel, is continually increasing.—Deedridge.

Sabbath School Teacher.

LESSON XXXVIII.

THE SYRPHENICIAN (Mark vi. 24-30)

CO. IT TO MEMORY. V. 28, 29. PARALLEL PASSAGES.—Matt. ix. 21-28. With vs. 21-26 read Isa. xlii. 3-6; with v. 27, Matt. x. 6; with vs. 28, 29, Matt. ix. 29, with v. 30, 1 John iii. 8.

CHARACTER OF THE.—All things are possible to the believer. LEADING TEXT.—Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.—Matt. xv. 28.

INTRODUCTION.—Remember the Paragelists select, under the guidance of the Holy Ghost, the events and addresses that fall in with their particular aim. This miracle is recorded by both Matthew and Mark. Matthew writes for Jews and this miracle has a message to them. They must not think the Gospel for them only. If they will not have it, The Gentiles will receive it. The children may let the bread fall from the table: the Gentiles, "dogs," as they call them, will eat it gladly.

And Mark, who wrote for converts from among Gentiles, finds this fitting in his narrative. It is a prophecy of the gathering of the Gentiles, of Satan's sway broken, and of their deliverance—long delayed indeed, but certain at the last. We are to study this woman in her affliction, in her application, in the graces she showed, and in the boon she received.

I. THE WOMAN: v. 25, only known by the record, "a certain woman" by *ipse* a Syrophenician; by *religionem* a Greek or non-Jewess; by *residence* in the coasts of Tyre and Sidon, bordering on those cities, though in the bounds of Asher. Many Canaanites (so Matthew calls her, xv. 22) remained in the land, Judges i. 31 and ii. 14. Tyre was a famous and ancient city, colonized from Sidon, now called Saida, both lying on the Mediterranean, about a hundred miles to the north of Jerusalem. The whole region was called Phenicia, which the Romans connected with Syria. How did the Lord come to be there? At Capernaum he was beset with the crowds (v. 2, 5) of scribes and Pharisees from Jerusalem (v. 1). He left them (v. 24) and went—not probably out of the land of the Jews, but to the confines of it—and so left these objectors, in both senses, parting company with them, as with men whose enmity against him was rooted and settled. They were joined to their pride, unbelief and self-righteousness. He is willing that his disciples should see his mercy, rejected of Jews, exercised toward Gentiles. They needed the lesson.

II. HER AFFLICTION: for a parent is afflicted in the suffering or sin of a child. Let the pupils remember this. Her "young daughter" had an "unclean spirit" (v. 25), of the particular action of which we are not told. But judging from what we are told, of other cases of demoniacal possession, great misery must have been the result. (See on this subject, Lesson XXXIII.) In Satan's hour, these demons had power over some human beings, in ways at which we can only guess; just as we can only guess at the modes in which God's angels minister to saints (Eph. i. 14).

The case was hopeless to all human power. Her heart was well-nigh broken, like the heart of many a parent with a child grown up to doing Satan's will—not suffering a misfortune, but committing wilful sins. The Lord pity them!

III. HER APPLICATION TO Jesus (v. 26). He was in a house; did not mean to enter on public teaching; "would have no man know it" (v. 24), "but he could not be hid," for he for his fame had gone before him. She came, at some cost of effort and of feeling, making her way under difficulties. She came from having heard of his works, and besought him that he would cast forth the demon (v. 26). This is a mother's love. It is carrying a miserable child to Christ in prayer. This is the type of many an intercession. So our mother-church must carry her sinful, prodigal children to God, using all means, teaching them, following after them and praying for them. So, help the mission school, learn to be teachers, visitors, helpers of the poor.

IV. HER GRACES: for it was to bring out these that Jesus "spoke roughly" unto her. Putting together the account of Matthew and Mark, we see that at first he answered her nothing (Matt. xv. 23). She continued her importunity ("she crieth after us") to the annoyance of the disciples. They besought him—not the right kind of intercession—to send her away, either with a refusal, or more likely (see Matt. xv. 23) relief that they might be rid of her. So false "charity" relieves itself and tosses a gift to a petitioner "to get rid of him." Not Christ's way.

The Saviour says to the disciples, in not hearing (Matt. xv. 24), "I am not sent," &c. in his own ministry. This she hears. Her believing eye had had been, "Have mercy on me, O Lord, thou son of David." Canaanite as she was, she saw more in him than did the scribes. His reply, to the disciples, touching his commission, she accepts so far, and now urges another plea, "Lord help me" (Matt. xv. 25). "If as son of David and Messiah, thou dost refuse, yet at this Lord." So faith is far-sighted, bold, courageous.

But what was she, that she should receive this boon? He now deals with her as a heathen, called "dogs" by the Jews. "It is not meet," &c. (v. 27). "The children" are the Jews. See Matt. viii. 12. Now mark her lowliness of mind. "Even so, let me be as the dogs; but the children drop some of the food, the crumbs, on the ground; the dogs eat of them; though not children yet are they in the household under the masters, here standing for—not the Jews—but the Lord, and in the plural because, "dogs" is plural, under the roof enjoying some benefits: so let it be with me!" This is "the meekness of wisdom" (James i. 19), the blessed ingenuity of faith. He who had given her the faith, inspired the

earnestness, drew out this lowliness, resists no longer even in appearance, but acknowledging the power he gave to her, as to Jacob, that he might wrestle (see Gen. xxxii. 24-32), he not only yielded all, but with a word that compensated for delay and seeming harshness, "O woman, great is thy faith" (Matt. xv. 28). "For thus saying go thy way," &c. (v. 29).

V. THE BOON SHE RECEIVED. This was not the first time that the power of his word was felt at a distance. See continuation of case (Matt. viii. 13) and the nobleman's (John iv. 53). So it was with her. She has testimony to her own faith from the Master's lips (v. 29), and she has an immediate and complete deliverance for her child (v. 30).

In whatever form the demon afflicted her daughter, the suffering was put away. The lost power to be happy and useful was restored, and the mother had her daughter given to her again as a blessing.

Besides, she has made acquaintance with Jesus, in such a way that it is impossible to suppose her mind stood still at that point. She must needs love the Master, who had done so much for her. She must needs be quite more concerned him, and must needs trust one whose power, and whose grace she had tried and proved. For while it was possible that the outward benefit of the miracle might be enjoyed by itself, and alone; yet in a case like this, where faith was so signally exercised, we may well believe that it grew and took hold of the spiritual benefit of which the temporal was a sign and prophecy. Here,

(1) *Alas on to the body.* However poor, feeble, unknown, unnoticed, or ever despised among men, we may come to the Saviour for all we need.

(2) *For the afflicted.* Suffering in our own case, or in the case of those whom we love, is no proof of divine anger, but may be the means God employs for bringing to the Great Physician.

(3) *The timid.* Mothers, widows, sisters, with sick, sinful, wayward relatives, go and tell Jesus.

(4) *The prayerful.* You have asked long. There is no appearance of your receiving what you ask, matters grow worse in appearance. You do not cast down. Study this example. Persevere in prayer.

"Among the wonders of the loadstone," says Watson, "this is not the least, that it will not draw gold or pearl, but iron, an iron nail; so Christ leaves angels, noble spirits, to attract poor sinful man."

The treatment Jesus received—its effect—whether he retired—why—the locality—the people—this apparent—race—religion—affliction—her appeal—its reception by the Master—by the disciples—her renewed plea—our Lord's direct commission—her acceptance of the lowest peace—meaning of her words—the Lord's assurance—the deliverance—its probable results, and the lessons to various classes—the lowly—the afflicted—the timid—the prayerful.

Purity of Character.

Over the inner coat of plum and apricot there grows a bloom more beautiful than the fruit itself—a soft, delicate powder that overspreads its rich colors. Now, if you strike your hand over that, and it is once gone, it is gone forever; it only appears once. The flower that hangs in the morning empearled with dew—arrayed by jewels—once shake it, so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell gently on it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended into a fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated.

So there is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored,—a fringe more delicate than frost work, which, when torn and broken, will never be repaired. When a young lad or girl leaves the parents' house, with the blessings of a mother's tears, still wet upon the cheek, if early purity of character be once lost, it is a loss that can never be made up again. Such is the consequence of crime. Its effect can not but be in some way felt, though by God's mercy it may be forgiven.—*Early Days.*

Power of Love.

I don't know of anything more selfish than a girl, petted by her father and mother, and reared in proud ways. Her pretty person and her purity ways of manifesting selfish pride are pretty. Every one says she is pretty, but badly spoiled. By and by the hour of her discipline comes, she finds her mate and begins to love. One by one her selfish thoughts begin to drop off. At length love sits beside the cradle, and she whom the father and mother served and for whom the servants ran hither and thither and upon whom all her heavy weight, comes to serve the little unrequiting child. She cares no more for parties or gay assemblages, and she who used to roam as wild as the singing bird, stays at home. All the elements of her being have been harmonized in and by love. What but love could work such a transformation? God sent love into the world in the person of Jesus Christ, and said to men, "Lay aside all your monastic ascetic rules of life and conform yourselves to the living pattern. Here is Godhood, and manhood. Build your character on love, and then because you are of God, you will be drawn into the divine communion."—*Selaceo.*

For eighty-six years I have served Him, and He has done me no evil. How then shall I curse my King and my Saviour? Almighty God, Father of thy well beloved Son, Jesus Christ, I bless Thee, that Thou has judged me worthy this day to drink the cup of Thy Christ, for the resurrection unto life eternal.—*Polygony.*

Adam and Eve Over Again.

There was an old couple who earned a poor living, working hard all day in the fields. "See how hard we work all day," said the wife, "and it all comes of the foolish curiosity of Adam and Eve. If it had not been for that, we should have been living now in a beautiful garden, with nothing to do all day long."

"Yes," said the husband; "if you and I had been there, instead of Adam and Eve, the human family had been in paradise still."

The Count, their master, overheard them talking in this way, and he came to them and said:

"How would you like it if I took you to my palace there, to live, and give you servants to wait on you, and plenty to eat and drink?"

"Oh, that would be delightful indeed! That would be as good as paradise itself!" answered the husband and wife together.

"Well, you may come up there if you think so. Only remember, in paradise there was one that was not to be touched, and my table there will be one dish not to be touched." "Yes, Marcellus said that," said the Count.

"Oh, of course not," replied the old peasant; "that's just what I say when I've had all the fun in the garden, what did she want with just that one that was forbidden? And it was, who are used to the sweetest victuals, are supplied with enough to live well, what does it matter to us whether there is an extra dish or not on the table?"

"Very well reasoned," said the Count. "We quite understand each other, don't we?" "Perfectly," replied both husband and wife.

"You come to live at my palace, and have everything you can want there, so long as you don't open one dish, which there will be in the centre of the table. If you open that, you go back to your former way of life."

"We quite understand," answered the peasants.

The Count went in and called his servant, and told him to give the peasants an apartment to themselves, with everything they could want, and a sumptuous dinner, in the middle of the table was to be an earthen dish, into which he was to put a little lad above, so that "one lifted the cover, the lad would fly out. He was to stay in the room and wait on them, and report to him what happened."

The people sat down to dinner, and praised everything they saw, so delighted at all seemed.

"Look! that's the dish we're not to touch," said the wife.

"No; better not look at it," said the husband.

"Pshaw! There's no danger of wanting to open it when we have such a lot of dishes to eat our fill out of," returned the wife.

So they set to and made such a repast as they had never dreamed of before. By degrees, however, as the novelty of the thing wore off, they grew more and more desirous for something newer and newer still. Though when they at first sat down it seemed that two dishes would be ample to satisfy them, they had now seven or eight, and they were wishing there might be others coming. There is an end to all things human, and no other came. There only remained the earthen dish in the middle of the table.

"We will just lift the lid up a little wee bit," said the wife.

"No; don't talk about it," said the husband.

The wife sat still for five minutes, and then she said:

"If one just lifted up one corner of the lid, it would scarcely be called opening it, you know."

"Better leave it alone, altogether, and not think about it at all."

The wife sat still another five minutes, and then she said: "If one peeped in just the least in the world, it would not be any harm, surely, and I should so like to know what can the Count have put in that dish?"

"I'm sure I can't guess in the least," said the husband, "and I must say I can't see what it can signify to him if we did look at it."

"No; that's what I think, and besides, how would he know if we peeped? It would not hurt him," said the wife.

"No, as you say, one could just take a look," said the husband.

The wife did not want more encouragement than that. But when she lifted one side of the lid the least mate, she could see nothing. She opened it the least mate more, and the lid flew out. The servant ran and told his master, and the Count came down and drove them out, bidding them never complain of Adam and Eve any more.—*Roman Echo Lore.*

Jesuits in the Church of England.

"During the discussion of the Public Worship Regulation Bill, the possibility of a secession from the Church of England was sometimes spoken of. This is a very unlikely thing. The Jesuit emissaries who are working the mischief, will not thus expose themselves, or lose their vantage-ground. If their dupes of the Ritualistic party were to leave the Church, with all their congregations, the real loss for any Christian work would be small. We doubt if any of the great missionary and evangelistic agencies of our day would lose fifty pounds by the secession of the whole Ritualistic party to its own place. They collect and use their money for their own purposes, which are ecclesiastical rather than Christian, and Popish rather than Protestant. The loss of the Polish element would leave the Church of England far more free and powerful for good. Things cannot be suffered to remain as they are now; and this, not for the sake of the Church of England only but for the sake of the Protestantism of the empire."—*Sunday at Home.*

The Late Lord Dalhousie.

In the Past Free Church, Brechin, of which Lord Dalhousie was an elder, the Rev. D. Rose, pastor of the congregation, in preaching his funeral sermon, in allusion to the closing of his earthly career, said:

"During ten dark days, we prayed and wept for his recovery, for we were most unwilling that he should depart. But he, like one who had heard the clear call of the Master, never faltered in the announcement that he was dying. The first time I saw him he told me he was going home, but in the most firm and decided way he added, 'I know whom I have beloved, and He is with me now.' I have seldom seen any one so well prepared as Lord Dalhousie was to face the last enemy, or, rather so ready to answer the call of Him who has conquered death. Many touching incidents might be told of the daily visits which I then paid him. I took up a Bible one day and turning to appropriate promises found the verse I sought all marked. 'Ah, I said, 'some one has been here before me.' 'Yes,' he replied, 'these were marked to my dear day to me, and now they are doubly precious.' He referred to his wife, Lady Panmure, who died twenty-one years ago, soon after he came to the title and estates. Going in one day I got his usual mode of recognition; but the moment any agitation brought on a slight attack of distressing symptoms. When it passed he said, 'This heart will soon cease to beat to anyone.' 'But,' I said, 'it beats true to Jesus?' 'Yes, I trust Him, He is my all—'

Back of age—oh! it for me. Let me have news of it, I see."

One day, on my using the familiar designation "My Lord," he said "Oh, Mr. Rose, by all that title, and call me your dear Christian friend." It was most instructive and impressive to witness the calm way in which, without a murmur or a sigh, he at once laid down all his earthly honours and possessions when the Master came. For there was much to make his life pleasant and desirable. He had wide domains, many well-earned honours and special favour of his Sovereign, growing popularity, and the power above most men of enjoying his himself and shedding sunshine on all around him. But he would not be detained, having desire to depart and be with Christ, which is far better."

A Hundred Thousand Pounds.

"I'd give a hundred thousand pounds to feel as I did in 1820," said a man thirty years old, as he listened to an account of revival scenes occurring in his native village. "Only a small matter kept me from becoming a Christian then."

"What stood in your way?" inquired his sister.

"I was just starting in business with Ralph Turner, and I finally thought I would attend to business first, and put off religion to a future time. I have never seen the day when I was so near being a Christian, and I don't suppose I ever shall."

"What hinders you now?" said his sister kindly. "Your business is established and prosperous, you acknowledge the importance of attending to the salvation of your soul; surely, you can never expect a better time than this."

"I know it; I know it; but the trouble is now that I don't feel as if I cared so much for it; I'd give a hundred thousand pounds if I did."

"Give yourself no rest until you are once more convinced of sin, and anxious to be reconciled to God. Take time for thought, for the Bible, for prayer."

"Time! that is just what I haven't at command," interrupted the brother. "Business is very hurrying just now; I've stayed from the office too long already. Good-bye."

Twenty years passed rapidly away; the poor sister had just gone to her long home, and the man of fifty, still impatient, stood tearfully beside her new-made grave. A neighbor was telling him of her happy death, of the sweet peace and holy joy which made her last hours radiant with the glories of heaven.

"I would give a thousand pound for such a hope as she had," was the agitated answer.

"If you would die the death of a Christian, you must live a Christian's life," replied the friend. "When will you have a better time?"

"I don't know; I don't know," replied the wailing. "I never was so busy in my life. I seem to have no time for anything. I have tried my own hands and am powerless to help myself. But I am not so indifferent as you may think. I really wish I was a Christian; and as I said at the beginning of our talk, I'd give a thousand pounds this minute to be one. But it's time for the train, I see, and I must hasten back to the city. Come and see me."

Twenty years more, and an old man lay upon his death-bed. Many a rival of religion had awakened in his breast a passing interest, but left him still unaltered.

Now he must give up the world, though that was all. Seventy years had made him rich in heaps of gold, but he was a poor man without God. He must reap what he had sown.

But oh, the terror and anguish which overwhelmed his departing spirit. A faithful minister tried, even then, to lead his departing soul to Him who welcomed the dying thief. But no emotion of love and trust arose in his dark heart; his last exclamation being: "Oh, if I could; if I could; I'd give a hundred thousand pounds to die a Christian!" He had gained this world's abundance, and lost his soul.—*Evangelical Messenger.*

One instance of dying repentance is given—that of the crucified thief—in order that no one may "despair or despair; one instance of the experience of a departing Christian is supplied, to teach believers how to die:—"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

Dr. Fraser's New Church, Marylebone.

On Monday the Lord Mayor laid the memorial-stone of the new church which is to be erected in Upper George-street, Marylebone, of which the Rev. Dr. Fraser is minister, in the presence of a numerous assemblage. Amongst those present were Lord Ebury, the Lord Advocate, M. P., Mr. Samuel Morely, M. P., the Hon. A. Knapp, M. P., Mr. J. C. Stevenson, M. P., Mr. Cory, M. P., The Lord Mayor, who was accompanied by the Lady Mayoress, ascended the platform, the secretary of the fund, Mr. Stevenson at meanwhile announcing that the congregation had been formed in 1843, and that the church which was about to be enlarged and remodelled had its foundation laid on the 25th of June, 1845, by the Marquis of Blandford. The nave at present 300 communicants connected with the congregation. His lordship, having duly laid the stone, was then presented with a silver bowl as a mark of respect from the congregation, after which he addressed a few words to those assembled. He said he hoped that the good work that was just being entered upon would produce those good results which the first wishes of the work had so much at heart. It was the memorial-stone of a house which was to be erected for the worship of God. He hoped it would prosper, and that peace would be among those who worshipped within its walls. (Cheers.) They must look to the Architect of the Universe for all blessings, for without they had God with them when they were building the house, all their labour would be vain. The old church could not accommodate the increasing numbers of the congregation, but he trusted that the new erection, which would hold 1600, would be found sufficient for their present wants. They must not relax their efforts, but strive to do their utmost for the good work that was before them. The meeting was also addressed by Lord Ebury, the Lord Advocate, the Hon. A. Knapp, M. P., the Rev. Mr. MacGregor, Mr. Stevenson M. P., and Mr. Morley M. P. The latter gentleman, in the course of his observations, said that although he was neither a Presbyterian nor a Free Churchman, yet he was present as being a thorough believer in Free Churches. His object in appearing before them was to express his desire for their continued prosperity. He thanked God for the power which their minister, Dr. Fraser, exhibited in the preaching of the simple truth. He was thankful also at the prospect of the establishment of a stronger Church than they had had hitherto at the spot on which they were assembled. The Lord Mayor had told them what was then duty towards their Church, but he wished to tell them their duty towards London as a Church. One-third of the population did not go to church on a Sabbath day, which was a very deplorable state of things. At the sight of such a fact denominationalism faded away, and he believed that evidence should be first to make men and women Christians, then, if they could, afterwards Presbyterians. They might depend upon it if Presbyterianism was their object, it was the fly which would spoil the ointment—they would have no success. He had not a word to say against Presbyterianism, except that the Independents would be all the better if they had a little more of it. His earnest appeal to them was to give the power they might be able to exercise as a Church not upon their fellow-members, but upon the people amongst whom they lived. It was dreadful to think of the spiritual destitution amongst the enormous masses in London, and he thought one of the duties their excellent minister would feel imposed on him would be to make Church membership and work synonymous terms. The proceedings were brought to a close with the passing of a vote of thanks to the Lord Mayor. The following is the inscription on the stone:—"This stone, to commemorate the enlargement and rebuilding of the St. Marylebone Presbyterian Church, was duly laid by the Right Hon. Sir Andrew Lusk, Bart., M. P., Lord Mayor of London, July 27, 1874."

Random Readings.

No Sunshine but bath a shadow. Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence not in an exemption from suffering.—*Penelon.*

The tender father values his child's kiss, because it is a gush of love from the child's heart. Thus God approves even of the simple wish, when nothing is done, because he sees the heart that desires to do it.—*Norman Macleod.*

Had it been an evil thing to suffer wrong, God would not have enjoined it upon us. Know ye not that he is the King of glory, and therefore he commands us to suffer wrong, and doth all to withdraw us from worldly things and to convince us what is glory, and what shame; what loss, and what gain.—*Chryston.*

The ruin of multitudes has begun with a desecration of the Sabbath. They were in the sanctuary but a part of the day—then not at all—then read the novels and political papers at home—then rode out, or spent the day in some saloon or refectory, in company with the unprincipled and dissipated—then drank, gambled, and revelled—then leaped over the bounds of honesty, defrauded or stole—and then—but you know the rest. And this is the downward career of thousands—these the steps by which they descended from virtue, respectability and comfort, to corruption, disgrace and destruction.

Thou art to be in thy work a copyist, imitator of God. Now, whatever God does, he does perfectly. If it be but the creation of a leaf or flower, it is done in such a manner. Let it be thy earnest effort that he who looks into it shall no flaw. Let the thing not only be done, but be done gracefully and ornamentally, as far as may be. It is a great and precious thought that God may be pleased by service done with the whole soul, and with strict punctuality and conscientiousness.—*Countess.*

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FRIDAY, SEPT. 11, 1874.]

TO CORRESPONDENTS.

We are reluctantly compelled to hold over until next issue, an interesting report of a presentation to Rev. W. Fraser, last Wednesday; a letter on Home Missions, from Rev. Wm Cochrane No. 4 of "Recollections of Student Life in Germany," notes by the Rev. Mr. Thom on the Awakening at Woodville; Ordination of Rev. John Campbell, at Caunington; a letter from Rev. W. B. Clark, of Quebec; and other contributions. We shall try and make room for all in due course.

TOPICS OF THE WEEK.

Mr. H. M. Stanley has left England on his African mission. His body-guard will number 800, a large portion of whom have served in the navy.

The Rock says that a proposal has been made for the erection, at a cost of \$10,000, of memorial in St. Paul's Cathedral, of William Tyndale, to whose efforts in the translation of the Bible Englishmen owe so much.

A Times' Bombay telegram states that disastrous floods have covered almost all the Sinda frontier, and towns and villages have been destroyed.

The Friends Tract Society of England has issued a tract on the irreverent use of the name of Jesus in prayer, preaching, and conversation. It touches especially on the familiar use of the name, accompanied, by terms of endearment, as "dear Jesus" &c. We think that such a tract might be useful on this side of the water.

It is seldom that Christian charity has been exercised so heartily as in the case of a memorial fund for the families of the Rev. Messrs. Prioner, Carrasco, and Cook, the three foreign delegates to the Alliance Convention, who were lost at sea on their way back. Friends in Europe, especially in Switzerland, have raised in all about fifty thousand dollars, while in the United States nearly twenty thousand have been subscribed.

Mr. Gladstone has written to the Guardian a denial of a report which has been put into circulation that the Queen sought to influence his conduct in regard to Public Worship Regulation Bill. It has been very general said that her Majesty was much in favour of the measure.

The Archbishop of Canterbury has been delivering an alarmist speech in the cathedral city whence he takes his title. His subject was the agitation for disestablishment. He impressed it upon his auditors that those who favour that cause are a numerous and zealous body, and that they cannot be withstood save by unity among Churchmen and zealous devotion to their proper work.

The death of Rev. Dr. Jeishman, minister of Govan, Scotland is reported. He had reached the venerable age of eighty-one. At one time he took a considerable share in Church business. Along with Dr. Simpson of Kirknewton and others of the same stamp he was an active member of the middle party who on the eve of the Disruption sought, to prevent it. During his incumbency the population of Govan has increased enormously. Its stipend is one of the largest in the Scottish Church. The patronage was vested in the University of Glasgow. The Senate may, if they choose, still exercise their right to present, if they do it before the year expires.

The congregation of Waterdown and Wellington Square, in connection with the Canada Presbyterian Church, held a meeting last Wednesday for the purpose of giving a call to a Minister. The Rev. D. H. Fletcher, who presided, preached an appropriate sermon, after which a unanimous call was given to the Rev. S. W. Fisher, of Toronto. A salary of \$800, payable quarterly in advance, with a free house, is promised. Should Mr. Fisher see his way to accept of the call, he will meet with a cordial reception.

We offer no apology for publishing Mr. Anderson's long letter. It will repay perusal.

WEAK HOURS.

When a bridge breaks down, throwing its burden of living passengers into the gulf below; or when a ship founders at sea, the question will naturally occur, where was the flaw or the fault that led to the awful disaster? Were there rotten timbers or rusty bolts in the bridge or in the ship? Where were these rotten timbers and rusty bolts situated and by whose fault were they allowed to be there? The answer to these queries may be of little avail as far as the past is concerned. The bridge is gone, the ship is lost and no enquiry can restore the ruined structure or bring back the dead or heal the wounded. But the inquiry and the answers to it, the discovery of the rotten timber and the rusty bolt, and of the men through whose fault they were there may be of use for the future in preventing like calamities.

Let us take the most favourable view of the Brooklyn Sorrow, let us agree with those, whose verdict in regard to the main charge against the Pastor of Plymouth Church is "Not Proven," or let us agree even with those whose verdict is Not Guilty, and there still remains in the position of Mr. Beecher enough to call forth from every Christian heart, the sighs and the sorrow be coming a great public calamity. Innocent of the great crime laid to his charge as a candid, judicial minds must hold Mr. Beecher to be; guilty, he undoubtedly is of companionship, conduct, and cowardice that leaves him, in comparison with his past glory, a broken man. Is the question not natural therefore, wherein lies the cause of his weakness? Where is the rotten timber or rusty bolt that caused this sad catastrophe.

Mr. Beecher is a man of genius, and a great deal in his conduct during these last few years may be explained by that fact; for common birds fly in flocks but the eagle goes forth alone. It is not, however, the impulsiveness of the child of genius that has caused all this damage to Mr. Beecher but the unsoundness of his moral and doctrinal principles.

Mr. Beecher is a descendant of the Puritans. In morals and theology he should therefore be the representative on this Continent, as Mr. Spurgeon is in the old world, of the Puritan theology and the Puritan morality. In an evil hour, evil for him, evil for that peculiar Brooklyn circle of which he was the centre, and evil for a wide circle holding Beecherian views outside of Brooklyn, he abandoned the Puritan theology with its definite doctrines, its strict morality, its nurture of conscience, its culture of close communion with God, and adopted in spirit as well as in language a species of mongrel Rationalism or Latitudinarianism, whose tendency is to honour man above God, to set man's reason above God's Revelation, to under estimate the guilt and depravity of the human heart, to obscure the Atonement, to undervalue the work of the Spirit and to relax men's respect for old convictions and earnest moral principles. It was no uncommon thing to hear in Plymouth Pulpit Sermons, whose tendency was to hold up to ridicule the Systematic Theology of his glorious ancestors, of Owen, Howe, Baxter, and Edwards, and to banter out of countenance the narrowness of the Puritan conscience, and the sternness of the morality which would have turned with horror from the companionship of Tilton, and Moulton. He became too liberal too to lie with the Puritans, and too enlightened to walk with these men after their circumspect and cautious fashion. He struck out in doctrines and morals a path for himself and behold the end thereof.

In a sermon that now lies before us entitled "Weak Hours" preached in his Church on the 23rd of March, 1873. When he was in the middle of his troubles we see at a glance the rotten timber and rusty bolts that gave way at length when the winds arose and the tempest howled around the bark. Having for his text Esau's weak hour when he sold his birthright, the preacher describes in his usual vivid style the nature in general of men's weak hours, speaking after this fashion.

Now, I want to say a word to you on the subject of your weak hours. It is said that no chain is stronger than its weakest link. It is true. And when the strain is brought to bear upon a man, he is no stronger than he is in his weakest hour. Taking men without shelter, without that defence which they get from institutions, and without that succor which they derive from each other, looking at them simply in their own separate individual standing, there are as strong as they are in their weakest hours, and no stronger Events show, continually, that all the efforts, all the industries, all the progress, all the good things of a whole life, may be destroyed by one weak hour, so that men may seek for repentance, carefully, with tears and anguish, and find no place for it.

Now, every man knows his own weakness, or may know it. Whatever passion, or appetite, or dominating motive in one's life has such ascendancy as to blind the reason and quiet the conscience, produces his hour of weakness. Sometimes grief, sometimes weariness from overwork, sometimes discouragement, sometimes loneliness and dejection, sometimes pride, sometimes vanity, according to the nature of the person, leads to his weak hour. There are hours in which one seems to be in the supreme possession of a single malign influence, what

ever it may be. And if temptation is brought to bear upon him then, he is led to reason as "Esau reasoned, and is carried away as by a flood."

The description of the disease is correct, and clear; but what is Mr. Beecher's remedy. We know the remedy of the Psalmist in his hour of weakness.

What time my heart is overwhelmed And in perplexity Do thou me lead unto the rock That higher is than I.

We know the remedy of Paul;—"I can do all things through Christ that strengtheneth me." We know how the old Puritan Theology would speak to men as to the Christian's weak hours and the fountain of the Christian's strength. Here is what a modern preacher of the old school says on the point:—

What are some of the safeguards, then, against those perils? Of all places to be marked for avoidance are those on which you have fought a battle and failed once, twice, and thrice; but chiefly when men are in danger in their weak hours—then is the time for them to avail themselves of institutions. Says one man, "I have easily besetting sins. I am striving against them, and when I have overcome them I mean to join the Church." Now, the Church is a fort into which a man should run, that he may fight better for his life against the adversary.

A man says, "I am full of diseases from head to foot; and as soon as I get cured of them I am going into the hospital." What are you going into the hospital for, when you are cured?

The Church is a hospital where men may be cured. The Church is a bulwark that hedges men from the stroke of battle. The Church is a school-house. It is a father's or a brother's house. It is a family, all the members of which are striving to help, as far as they can, those who are associated with them. The Church is a mutual insurance company, in one sense. That is, those who belong to it are striving to help each other to be better, the Scripture being their charter, and Christ being their exemplar. It is an institution in which men are trying to save their fellow-men by throwing about them the silken cords of sympathy, and giving them the right hand of fellowship, and teaching them to help themselves.

Many a man that has been lost would have been saved if he had gone into the Church, and said, "I am weak, and in peril, and there are hours when I do not feel myself able to stand; brethren, hold me up."

It lies (2) in human friendship. "In these weak hours, one should, as far as possible avail himself of the privileges of the house-hold, or the privileges of good fellowship. . . . Go to some one. You are too proud? That is your only safety! You are so proud that if you should go and tell another your trouble, after that your pride would keep you from running into danger. It breaks the charm, sometimes, to speak of a thing to yourself even, and still more to speak of it to another. Go to others and tell them how you are imperiled, and say, 'Watch for me! Help me! Save me!'

I never knew a person who, when the undertow had swept him out, would not lift up his voice, and cry, "Help! Men are caught by the undertow of temptation, and are being carried down to destruction, and they see one and another and another who might succor them, but they are too proud or too self-confident to ask for help, and before they realize the extent of their danger they are swept beyond the reach of aid. How many persons might be redeemed if they would avail themselves of the assistance of others!"

"We all need strength; we all need one to strengthen us. . . . Impiety may impotence, in spiritual matters, is a part of our hereditary curse. We must look out of ourselves for its removal. And to save us from a vain search in forbidden and unsatisfying quarters the Word of God sets Christ at once before us as our strength, our strengthener. What Paul says, even true believer, in his measure has a right to say and is disposed to say "I can do all things through Christ enabling me." "The first step that a believer takes in his journey heavenward he takes leaning on the same arm that supports him to the end."

Let us listen now to the modern theology of Plymouth Pulpit. Whither does it tell the man to flee in his hour of weakness? There according, to Mr. Beecher; theology is the fountain of the Christian's strength? Here is the answer. It lies, it seems (1) in the Church.

We agree with the preacher that the Church and friendship, (the two are one) are great blessings to a man in his weak hours and that men ought to avail themselves of these in their hour of trial or temptation, but is this all? In directing men what do in their soul-conflict; is there to be no mention of Christ, of the Spirit, of the Bible, of Prayer. There is no mention of these things in the sermon. We have given the two things on which the whole stress of the exhortation rests. We do not mean that men can judge a preacher by one sermon, nor that Mr. Beecher has nothing to say about Jesus, the Spirit, and the Word and Prayer in his pulpit. But we do mean to assert that these grand themes of the old theology, the strong meat on which Mr. Beecher's forefathers fed and by which they were made strong, have been systematically ignored to a large degree in the ministrations of Plymouth Pulpit and that in their stead Mr. Beecher fed himself and his hearers on vague generalities, and magnificent immaturities about "manhood," "inspiration of truth" the "immensities" and the "eternities." A tree is known by its fruit. The fruit that grows on this Plymouth tree does not commend itself to us in the manifestations and revelations of these few months last past. "No man also having drunk old wine straightway desireth new; for he saith the old is better."

Ministers and Churches.

At a meeting of the congregation of Knox church, Stratford, on Monday of last week, the basis of union between the two Presbyterian bodies was approved, without a dissentiment. The Presbytery of Stratford, on Tuesday also unanimously adopted the basis; as did the London Presbytery in connection with the church of Scotland, at their meeting in St. Andrew's church, Stratford, on Wednesday.

The communion of the Lords Supper, will be dispensed (D. V.) in Knox Church, Milton, on Sabbath, 18th September. The Rev. Prof. Gregg of Knox College, Toronto will assist on the occasion; and will preach at 11 a. m., and at 6.30 p. m. The Rev. D. H. Fletcher, of Hamilton, will preach on Friday, the 11th, in Boston Church, Esqueving, at 11 a. m., and in Knox Church, Milton, at 2.30 p. m. Collection to defray expenses.

On Sunday afternoon last, Rev. Mr. McCuag, together with the officers, teachers and scholars of the Presbyterian Sunday school Clinton assembled in the large tent of Taylor's Circus, and held divine service. A large number had collected under the canvas, and Mr. McCuag, in the course of his address, specially directed a few words to the circus men. After a short, impressive discourse, he closed by singing "Oh, happy day that fixed my choice."

We regret to state, says the Colbourn World, that the Presbyterian Church at Cold Springs was destroyed by fire on Tuesday of this week. Some of Mr. Whitelaw's men were tinning the spire, when by some means fire was communicated from the furnace used for soldering. The church was erected about three years ago, and considerable money, for repairs and ornamentation, had been spent upon it this summer. Its value was about \$2,000; and there was an insurance on it of \$1,000; but as the fire was occasioned by means of repairing operations, it is doubtful whether the amount can be collected.

The Presbytery of London in connection with the Church of Scotland, met according to appointment in St. Andrew's Church, North Easthope, Thursday, at 10.30 a. m., for the purpose of ordaining Mr. John J. Cameron, who had received and accepted a call to become the pastor of the above church, and of inducting him to the charge. The Rev. Hugh Cameron, of Kippin preached an eloquent sermon from the text 1 Cor. II: 2, "For I determined not to know any thing among you, save Jesus Christ and Him crucified." After which Mr. Cameron, having given satisfactory answers to the questions appointed to be put to ministers on their ordination, was solemnly set apart to the work of the ministry by the imposition of the hands of the Presbytery. The Rev. Mr. Drummond took part in the act of ordination by request. Rev. Mr. Wilkins then addressed the newly ordained and inducted minister, and the Rev. Mr. Gordon, the people, on their respective duties, after which the service was closed with prayer by the Rev. Mr. Drummond and the benediction pronounced by the moderator. Mr. Cameron, immediately after the induction, received from the hands of the treasurer of the congregation the first quarter's stipend, which thoughtfulness on the part of the people cannot be too highly commended, or recommended to other congregation under similar circumstances.—Con.

The Orillia Correspondent of the York Herald in alluding to the late fire there says:—"The old Orillia House had many interesting associations clinging to it, though in the main it was used for a purpose of which I strongly disapprove. I am told, as an instance of one of its pleasant memories, that it was in its ample dining room that the Presbyterian Congregation of Orillia first met, before they had erected a place of worship of their own. There they met some twenty-five years ago under the spiritual direction of the Rev. John Gray, B. A., their first and only pastor, still spared to them and much beloved and respected by all denominations in the village. He is a boon and a bond of union to a Christian community on account of his gentle and unaffected manners and his zeal in promoting the work of his sacred vocation. A liberal-minded and true-hearted Christian gentleman in every sense of the term is the Rev. John Gray of Orillia. The County of Simcoe, and especially this northern district, owes him much for his unflinching devotion during the long period of his ministry to the cause of Education, and his loyalty to his arduous duties as a minister which for a long time extended over a wild and wide circuit of country seldom trod but by the foot of the far-advanced settler. Every good cause has found in him a staunch supporter and loyal friend on both pulpit and platform. He has been a hard and laborious worker during his long career in this village, and as a living monument of his perseverance and zeal, we now find him in charge of the largest and most influential congregation in the village. He is still as energetic as ever, and seems to have acquired renewed vigor from a late visit to the Mother Land."

Presbytery of Simcoe.

The Presbytery met at Bondhead on Wednesday, Sept. 2nd., at 11 a.m. There was a good attendance, all the Ministers but one, and seven Elders being present. The chief items of business were the following:—The pastor of Bondhead tendered a welcome, and the hospitalities of himself and congregation to the members of the Presbytery, an offer which was abundantly fulfilled. Rev. J. Dick, of Richmond Hill, was invited to sit with the Court. Mr. Rodgers was appointed to organize a Congregation, preside in the election of elders, and administer the Sacrament of the Lord's Supper at Lake Rosseau. The Presbytery sustained a call in favour of Mr. John McLean of the Presbytery of Montreal from the Congregation of Knox Church, Oro. The stipend promise is \$550 with a manse and a glebe of 100 acres. The Rev. Dr. McVicar, of Montreal, was appointed Commissioner to plead on behalf of the Presbytery for the translation of Mr. McLean. The Assembly's remit on representation in the General Assembly of 1875, was unanimously approved of. The remit on Union was also approved of simpliciter. Mr. Cameron recorded his dissent from the resolution on modes of worship. The returns of Sessions and Congregations to the remit were as follows:—1. Twelve Congregations and nine Sessions approve unanimously of basis and resolutions. 2. One Congregation approved unanimously of the basis and of the 1st. and 2nd. resolutions, and by a majority of the 3rd. resolution. 3. Two Congregations and two Sessions approve of the basis and of the 1st. and 2nd. resolutions, while they reject the 3rd., so far as it sanctions the use of instrumental music in the worship of God." Dr. J. B. Fraser and Mr. John R. S. Burnett, Students in Theology, after their trials, were licensed to preach the Gospel. Presbyterian Certificates were given to Mr. Roderick Henderson as a Student of the first year in Theology, and to Mr. Joshua R. Galloway as Student of first year in the literary course. The Treasurer was directed to collect and transmit to the Agent of the Church, one hundred and nineteen dollars towards payment of General Assembly expenses and Dr. Willis's retiring allowance. Mr. Cameron tendered resignation of the office of Treasurer. The third diet of the Presbytery began at 8 o'clock p.m., and was held in presence of the Congregation of Bondhead and their friends. The Church was filled, the business being the presentation to Mr. W. Fraser, the Senior member of the Presbytery, of his portrait by his brethren. A sketch of this meeting will be given elsewhere by a more graceful pen. The next regular meeting will be at Barrie, 1st. Tuesday of December.

ROBERT MOODIE, Pres. Clerk.

Island of Formosa.

ITS GEOGRAPHICAL SITUATION AND CONDITION—SKETCHES OF ITS HISTORY.

Formosa, where the Rev. Mr. McKay has been labouring for sometime, which will be the field of Dr. Fraser's missionary efforts, is an island of 16,000 square miles in the China Sea, between 22 deg. and 25 deg. 30 min. N., and long 120 deg. 30 min. and 122 deg. E. It is about 245 miles long and 100 wide at its broadest part. The whole coast of the island facing the mainland, and a considerable distance inland, belongs to China, and forms a part of the province of Fokien, from which it is distant about ninety miles. The remainder of the island is occupied by aborigines. A ridge of snow-covered volcanic mountains called Muh Ran Shan, the highest summits of which are supposed to be 12,000 feet above the level of the sea, intersect the island from north to south. The declivities are closed with luxuriant trees and pasture grounds, which give the island a very beautiful appearance, from whence is derived its Portuguese name signifying "beautiful." On the west side of the island a number of mountain streams run down to the sea, and the soil on the mountain slopes is extremely fertile and well cultivated. The trade in rice, which is of superior quality, between Formosa and the mainland, employs about 300 vessels. Wheat, millet, maize, sugar-bane, oranges, pineapple, guavas, coconuts, areca-nuts, peaches, apricots, figs, grapes, pomgranates, chestnuts, melons, and vegetables of various kinds are also grown in large quantities. In addition to rice, camphor, salt, sulphur, maize, fruits, timber and other produce are exported from the island. The commerce of Formosa is confined chiefly to Fokien, and a few other eastern provinces of China, from which it imports green tea, raw silk, and woolen and cotton stuffs. The domestic animals of the island are buffaloes, horses, asses, goats, sheep, hogs and cattle, and the eastern parts are said to be infested with tigers, leopards, and wolves. In 1849 a large area of coal of excellent quality was discovered near the village of Killon, in the north-eastern part of the island. The Aborigines, who are slenderly shaped, and of olive complexion, wear long hair and blacken their teeth. They are divided into different tribes, have no written language, and are said to be honest in their dealings, but revengeful when provoked. The Chinese portion of the island is divided into four districts, and the capital is named Tai-wan-foo. The Chinese did not know of the existence of Formosa until the year 1403, and their authority over it was not established until 1683, since which time it has progressed satisfactorily under their rule. Large quantities of land have been purchased by speculators, who encourage emigration from mainland, and offer considerable inducements to settlers. The wealthy colonist are dissatisfied with the Chinese Government, to which they are a fruitful source of uneasiness from the frequency of their revolts. Literature flourishes on the island, and many of the residents of Fokien send their sons there to be educated. Formosa has few available harbours, and the southern channel is remarkable for its violent northerly winds and heavy seas. The Dutch became masters of the island in 1662, but were expelled by the famous pirate Coxinna, whose followers ruled until the Chinese obtained possession. The climate of Formosa is salubrious, and its population is estimated as 2,500,000.

Capital Punishment.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—It is obvious from an extract which you gave last week that you reckon murder a capital offence. You stand by the old established law, that a man who puts another to death ought to be put to death himself. And in so thinking I am persuaded you think rightly. Indeed if the teachings of the Bible are binding on us, I am unable to see how it is possible to treat murder as less than a capital offence. We find God saying to Noah, "Whoso sheddeth man a blood, by man shall his blood be shed," Gen. 9, 6. Surely these words are explicit enough; most people will say that they are. And yet on the part of anti-capital punishment men, there are various endeavours made to evade them. Some have said that the phrase "sheddeth man's blood," might not be intended to signify murder, as a doctor by the use of a lancet, or any man by accident, may shed another's blood without destroying life, or even intending it. But every one knows that the usual, if not the universal, meaning of the phrase referred to is the wilful destruction of human life: thus in Gen. 37-21, 22, "and Reuben said, let us not kill him; and Reuben said unto them, shed no blood, but cast him into this pit, &c., again in Ex. 23, 2, 'if a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him,' also Lev. 17, 4; Proverb, 16; Acts, 22, 20, et passim. Leaving this, however, it has been said that the words "by man shall his blood be shed," may be taken as a prophecy and not as an enactment, as if God had meant that the man who took away another's life, would generally be deprived of life himself. But unfortunately there is no foundation for this view. Nay the foregoing context, and the ordinary rules of grammar, force the conclusion, that not a prophecy, but an enactment was intended; see verse 3, "lovely moving thing that hitherto shall be meat for you," &c., was not that an enactment? And verse 4, "but flesh, with the life thereof, which is the blood thereof, shall ye not eat; was not that an enactment? And why entertain the idea for a moment, that the words which follow so quickly after these—"by man shall his blood be shed,"—should not be taken as an enactment, but as a prophecy? And then, it is perfectly common to express enactments, or prohibitions, by the use of "shall or shall not; take as specimens, "thou shalt worship the Lord thy God, and him only shalt thou serve;" "thou shalt not kill;" "thou shalt not commit adultery;" "thou shalt not steal." Does it not irresistibly follow then that, after the previous consideration, we must take the words now referred to, "by man shall his blood be shed," as expressing an enactment, not a prophecy? It is said however by anti-capital punishment men, that this enactment, though in force for ages, should not be in force now-a-days, as we are under a milder economy than that of Moses, and because a multitude of the old enactments were not intended for all times, nor indeed for all nations, but only for the Jews, and only as long as their economy lasted. Now this reasoning is unfortunately weak, and it is so in more ways than one. If the time be considered, for example, when the enactment was given, it ought to be clear that the enactment was not for the Jews alone; it was not given in the days of Moses; it was not given in the days of Abraham; it was given in the days of Noah; and Noah was as much the father of the Gentiles as he was of the Jews; so that the inference ought to be irresistible, that the enactment was intended for mankind at large, and as to the nation—so often put fourth by anti-capital punishment men, that the taking away the life of a murderer is not in harmony with the Christian economy, which abounds in mercy, it will not do. When Paul addressed Porcius Festus, he said among other things, if I be an offender, or have committed any thing worthy of death, I refuse not to die, Acts 25-11; how unlike this is the talk of some, who in substance say that even a murderer is not "worthy of death!" and it ought to be noticed more particularly, that when Paul addressed the Church at Rome, he did not write like an anti-capital punishment man. He certainly said, "dearly beloved, avenge not yourselves, but rather give place unto wrath;" and again, "be not overcome of evil but overcome evil with good, Romans 12, 19-21. Do what did he say immediately afterwards; "let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God; ch. 14-1; and verse 4, "but if thou do that which is evil, be afraid, for He beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The term "sword" should not be overlooked; for it is full of significance; it alludes to more than physical punishment; it teaches that the magistrate may inflict death. If he has no right to inflict death, even on a murderer, if under the new and better economy he should not destroy the life of a murderer, how does it come to pass that an inspired writer under that economy represented him as bearing a sword, should he not rather have represented the magistrate as bearing a key, to convey the idea of imprisonment; or as bearing a whip, to convey the idea of scourging? The mere fact of his bearing a "sword" overturns the idea of anti-capital punishment men, that the spirit of the Gospel does not harmonize with the execution of a murderer. From modern humanitarians I appeal to Paul.

or mother, was to set aside the sixth commandment? As one has very sensibly said what folly to suppose that the Law-giver did not understand his own law, when he declared that the blood of a murderer should be shed, or when he followed the general declaration "thou shalt not kill" by numerous explicit declarations to punish certain crimes with death. It is therefore clear beyond contradiction that the great author of the sixth commandment meant thereby to interdict murder, but not to interdict the execution of a murderer. But another question is frequently put, which is more sensible than the foregoing one, and to which it is needful to give an answer; why was the first murderer spared, and spared by express instruction from God? Gen. 4-15. Now perhaps the absence of a specified reason was intended to exclude inquiry on this point; the sparing of Cain must have rested on good grounds, although there is no specification of these. It is possible however that the tenderness of the world's population was not without its influence at that time. And besides it is hard to fancy on the other hand, that God would require the murderer's own father, or one of his own children (if he had any then) to deprive him of his life; natural feeling would have risen against that. But it cannot be fairly argued from Cain's case that the law on murder which was given afterwards may not be legitimately dispensed with. The first murderer obviously felt that he deserved to die; he knew that others felt so too; and nothing less than a mark of God could make him sure that he would escape the blow that he had dared to provoke. It is common for anti-capital punishment men to expatiate largely on the beauty of mercy, and to speak in very hard terms of stern justice. But let these men, if they believe the Bible, duly defer to the teaching of the Bible. Has not God said that the murderer should die? He said so at any rate in the days of Noah, and unless the law which was given then can be shown to have had a limited aspect, or unless it can be shown to have been abolished by the great author of the Christian economy, it is surely foreign to advocate mercy and to urge the abolition of capital punishment; is mercy to upset and do away with justice, it was no other than the God of mercy who shed the words quoted already, "whoso sheddeth man's blood, by man shall his blood be shed." And besides, if mercy be asked for the murderer, it is fair to ask, is no mercy to be shown to society? It is well to look to the benefit of an individual; but why not look to the benefit of a multitude? Now if capital punishment were done away with, if instead of a murderer being executed he were sent to prison for the rest of his days, is it not to be feared that the consequence would be frightful, that the number of murderers would be greatly multiplied and that all classes of society would have less security for their substance and their lives. The question however is frequently put, is it not a fact that, in spite of all the executions for murder, the crime is still abundantly ripe? Undoubtedly it is; the fact is undeniable. But the inference deduced from it may be more than questioned. In spite of the imprisonment of thieves and burglars, theft and burglary are fearfully common; and yet will any one say that the criminals referred to should not be imprisoned? Or will any one say that because of the continuance of perjury and other great crimes, our bidewells and penitentiaries ought to be abolished? Certainly not. And why entertain the idea, that since murders do not disappear from the world, capital punishment ought to be abolished? No doubt the punishment does not put down the crime. But unless I am very greatly mistaken, unless too the great majority of men are mistaken, to do away with capital punishment would fail to secure again to society; it would only encourage evil-doers, and end in an increase of man-destroyers. I am quite aware in saying this, that those who would abolish capital punishment advocate another punishment in its stead, namely, imprisonment for life. And they tell us that this latter punishment is a terrible evil, so terrible indeed that criminals would fear it more than execution, as in the one case the evil might last for many years, while the other would only occupy a few minutes, perhaps moments. But is it a fact that execution is less feared than imprisonment for life? I cannot believe it, and most people will be slow to believe it. A writer already quoted has said on this point;—"It is vain for any man to argue that death is a punishment less severe than a life-long imprisonment. Men do not plead for death rather than imprisonment; criminals never ask their attorneys to secure for them, if possible, the conviction of murder in the first degree, rather than the second, because the first has the milder punishment of death; or if a man was sentenced to a life imprisonment for some great offence, men would not consider it an act of mercy should some one wrest him from the hands of officers and hang him on the road to the penitentiary. Whatever instances of morbid folly may be adduced to the contrary, it is the common and just sentiment of mankind that death is the severest penalty that human law can inflict. "These are very sensible statements; and our would be law reformers should carefully weigh them. I would not be difficult to enlarge further on this subject. But I fear you are saying, more than enough already—if in deed you allow me, through you, to speak to your readers at all. I have only to add, that but for the clamour in some quarters, and under the name of what I reckon mistaken mercy, to upset an old, just and salutary law, I would not have written on the subject at all. C. P.

April 16th, 1874.

(The above has been mislaid for several weeks. Our esteemed correspondent has been very patient.—Ed. B. A. P.)

A large and handsomely inscribed bell, the gift of Henry Mason, of the celebrated Mason & Hamlin organ manufacturing company, has just been sent to the Harvard Congregational Church, of Boston, from the foundry of Meneely & Kimberly, of Troy N. Y.

Mr. Moody's Farewell Meetings in Aberdeen.

At the pressing request of a large number of those who had taken part in the evangelistic work set afoot in Aberdeen some months ago through the labours of Messrs. Moody and Sankey, Mr. Moody paid a farewell visit to Aberdeen on Monday, and addressed several meetings, at the same time taking occasion to urge on to greater zeal those who were engaged in the good work. Mr. Sankey has been obliged to go south to a more genial temperature to recruit his health, but Mr. Moody has wrought on since he left Aberdeen, in different districts in the north, almost without ceasing; the same remarkable results always attending his labours. He met with a number of gentlemen interested in the Young Men's Christian Association, and talked over with them the proposal to erect a building suited for the carrying on the work of the Association. When Mr. Moody was last in Aberdeen, he took a lively interest in the work of this Association, and on many occasions he has pointed out how important it was to have the young men energetically at work. It has already been mentioned that there is a proposal to erect a Young Men's Christian Association building, and we understand that subscriptions to the amount of £3000 can be calculated on at the present moment. Now that the proposal has got a favourable start, there can be little doubt but that its importance will so commend itself to the Christian public as that ere long a suitable building will be erected.

At seven o'clock Mr. Moody met with a large body of young converts in the Free South Church, and addressed to them a few parting words. He spoke on his favourite topic of "Confessing Christ," pleading hard with those who had lately come to Christ to come boldly forward and confess Him. He had met with some remarkable instances in Scotland of the effects of standing up for Christ. In a country place, last week, a shopkeeper rose up to pray in one of the meetings, and by next day it was the talk of the village. This one and the next one dropped into his shop to make a trifling purchase, just to have an opportunity of tormenting him, till at last the shopkeeper was so seized with fear that darkness came into his soul. Mr. Moody read several passages of Scripture bearing on this subject, and pointed out how much the Saviour liked to hear His children confess Him. Many were inclined to wait until they had got a little theology before they would stand up for Christ; but never, he said, mind theology; so long as they had got the right kind of Christ, there was little fear of the theology. After a farewell exhortation the meeting was closed with prayer and the benediction.

The Music Hall was crowded to excess long before eight o'clock, the hour at which Mr. Moody was announced to give an address, the passages, orchestra, and galleries being quite packed. A large number of ministers belonging to the town and from different parts of the country were on the platform, and seated throughout the audience. The service was opened by the choir (with Miss Brown presiding at the harmonium) leading the hymn, "Oh, sing of His mighty love," in which the whole audience joined. "Except a man be born again he cannot enter the kingdom of heaven" was the text on which Mr. Moody based his discourse. Christ did not say these words to a drunkard, to a thief or to a harlot, but to a man who in our days would be made a D.D. or an LL.D. People often thought they would be saved because of their much churchgoing, but none of them attended the church more regularly than the devil. He was even present at this meeting, calling some one's attention to this lady's new bonnet or that old man's gray hairs, so that their thoughts might be taken from the sermon. Speaking of an unregenerate being put into heaven, he believed it would be a hell to that man; a man who would not spend one day in God's service on this earth, how could he spend eternity with Him in heaven? Some new theologians didn't like the old way to heaven, and were making a broad way that would take all men in, whether converted or not; but, taking these men with their broad gauge, they could not make the way more simple than Christ had made it. After referring to the often-doubted possibility of sudden conversions by those who could not understand it, even although there were living evidences of it before them, he bade the meeting farewell, with the hope that they would all meet on the shores of eternity.

Mr. Moody stayed in the hall conversing with anxious inquirers until about ten o'clock, when he drove to the men's meeting in Trinity Free Church, which had gathered at nine o'clock in the expectation that Mr. Moody would give them a farewell address. In the course of a few sentences he spoke to them, Mr. Moody said they could have no idea of the influence the Aberdeen men's meetings had had in other places he had visited. In all of the towns the example of Aberdeen has been followed, and large bands of young men were enlisted in evangelistic work. It was cheering to hear that the Aberdeen Association were to get up a building for themselves, and that already they had been promised about £3000. He earnestly hoped that in a short time they would have their building, and that when they got it they would keep working together energetically and harmoniously. He advised them to get, and pay well, a young man of good ability who would be able to grace any pulpit in the city, for the purpose of organizing them, and specially devoting his time and attention to young men's work. When Mr. Moody mentioned Mr. G. C. Fraser as one admirable suited for this work, the meeting enthusiastically applauded, which was again renewed as he told them to take him from the work of the law and put him to the work of grace. If they did so, don't he said, put him under a committee. I Noah had been under a committee when he was to build the ark. The flood would have come and gone ere he had laid two sticks together. Mr. Moody concluded with expressing the hope that before long he would here of the erection of the building, and that Mr. Fraser was at the head of an association of young men that would do honour to Scotland as well as to Aberdeen. A number of the young men then retired with Mr. Moody into an anteroom to hold private conversation with him, and he continued to converse with them until it was time for him to go and prepare for his journey to Wick by steamer. After a brief stay there he will go across to Ireland. After remaining there some time he will pay a visit to several English towns, and then return to America accompanied by Mr. Sankey.

Bible Colportage in Spain.

"The first time that I visited Parada I had a tolerably good sale, but last month I only disposed of a few Gospels. On the present occasion I had sold, perhaps, six Gospels, when two priests come up, one of them belonging to the town, and the other from Canizal, as I was told. Each of them took up a book, but he of Canizal at once threw it down, saying, 'It is a Protestant book.' The other, without reading the book, asked me, 'How much do you get for selling these books?' 'Such a question,' said I, 'I am not obliged to answer.' 'There you are right,' said the other priest. 'How much does the book cost?' said the former. 'One real (2d.), I replied. It was a Gospel, and as I guessed what he meant to do, I asked this price, perfectly confident that he would not buy, for he had seen that I had offered copies of the same for two quarters (less than a penny). 'What do you want for the whole lot?' he asked again. 'I do not sell my books altogether. I want all to read them, and not one person only,' I replied. Thereupon he took a real from his pocket, gave it to me, and drawing back a few steps he struck a match and set fire to the book. This drew the attention of all who were in the market-place, and in a twinkling we were surrounded by a crowd. All eyes were turned to the cure, who held the book in his hand, and to us who were offering to sell. All kept silence, till at last the priest said, 'You see now what these books are good for—just to be burnt. Why do you allow them to be sold?' 'You come here to get money and to deceive the people, and take one, going up to the priest. Then I took up one of the Gospels, and holding it aloft, said with a loud voice, 'Gentlemen, don't believe that the book which the priest has burnt is a hellish or poisonous book. No, it is the Gospel of our Lord Jesus Christ, translated into Spanish that everyone who can read may understand it. If the priest is able to prove the contrary, I am ready to make a heap of the same without receiving anything for them. A minute ago, the priest was offering me money for them all; doubtless for the purpose of doing with all what he has done with that one. Let it be shown that this is not the Gospel, and I will myself burn them all.' 'The whole is falsified,' said the priest. 'If it is so, prove it,' said I, 'that the people may be convinced.' And at the same time I approached him, with the open volume in my hand. 'I must not read it—I am forbidden to do so,' he replied. 'If you are forbidden to read it, and have therefore not read it, how can you know whether it is falsified or not? You speak without knowing what you say. Gentlemen, hear what the book says, which the priest has been burning. 'You are forbidden to hear it—don't listen.' 'The books are good,' said four or five people in the crowd. I asked for silence, and then read several passages, asking repeatedly whether the statements were bad. 'It is good—it is good,' said a number of voices. 'Better than the priest.' I was reading on, when a company of six or seven men made their way through the crowd, and, approaching me, one of them, an old gray-headed man of sixty years of age, said, 'I am Andrew Dunn. Have you not got him here?' 'How can I have him, if you are he?' said I, laughing. 'I had him, but he has been taken away from the house. I come to you to buy one. This is the true book; this is the Christian book—not the lies and threatenings which have been taught us hitherto. I believe neither in the priests nor in the monks. I believe in no one else but Andrew Dunn.' This he said so loudly that all could hear, including the priest who was standing close by. (The old man, of course, meant he had once possessed the tract called 'Andrew Dunn' and that like Andrew Dunn he had had his eyes opened to see the errors of Rome, and having lost the tract he wanted to have another copy.)

The mayor now came up, stick in hand—whether the priest had sent for him I cannot say—and ordered the crowd to disperse; but they remained unmoved, curious to hear and to know how the matter would end. 'Show me your papers,' said the mayor, when he came up to me. When the people heard this there was a general murmur, for they thought that the sale of the books would be forbidden. 'Gentleman,' I said, 'be patient.' If the mayor, or any one else, has the power to forbid the sale of the books, he will forbid it; but if not, then he will not. He has asked me to show him my papers, and I now offer them to him.' 'The books are forbidden' exclaimed the priest. The mayor bade him be silent while he read the papers. But before he had got through them, he folded them up, and gave them back to me. 'Are they all right?' asked the priest. 'Yes, sir,' and then turning to those who were present, the mayor said, 'He who wishes to purchase books, let him purchase, and those who do not, let them withdraw. Having said this, he went away. 'Give me a book.' 'To me also!' 'To me also!' 'What is the price of the Bible?' 'We have no honour amongst us, to suffer such a man (meaning the priest) to remain amongst us; we ought to have him thrown into the river,' said others. 'It is fortunate for him that it is market day and we do not wish to raise a tumult and so prevent the poor people from selling their wares!' Another said, 'If I were a *Acade*, as I was once, I would shut up the priest in the tower'; &c., &c. I could not sell books enough. After this, you can understand that I had a very happy day. The Lord be praised, who grants His servants such days! May God bless the new Spanish Andrew Dunn! I promised to send him a copy of the book. When the priest saw how matters were turning, he went away and was seen no more in the market-place.—*The English Independent*.

The collection for the Pope in Dublin for the year amounts to £2,000.

Minister or Preacher.

The Wesleyan Conference, towards the close of an eminently peaceable session at Cambridge, has been distracted by an unfortunate exhibition of Church of England intolerance which cannot fail to accelerate the acceptance by this important body of Nonconformists of the political creed of the Liberatorists. The Rev. H. Keet, the Wesleyan minister of Owston Ferry, near Bawtry, proposed to place upon a tombstone in the parish churchyard, the following inscription—'In loving memory of Annie Augusta Keet, the younger daughter of the Rev. H. Keet, Wesleyan minister, who died at Owston Ferry, May 11, 1874. "Safe sheltered from the storms of life." This vicar however objecting to the words "Rev." and "Wesleyan minister," refused to admit the stone into the yard, thereupon Mr. Keet wrote the Archbishop of Canterbury asking whether the Vicar had a right to "object to a stone bearing a title which is acknowledged by the Government of the kingdom, and is in accordance with general usage." The Archbishop, in his reply, while declining to give any opinion as to the law of the question, expressed regret that the Vicar had objected to the inscription, and counselled an appeal to the Bishop of the diocese, the Rev. Dr. Wordsworth. This advice was followed with the result that Dr. Wordsworth supported the view of the Vicar—telling his Nonconformist correspondent that he could not acknowledge a Wesleyan preacher as "duly qualified to administer the word of God and sacraments in a church," hinting that he would be happy to concede the title if, after due training and trial, he should seek and obtain admission to holy orders in the Church of England; and reminded him that John Wesley regarded his preachers as laymen, and forbade them to assume the title of reverend. "Any one who gives them that title (the Bishop added) contravenes the injunctions of John Wesley, for whose memory I entertain sincere respect, and to whose authority I desire to defer in my relations with the members of that important religious community which derives its name from him," and to show that he meant what he said, he addressed his letter to "Mr. Henry Keet, Wesleyan Preacher." All this correspondence was read at the Conference on Monday. The clerical members did not conceal that they considered themselves insulted; the "intolerance" of the Vicar and the Bishop was hotly denounced; and the Committee of Privileges were instructed to inquire into the law of the case.

At the Conference yesterday, the statistics of members were read, showing the total number in the Society to be 351,643, being a net increase in the year of 3065.—*Glasgow Herald* 12th August.

The new brick Church in course of erection by Knox Church Congregation, Dundas is now being roofed in. When finished, it will be an ornament to the town, and a credit to those who have undertaken its erection.

Official Announcements.

- SIMCOE.—At Bond Head, on Wednesday, Sept. 2, at 11 a.m.
TORONTO.—This Presbytery will meet in the lecture room of Knox Church, Toronto, on Tuesday, the 15th of September, at 11 a.m.
HAMILTON.—This Presbytery is appointed to meet in McLean Street Church, Hamilton, on the 2nd Tuesday of next October, at 11 a.m.
KINGSTON.—Presbytery of Kingston, will meet at Chalmers' Church, on the second Tuesday of October at three o'clock, p.m.
PARIS.—This Presbytery meets in Zion Church, Brantford, on Tuesday, the 29th September, at two p.m.
The Presbytery of Montreal, will meet at Montreal, in Presbyterian College, on the seventh day of October next.
CHATHAM.—In Adelaide Street Church, Chatham, on Tuesday, 24th September, at 11 a.m. Returns to the Minutes of Assembly from Sessions and Congregations will be called for at this meeting.
LONDON.—At London, in 1st Presbyterian Church on last Tuesday of September, at 11 a.m.
BROCKVILLE.—At Prescott, on 3rd Tuesday of September, at 2.30 p.m. Congregations and sessions to report on Report on Union.
OTTAWA.—At Ottawa, in Bank St Church, on 3rd Tuesday of Nov. An adjourned meeting will be held at Metcalfe, on 29th September at 6 p.m.
H. RON.—At Seaford, on 2nd Tuesday of October, at 11 a.m.
GUELPH.—At Flora, in Knox Church, on 2nd Tuesday of October, at 9 a.m.
STRATFORD.—At Stratford, on 1st Tuesday of September, at 11 a.m.
OWEN SOUND.—At Owen Sound, on 3rd Tuesday of September, at 10 a.m.
DURHAM.—At Durham, on 3rd Tuesday of September, at 10 a.m.
ONTARIO.—At Port Perry, on 8th September, at 11 a.m.
COBORO.—At Milbrook, on last Tuesday of September, at 11 a.m.
BRUCE.—At Paisley, on last Tuesday of September, at 2 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

- Temporaries Board and Sustentation Fund—James Croft, Montreal.
Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
French Mission—James Croft, Montreal.
Juvenile Mission—Miss Machar, Kingston Ont.
Manitoba Mission—George H. Wilson, Toronto.
Scholarship and Bursary Fund—Prof. F. on Kingston.

- BIRTH.
On the 21st ult., at No. 19 Avenue St., the wife of Mr. Wm. Anderson, merchant, of a daughter.
At 14 Duquesne Street, on the 31st ult., the wife of Mr. John Winchester, of a son.
At Orillia, on Monday 31st August, the wife of Mr. J. Murray, of The Expositor, of a son.
MARRIED.
At the residence of the bride's father, Clinton, on the 1st inst., by the Rev. Mr. McGuire, Mr. Robert Neal, merchant, Plattsville, (formerly of Stratford) to Miss Cassie Gilchrist.
At the residence of Robert Aggr, Esq., Carroll St., Ingersoll brother-in-law of the bride, 30th ult., by the Rev. B. N. Grant, William Harrison Wright, Esq., of Detroit, to Miss Agnes Ballard, of this town.
In Embro, 23 ult., at the residence of Mr. George Forrest, by the Rev. G. Munro, Mr. George Hall, to Miss Margaret Robinson, of St. Forgas, Aberdeen-shire, Scotland.
On the 10th August at the residence of the bride's father, by the Rev. B. Bentley, William Barnhart, Esq., to Katie McEain, third daughter of George Munro, Esq., both of Galt.

Death of Principal Fairbairn.

Many of our readers will read in our obituary with feeling of sorrow and surprise of the death of Dr. Patrick Fairbairn, the Principal of the Free Church College in Glasgow. His death was extremely and most unexpectedly sudden. He had spent the day of his death in his usual manner, diligently pursuing the round of duties which it was his custom to allot, in a most precise and methodical way, for every hour. Throughout he neither made complaint of illness nor exhibited any symptom of it. On the contrary, he was particularly cheerful and animated, though he had received news concerning his eldest son in Australia of a nature to discompose him. At night, after conducting family worship, he retired to rest. Mrs. Fairbairn, on following a very short time after, found him in bed—a corpse. His decease must have been almost instantaneous, without struggle or pain, even without premonition. All was composure and placidity in his aspect, his attitude, and his surroundings. "He was not, for God had translated him," as in a moment. It is believed there had been a recurrence of a heart affection from which he suffered in April last, after addressing the Christian Convention at the Crystal Palace which was presided over by Mr. Moody.

Dr. Fairbairn was the son of a farmer, and a native of Greenlaw, in Berwickshire, where he was born in 1805. He received his early education in the parish school, under a teacher who trained several men of eminence—among others Dr. Smeaton, of Edinburgh Free College; and Dr. James Taylor, Secretary to the Scottish Education Board. Dr. Fairbairn subsequently studied at Edinburgh. His university course was a distinguished one. Soon after receiving licence as a preacher he was presented by the Crown, in 1830, to the Parliamentary Church of North Ronaldshay, an island of the Orkney group. In this remote sphere he distinguished himself not only by his pastoral fidelity and success, but by the assiduity with which he continued his linguistic and theological studies. After seven years' service in Orkney, he was called to Bridgeton—a suburb of Glasgow—to the church erected there by the Church Building Society. During his stay in Bridgeton, Mr. Fairbairn earned the character of a diligent and faithful minister, and a preacher of considerable ability, gathering around him a large and attached congregation. At this time it was the custom of the city clergymen to deliver public lectures during the winter months on subjects of a more or less Scriptural character, and in these Mr. Fairbairn took part. This particular form of instruction was much less common in the first half of the century than in these more highly favoured days, and the lectures, which attracted considerable attention, were generally issued in printed form. Thence in three years time he was again moved to Saltoun, where in proximity to his native place, and with the fine library which is a permanent possession of the manse, he must have felt himself in a very congenial sphere. While here, he published his first contribution to religious literature, its title being, "Typical Theology." But the testing time of the Disruption came; and he did not flinch. After a few years' service as Free Church minister he was called to Aberdeen, where, first alone as successor to Dr. MacLagan, formerly of Kintanns, and then in conjunction with Professor Smeaton, he had charge of the students who took their theological course there. On the establishment and organisation of the Glasgow Free College in 1856, he was appointed Principal, his first colleagues being the late Drs. Hetherington and Gibson, and Dr. Douglas, who still occupies the Hebrew chair. While Principal he at the same time taught the classes of Systematic Divinity and New Testament Exegesis. He was a man who would have done honour to any college. He combined the highest qualities of a thoroughly trained and accomplished exegete with those of the well-found systematic divine. He was rich in recondite learning, unwearied in research, and very successful in communicating the results of his inquiries and reflections. Able to trace out, and penetrate to the exact meaning of Scriptural statements as they stand, he was able also to rear upon this basis of exact interpretation a select superstructure of doctrine to vindicate the plan of theology as a science, and to exhibit it in its manifold relations to philosophic truth. While holding loyalty to the old orthodox faith, he stood out as one of the few men in Scotland who have a comprehensive acquaintance with modern speculations, whether of home or foreign growth (he was personally acquainted with many of the most famous German theologians), and who redeemed Scottish learning in this department from the reproach of being jejune and barren. His principal works are "The Typology of Scripture," "Ezekiel and the Book of his Prophecy," the third series of the Cunningham Lectures, on Law and Theology, and a recent volume of the Pastoral Epistles of St. Paul. All of these have been widely circulated and greatly prized; and they will illustrate his qualities of mind and faith. He was also a frequent contributor to periodical literature.

In 1864 he received the highest honour of his Church, being chosen Moderator of the Assembly for that year. His extremely noble and imposing presence enabled him to fill the chair with unusual dignity. Soon afterwards he visited America as a deputy from the Free Church. He was one of the Old Testament revisers who periodically meet at Westminster, and took great interest in that labour. The last public duty in which Principal Fairbairn engaged was in ordaining, four or five weeks since, two students who had received licence from the Presbytery with honours, and who had been appointed missionaries to China by the English Presbyterian Church, in which he ever took a lively interest. One of these was Mr. John Gibson, son of Principal Fairbairn's late esteemed colleague, Dr. Gibson. He got through an immense deal of work with him, being ever hurried and he attributed to that steadiness and method which he was accustomed to impress upon his students as of essential value. With them, as with his colleagues and his followers, his intercourse was also most

pleasing and friendly; and in many trying conjunctures the benignant influence of a man of good, and at the same time so unquestionably able, was most beneficially felt. He interested himself in all the religious movement of the city, in the promotion of which his influence and testimony were alike readily procurable. He was twice married and leaves a family by his first wife.

The funeral of Principal Fairbairn took place on Thursday. The friends of those joining in the funeral left Glasgow by the one o'clock North British train, and arrived at the Waverly Station at half-past two. The procession then proceeded to the place of interment in the Grange Cemetery. There was a large attendance. In this cemetery Patrick Fairbairn has found a fitting place of sepulture, where he lies close to many other of his contemporaries in the Free Church, with whom he shared and bore the heat and burden of the day in maintaining the principles of his beloved Church.

British Matrimonial Statistics.

"In the first place, the tables tell in an unmistakable way of the marrying tendencies of the nation, for out of the total population of twenty-two and a-half millions, nine millions had entered the married state; and of the remainder, eight millions were under fifteen years of age, thus leaving only five and a-half millions of spinsters and bachelors who were 'open to offers,' to use a colloquial term; or, if we consider the fit age for marriage to be twenty and upwards, the number of unmarried people who might, if all things had been equal, have entered into wedlock is reduced to three and a-half millions. Of those actually married we have more than three and a-half millions of husbands, and about the same number of wives, the majority were were residing together at the time of the census. In 211,352 cases the wives were returned as absent, or, in other words, were not in the same houses as their husbands; and turning the tables, 276,516 husbands were returned as not in the same houses as their wives. This result was of course largely due to the accidental causes which are always in operation—such as sickness, death, and other family events which in every-day life involve the absence of the father or mother, as well as to the voluntary absence of men owing to their business in travelling, and of women—especially of the poorer classes—employed as midwives, nurses, and in other ways. The women of Great Britain, as a rule, marry at a far earlier age than common experience would lead one to imagine, there being no less than thirty-four thousand wives under twenty, and some—the authorities, for some reason best known to themselves, do not say how many—who are under fifteen are included in this column. The husbands take a different view, for we find only six thousand married men under twenty, or about one sixth of the number of wives in the same period of age. But perhaps the most remarkable feature in these matrimonial statistics is the extraordinary disparity of ages between husband and wives. Thus, out of a million husbands whose ages at the Census-taking varied from thirty to forty, six hundred and seventy thousand of their wives belonged to the same aged-period; but two hundred and seventy thousand were ten years younger, and fifteen hundred were under twenty. The reverse of the picture is, however, also to be shown; for in eighty thousand of these million couples the wives were ten years older than the husbands, four thousand were twenty years older, and three hundred were thirty years older, forty-two were forty years older, and—will it be believed?—four of these husbands, ranging in age from thirty to forty, were living with wives aged from thirty to forty, were living with wives aged from eighty to ninety, or, as people commonly say with women old enough to be their mothers."—*Leisure Hour.*

Stop My Paper!

- 1. Selfishness said, Do it. You will save by it, and be richer.
2. Economy said, Do it. Your expenses are large. You must take in sail somewhere, and here is a good place to begin.
But I had other advisers, and told the above named to be quiet, while I heard others.
1. Intelligence said, In the more than fifty issues of the paper, during the year, you will have every variety of food for the intellect. Science, art, commerce, agriculture, manufactures, learning (old and new), history, geography, biography, etc., will spread a very respectable portion of their stores before you, and you cannot but be wiser before the year ends.
2. And Benevolence said, You are not any too large-hearted now; and if anything can melt the ice of selfishness, and expand the heart with true and fervent good-will to men, it will be such a picture of the world's sins, wants, and miseries, as, during twelve months, it will lay before you.
3. And Spiritual Wisdom said, There is scarcely any better commentary on the Bible than a good religious periodical. Ten thousand bees will bring forth the honey. Prophecies are rapidly being fulfilled, divine promises are being performed, Bible doctrines confirmed, providences illustrating the Sacred Record constantly occurring, missionary operations in all lands successful, etc.; all these bright clouds will sail over your horizon, so that in fifty weeks you will get fifty times that number of the lessons of that wisdom that cometh from above.
4. Personal piety said, A higher type of the Christian life should be the history of the near-at-hand New Year; and you cannot get anywhere, save from the Bible, more varied and pressing and affecting appeals for the higher life of the soul than are contained in the weekly sheets of a good religious periodical.
Conscience here appeared, and gave Selfishness a frown that caused a hasty exit of that personage, and bade Economy be wiser in counsel next time, sustaining all the above appeals in behalf of the cause they plead, and making me feel that I could not do a more unwise thing than to stop my religious paper.

The Wire Cure for Echoes.

We several months ago published an item relating that a troublesome echo in a church, Bloomington, Ill., had been cured by stretching wires across the body of the church. We have received several applications for more full information on the subject. But as the mere statement of the fact was all that we had at the time, we were unable to satisfy our inquiring friends as fully as we could wish. This method of breaking echoes has since been tried with success in several other buildings, and the reports from them are given with such fulness of detail that the description of the methods employed will be sufficiently clear to enable any congregations who are troubled with disagreeable resonations in their houses of worship to apply the wire cure satisfactorily. A letter in *Nature* gives an account of the application of the wires to the Church of St. Fin Barre, Cork, Ireland. The nave of this church is some sixty or seventy feet high, and is quite narrow. The echo in it was such that the minister, preaching from the intersection of the transepts, nave and chancel, found the organist in the west end his best hearer, while the congregation below were greatly troubled by the indistinctness of the sound. The people had only heard that wires had been found good to break the echoes, but knew nothing more about the matter. The rest of the story is thus told in *Nature*:

"At first we tried the wires strained at a considerable height, the level of the triforium, but they produced comparatively little effect; we then strained a double course of wire at about a height of twelve or fifteen feet round the large piers of the central tower, so as to encompass the choir, and other wires completely across the nave and side aisles, and the effect was certainly very good. There was a greater distinctness of sound throughout the building. Our organist, who is a very accomplished musician, did not know that the wires were put up, and remarked to me one day after service that he did not know what it was, but that everything seemed to him in better tune.

"This encouraged us to make further experiments. We then strained three wires completely across from the south wall of the south transept to the north wall of the north transept, so as to pass over the heads of the choir, but the effect was quite too great—it seemed to kill the sound; every sound seemed to stop at once, all resonance was gone. These wires we had at once to take down, and I should add that, as regards the organist, the wires over the head of the choir seemed to produce a much greater effect than those directly between the choir and his seat; it appeared to him as if he had a bad cold and could not hear distinctly.

"These wires appeared to prevent the voices rising and filling the cathedral. It seems very difficult to determine where to place the wires so as to produce a really good effect; but that they have a very great effect, far beyond what one would have supposed, a priori, is admitted by all who have taken an interest in the matter here. Several members of the congregation have remarked that they heard better in the cathedral now, without knowing the cause. We have used very thin wire; a stranger would not perceive it unless his attention were called to it. We hope to make some further experiments, especially with regard to the transepts of the cathedral."

A similar improvement in effect was produced in a similar manner at St. Andrew's Church, Dublin.

Before these experiments in Ireland were reported, the wire cure was adopted with perfect success for a very troublesome echo in St. Paul's Church, Brunswick, Me. This church consists of nave, transept, and chancel, and the wires are stretched across the arches of the open roof at two inches' distance from each other, at the intersection of the transept and nave, coming down to the corbels, and also across a portion of each of several arches in the nave, beginning at the top. The Rev. Mr. Taylor suggests that the wires need not be nearer together than our foot. The wire is so small as not to be seen from the floor of the church, and consequently does not detract from its appearance.

On the Nile.

"It would be a mistake to suppose that an Egyptian temple corresponded either to a Christian church or to a temple of the Greeks. No public worship was celebrated in it, no one was admitted within its sacred precincts except the priests. A temple was the personal work of the king who built it, and he built it to win the favour of the gods. It is only when we remember this that we can understand the decorations which cover the walls. A principle of the decorations is pictorial. Pictures cover the whole building; they are ranged side by side and in one series above another from the floor to the roof of the several chambers. This is the universal arrangement. The subject of the pictures is always the same. The king on one side, and a divinity or several divinities, on the other re-appear in every composition. The king presents offerings to the god and invokes a favour; the god grants it. The whole decoration consists of nothing else; this one subject is repeated in an endless variety of forms. A temple is, therefore, a purely personal monument of the monarch who founded or decorated it. This explains the presence of those extremely valuable representations of battle with which the external walls of certain temples are ornamented. The king attributes all his victories to the god. In his wars against the enemies of Egypt and in bringing his captives in chains into the temples, the king has performed an acceptable service to the gods of Egypt, just as he has rendered them an acceptable service in presenting them incense, offerings and sacrifices. His victories are acts of piety, and create fresh claims on the divine favour."—*Congregationalist.*

If all men were to bring their misfortunes together into one place, most would be glad to take his own home again, rather than take those that belong to any one else.

Our Young Folks.

Whose I Am.

Jesus, Master, who I Am,
Purchased Thine alone to be
By Thy blood, O spotless Lamb!
Shed so willingly for me;
Let my heart be all Thine own,
Let me live to Thee alone.
Other lords have long held sway;
Now Thy name alone to bear,
Thy dear voice alone to obey.
If my duty, hourly prayer,
Whom have I in heaven but Thee?
Nothing else my joy can be.
Jesus, Master, I am Thine;
Keep me faithful, keep me near,
Let Thy presence in me shine,
All my homeward way to cheer,
Jesus, at Thy feet I fall,
O, be Thou my all in all.

Ministry of Song.

The Massacre of the Huguenots.

On the 24th day of August (St. Bartholomew's day) occurred the three hundred and second anniversary of the massacre of the Huguenots.

We might perhaps have never heard of the name Huguenot if indulgence had not been sold to get money to pay the expense of finishing the grand cathedral of St. Peter's at Rome. Privileges to commit sin were offered in public places at fixed rates, to the people. This aroused the indignation of Martin Luther, a pious monk of Erfurt, Germany, who had begun to read the Bible, and had learned that man had no power to do such things. He at once translated the Bible into the language of the people who eagerly embraced every opportunity to get it and read it, or have it read to them. The circulation of the Bible in France was followed by increased religious zeal and the rise of a purer or Protestant faith. The Priests looked upon it with alarm and made a general war on books and printers. The King, Francis I., in 1535 prohibited printing, but, notwithstanding the law, Bibles were printed, so'd, read and scattered in every part of France.

There are many opinions in regard to the origin of the name Huguenot, which was given as a nickname to those who embraced the new faith. Some writers assert that the term is derived from Hinguon, which in some portions of France still signifies a person who walks abroad in the night. The reformers on account of persecution met for worship in the night. Some writers suppose Huguenot is derived from a French pronunciation of the German word 'Eidgenossen, meaning confederates, "while others trace its origin to an enthusiastic Calvinist at Geneva, whose name was Hugues." The Reformers called themselves Gospellers of Religieuses, but they accepted the name given to them and ever after were known as Huguenots. The name Protestant was not used until the latter part of the seventeenth century.

In a few years the Huguenots of whom some were princes and nobles, had become so strong that a cardinal wrote to the Pope that France was half Huguenot. The King Henry II was made to believe that his wife was in danger from the assaults of these harmless people. This brought out a special decree that all who read the Bible should be considered heretics and as such must suffer death.

When Charles IX succeeded to the throne an opportunity was offered to settle the difference by the king's ministers, who desired the leaders of both the Huguenots and Papists to meet in council. The plan however was not agreeable to the Pope, who considered it a stain upon the church to confer with the Huguenots. Theodore Beza, a good and learned man, who it is believed erred greatly in judgment, was the leader of the Huguenots.

The result of the conference was unfortunate. The breach between the religious parties was made wider than before. Both went abroad armed and soon occurred a massacre at the little town Vassey. The Huguenots were engaged in prayer in a barn outside the walls, in conformity to the command of the king, when the Duke of Guise and his attendants approached. "Some of the suite insulted the worshippers; from insults they proceeded to blows," and finally sixty were killed and two hundred wounded. For this cowardly act the Duke was escorted in triumph through the streets of Paris.

The advisers of the King used every means to influence him against the Huguenots, whom they were determined to exterminate from France. Catherine De Medice, the queen-mother, proposed, ostensibly as a peacemaker, a marriage between her daughter and the king of Navarre, chief of the Huguenots. The marriage which the Huguenots supposed would put an end to all hostilities was only a wicked plan of the queen-mother to gather them together that they might easily be massacred.

The ringing of the bell of the church of St. Auxerius for morning prayer was the signal to begin the bloody work. For three days the Roman Catholics continued their work of slaughter. The number of Huguenots killed has been estimated by some writers 50,000, while others declare that the number was not less than 100,000. The queen-mother was greatly elated at the deed, the Pope and cardinals gave thanks for it and medals to commemorate it were struck both at Rome and Paris.

The surviving Huguenots, for some time, were dismayed by the dreadful event. Many fled to England, while others immediately made preparations to defend themselves from the expected attacks of their persecutors.

The Roman Catholics after the massacre were overwhelmed with shame, but they renewed their persecutions and for years France was in a state of confusion.

The Huguenots continued to be an armed force until Rochelle, which they had long had in their possession, was taken by the crafty cardinal Richelieu, who with pretended magnanimity, after the power of the persecuted people had departed, advised King Louis XIII to grant freedom of worship to every man woman and child in the kingdom.

Personal Anecdotes of Macaulay.

"One rather good thing I remember. A man I know was discussing with him the merits of a certain popular preacher. The preacher was rather of the Charles Honeyman kind, noted for ringletted hair, and a waving of hands. 'He is a hypocrite,' said Macaulay. 'No,' answered his friend, 'he is not that; he is only affected.' 'And what affected?' answered Macaulay, 'but hypocrisy in trifles?' It was chiefly by the eloquence of his conversation and by his varied, infinite information, that Macaulay's table-talk might vie with Selden's or Coleridge's. When he was staying at Glasgow once, the conversation at his host's table turned on the subject of jewels. Macaulay gave a minute account of all the regalia of Europe. He prided himself on his memory, and perhaps nothing mortified him more than a failure of memory. He has been seen to shed tears when he could not finish a quotation which he had commenced. This happened once when he was staying at Cambridge. He delighted in recalling his Cambridge days, and especially in talking about poor 'Walker of Trinity.' He told the story of the *Cole Drum* church. It is rather a good one. A man named Cole left some money to a church, on condition that his name appeared on the sacred edifice. This appeared to be an insuperable difficulty, but it was solved by a Cambridge wit suggesting that the words 'Cole Dem' might be an appropriate inscription above the porch. And so it remains."

"A good deal of interest has been excited on the subject of Lord Macaulay's religion. A clergyman wrote a book after his decease, in which he said that the question of his eternal salvation was a matter of much interest." Mr. Preston, his evangelical tutor, reported how that his disposition was good, and his reverence for religion what he could wish. In his reputed Cambridge speech on Oliver Cromwell he says, 'It was the opinion of Baxter, that at one period of his life, he was sincere. But sir, I believe that a thirst for personal aggrandisement never yet accompanied true religion. The Christian aims at power—if he aims at it at all—not for his own sake, but for others. Cromwell might at some time have been influenced by religious feelings; but the great idol of his heart was ambition; this, like the great Ur of the Chaldeans, devoured all the rest.'

"A curious scene happened during the Leeds election. An elector wished to know the religious creed of Messrs. Marshall and Macaulay. Macaulay rose hastily from his seat, and called out, 'Who calls for that? May I see him stand up?' Macaulay insisted that the individual should stand up upon a form, and after a great row the individual did so, and was recognized as a local preacher of the Methodist connexion. 'I do most deeply regret that any person should think it necessary to make a meeting like this an arena for theological discussion. My answer is short and in one word—'I regret that it should be necessary to utter it—Gentlemen, I am a Christian.'

It never shall be said if my election for Leeds depended on it alone, that I was the first person to introduce discussion upon such a question.' Macaulay once said that he hoped the State would never support Christianity in India.

"When he went to reside at Holly Lodge, Kensington—which is carefully to be distinguished from Holly Lodge, Highgate—he applied for sittings at 'hat old parish church at Kensington which has now disappeared. There was only a single sitting in the building that could be spared, and that one was placed at his disposal. He wished that the vicar's collector would call on him, and explain all about the charities, and he became a generous contributor. But largeness and generosity were of the very essence of his character. He used to give a sum of money towards the education of a number of young children, who might be supposed to have some slight claim on him. The children grew up, and his help was not, strictly speaking, any longer required. This fact was communicated to him by the clergyman who had been the channel of his benevolence. Macaulay however wrote back to say that he should be glad to be allowed to contribute as heretofore, to the good of these young people. I know a German gentleman whose wife's researches into early English history had been full of interest to Macaulay. By a sudden reverse he lost all his property, and was eventually obliged to become a teacher of languages. What grieved him most of all was the utter indifference with which the story of his fallen fortunes was received by former friends. The case was very different with Macaulay. He received him with the heartiest kindness, and made him accept a large sum of money. But Macaulay's outgoings far exceeded the scriptural title. It is calculated that he gave away a quarter of his means."—*New Quarterly Magazine.*

The Delicacy of St. Paul.

St. Paul was the ideal of a gentleman. Witness his delicacy and tact, seen prominently in advice and reproof:—"I praise you not,"—this is his euphemism for "I blame you," "I partly believe it," when told of the divisions among his children. Mark his delicate tact with Festus, Agrippa, Felix. Note his dignity and sweetness in receiving the gift from the Philippian church, the grace with which he rejoices that "your care of me hath flourished again," then the anxious guarding against hurting their feelings, also the hopefulness for them:—"Wherein ye were also careful, but ye lacked opportunity." Let any one curious in these points read from the 10th to the 21st verse of Philippians iv. The passage is full of the subtle touches of the character. Professor Blunt, in the first of his lectures on the "Parish Priest," admirably traces out this characteristic of St. Paul, though from another point of view than ours. And, once more, if any reader would have a perfect model of consummate tact and intense delicacy, let him study St. Paul's urging of a request that might have been a claim, in the Epistle to Philemon.—*Cotemporary Review.*

The collection for the Pope in Dublin for this year amounts to £2,000.

Scientific and Useful.

CAJENNE PEPPER AND BED BUGS. Cayenne pepper is death to bed bugs. Dust the bedsteads, crevices and niches well with the condiment.

BURNS. Apply a layer of common salt, and saturate it with laudanum. Hold it in position a few hours with a simple wrapper. The smarting disappears almost immediately, and the sore gets well with incredible rapidity.

TO CURE THE SUMMER COMPLAINT. Take about two tablespoonfuls of grated cod-liver oil and the white of an egg, beaten well together; then have ready a boiling pint of milk, into which stir the cod-liver oil and egg. It will thicken the "pap," and is not hard to take.

SCALLOPED EGGS. Boil eggs eight minutes; when cold remove the shells and chop the eggs up roughly. Have ready a teacupful of mashed potatoes, and another of well-boiled rice. Mix well together, add chopped capers, very little vinegar, melted butter, pepper and salt, and Worcester's sauce. Put into shells with bread crumbs, with a little butter, and bake light brown.

PURIFYING WATER. It is not generally known that pounded alum possesses the property of purifying water. A tablespoonful of pulverized alum sprinkled into a hog-head of water (the water stirred at the time) will, after the lapse of a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess all the freshness clearness of the finest spring water. A pail-full containing four gallons may be purified by a single teaspoonful.

A USEFUL SOAP. The following is commended by those who have tried it for scrubbing and cleansing painted floors, washing dishes and other household purposes: Take two pounds of white olive soap and shave it in thin slices; and two ounces of borax, and two quarts of cold water; stir all together in a stone or earthen jar, and let it stand on the back of the stove until the mass is dissolved. A very little heat is required, as the liquid need not simmer. When thoroughly mixed and cooled, it becomes the consistency of a thick jelly, and a piece the size of a cubic inch will make a lather for a gallon of water.

AN AMUSING CHEMICAL EXPERIMENT. Place five glasses in a row, the pour into the first a solution of potassium, the second a solution of corrosive sublimate, the third a small quantity of iodide of potassium and some oxalate of ammonium, the fourth a solution of chloride of calcium, and the fifth some sulphide of ammonium. Now pour part of the contents of the first glass to the second, and a scarlet color will be obtained; next pour the second into the third, and the mixture will be colorless, again, pour the third into the fourth, and the contents will be white; finally, pour the fourth into the fifth, and the mass will be a dense black. Then you will have had two glasses colorless, one scarlet, one white, and one black.

SKELETON LEAVES. Take three ounces of carbonate of soda, one and a half of quicklime previously slacked, and one quart of water. Boil ten minutes, and draw off the clear solution. Return this to the fire, with the leaves, and boil briskly one hour, or till the epidermis and parenchyma separate easily. This can be done by rubbing between the fingers, in clear water. A slower process is to keep the leaves in water until all the fibre decays. To bleach the leaves, mix a drachm of chloride of lime with a pint of water and a little acetic acid. Steep the leaves in this about ten minutes, simmer, and place in books to press. Leaves with strong fibre, as the pear and ivy, are best. Ferns, striped grasses, and some rose leaves do nicely. Floral Cabinet.

HOW NUTMEGS GROW. An old whaler tells, in the American Grocer, all about nutmegs. This spice, so much used in every family, is indigenous to the Moluccas, reaching its greatest perfection in Amboyna. This island belongs to the Dutch, who do not permit the cultivation of the nutmeg in other islands under their control. The nutmeg tree is twenty-five or thirty feet high when fully grown, with foliage of a rich dark green, and very plentiful. It reaches maturity or full productiveness, at the fifteenth year from planting. From the blossom to the ripening of the fruit takes about seven months, but as the tree is a perennial bearer there are always blossoms, green fruit and ripe on the tree. The yield is most plentiful in the last four months of the year. The average yield per annum of a healthy tree is five pounds of nutmegs and one and one-fourth pounds of mace. A plantation of 1,000 trees requires the labor of seven coolies, fifty oxen and two plows for cultivation and harvesting. The fruit is gathered by means of a hook attached to a long pole. It is shaped like a pear, about the size of a peach, and has a delicate "bloom." The nut has three coverings; the outside one is a thick, fleshy husk, having a strong flavor of nutmeg. This husk, preserved in syrup when young, is a favorite sweet-meat in the East Indies. Under this husk is the bright red mace, which is carefully flattened by hand and dried on mats in the sun. It loses its rich scarlet and becomes a dull orange color, and requires to be kept perfectly dry to preserve its flavor. After the mace is removed from the fruit, the nuts, in their brown shells, are placed on hurdles over a slow fire, which is kept constantly burning under them for two months. The nuts then rattle in the shells, which are cracked with a wooden mallet, the sound nuts selected and packed in wooden cases, and sprinkled over with dry, sifted lime, and are then ready ready for market. The best nutmegs are dense, emit oil when pricked with a pin, and can always be known by their heavy weight. Poor ones are light and easily known.

New Advertisements.

HOME MISSION COMMITTEE CANADA PRESBYTERIAN CHURCH.

The half yearly meeting of the Home Mission Committee will be held in Knox College, On Tuesday, October 6th, 1874, at 9 a.m.

At this meeting the annual list of all supplemented congregations and Mission Stations will be reported; or otherwise, will be considered; also the grants and aid to be distributed for the year beginning October 1st, and the usual claims for the past six months. These should be in the hands of the Convenor a week prior to the meeting.

WM. COCHRANE, Convenor H. M. C.

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Table with columns: Premiums, Interest, Total Receipts, Disbursements, Death Losses, Paid for Surrendered Policies, Paid Return Premiums, Paid Matured Endowments.

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