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## Contributors and Correspondents

### VATICANISM.

This is the title Mr. Gladstone gives to his rejoinder, to "the reproofs and replies" that have appeared since the publication of his article entitled "The Vatican Decrees in their bearing on civil allegiance." This is a most trenchant production. It enters very elaborately into all the questions opened up by his previous pamphlet; and fully sustains his reputation for learning and thoroughness. He evidently has not spoken, without in the first place taking a wide view of the subject to be discussed in all its connections and bearings. He proves himself thoroughly conversant with the history of Romanism. In the introduction, he refers to some of the strictures that have been offered upon his previous publication. (1) That of a considerable portion of the secular press condemning the discussion as inopportune and unnecessary. (2) That of many of the Ultramontane party who allege that the tract in question was an insult offered to the Roman Catholics of England. In reply to the latter charge, he disclaims all personal feeling. "To assail the system, is the Alpha and Omega of my desire; and it is to me a matter of regret that I am not able to handle it as it deserves, without reflecting upon the persons, be they who they may, that have brought it into the world; have sedulously fed it in its weakness, have reared it up to its baleful maturity, have forced it upon those who now force it upon others; and obtaining for it from day to day fresh command over the pulpit, the press, the confessional, the teacher's chair, the bishop's throne; so that every father of a family, and every teacher in the Latin communion, shall, as he dies, be replaced by some one more deeply imbued with the new colour, until at last in that moiety of the whole Christian family, nothing shall remain except an Arian monarchy, and one dead level of religious subservency." The third stricture to which he replies has reference to his own "ignorance and incapacity in theology," a charge made by Archbishop Manning, bishops Ullathorne and Vaughan, and others. To these Mr. Gladstone replies: "Censures of this kind have great weight when they follow upon demonstration given of errors committed by the person who is the object of them, but they can have very little where they are used as substitutes for such a demonstration." The reply, to which Mr. Gladstone attaches most importance, is that written by Dr. Newman, who is described by him as "the transcendent champion," and of whom he does not hesitate to say, "His secession from the Church of England has never yet been estimated among us, at anything like the full amount of its calamitous importance." After reviewing at some length these replies, and considering their explanations and modifications of the dogma of infallibility, he concludes: "It must not be forgotten that the very best of all the declarations we have heard from those who allow themselves to be entangled in the meshes of the Vatican Decrees, are, every one of them, uttered subject to the condition that, upon orders from Rome, if such orders should issue they shall be qualified, or retracted, or reversed."

The pamphlet is divided into eight sections. The first he calls the introduction. The second discusses "The Rusty Tools." Under this head, the Syllabus is discussed (1) as to its contents, and (2) as to its authority. His third leading division treats of the Vatican Council, and the Infallibility of the Pope, which subject is continued under his fourth head. His aim in this part of his pamphlet, is to show that Rome guilty of a "Breach with History" in the Vatican Decrees. He rests this charge upon the very important facts, one found in the history of Romanism in Britain for the last two centuries; the other in the history of the Council of Constance in the early part of the fifteenth century.

Our space will not admit of anything like a full statement of his masterly and unanswerable argument on each of these points; but we shall try to present as briefly as we can a few of the leading features of the case. Archbishop Manning announces the following propositions:—(1) "That the Infallibility of the Pope was a doctrine of divine right before the council of the Vatican was held." (2) That the Vatican Decrees have no jot or tittle changed either the obligations or conditions of civil allegiance." In opposition to these declarations, Mr. Gladstone undertakes to prove "that upon the authority for many generations of those who proceeded Archbishop Manning and his coadjutors in their present official position, as well as upon other authority, Papal infallibility was not a doctrine of divine right before the council of the Vatican was held."

In support of this proposition the following facts are given. In the year 1757, the Irish Roman Catholic Committee published a declaration in which they said, "It is not an article of the Catholic faith, neither are we thereby required to believe or profess that the Pope is infallible." Here it quotes from the Protestantism of the Roman Catholics of England in 1788-9. In this very important document, which brought about the passing of the great English Relief Act of 1791, it is stated (1) The subscribers to it "acknowledge no infallibility in the Pope." (2) That their church has no power that can directly or indirectly injure Protestants, as all she can do is to refuse them her sacraments which they do not want. And (3) that no ecclesiastical power whatsoever, directly or indirectly effect or interfere with the independence, sovereignty, laws, constitution, or government of the realm." This Protestantism was in the strictest sense a representative and binding document. It was signed by two hundred and forty one priests, including all the Vicars Apostolic, by all the clergy and laity in England of any note, and in 1789 at a general meeting of the English Catholics in London, it was subscribed by every person present.

The Relief Act of 1791 for England was followed by a similar act in 1796 for Ireland. The Oath inserted in this act is founded upon the declaration of 1757 and embodies the words, "It is not an article of the Catholic faith, neither am I hereby required to believe or profess that the Pope is infallible." Then in 1810, the Irish Bishops assembled in Synod declared as follows:—"That said oath and the promises, declarations, abjurations, and protestations, therein contained are notoriously to the Roman Catholic Church at large become a part of the Roman Catholic religion, as taught by us, the Bishops, and received and maintained by the Roman Catholic churches in Ireland, and as such are approved and sanctioned by other Roman Catholic Churches." Mr. Gladstone goes on to say: "These are 'the declarations which reach in effect from 1661 to 1810, and it is in the light of these declarations that the evidence of Dr. Doyle in 1826, and the declarations of the Irish prelates of the Papal Communion, shortly afterwards, are to be read. Here, then, is an extraordinary fulness and clearness of evidence reaching over nearly two centuries; given by and on behalf of millions of men; given in documents patent to all the world; perfectly well known to the See and Court of Rome, as we know expressly with respect to the most important of all these assurances, namely, the actual and direct repudiation of infallibility in 1788-9. So that either the See and Court of Rome had at the last named date and at the date of the Synod of 1810, abandoned the dream of enforcing infallibility on the Church, or else by wilful silence they were guilty of practicing upon the British crown one of the blackest frauds recorded in history." Thus by the most reliable evidence Mr. Gladstone establishes his position in respect to the general sentiments of English and Irish Catholics during the last two centuries that the Church of Rome has lately changed her faith.

But let us now notice the second ground upon which this very serious charge is based. It is a distinct decision of the Council of Constance, which decision was sanctioned by Pope Martin V. and which declared that it had supreme power over the Universal Church. Here then is a direct contradiction by Council and Pope of the 19th century of Council and Pope in the 15th; which is right, and are both infallible? This is a very serious difficulty for the infallibilists, and the manner in which they attempt to meet it looks very much like very shallow quibbling. It is not denied that the Council of Constance was approved and affirmed by the Pope; but it is asserted that the decree of the fifth session—the one in question was not approved. Mr. Gladstone meets this allegation, and shows that instead of getting the infallibilists out of their difficulties it involves them in deeper. Mr. Gladstone presents them with the following dilemma:—"Pope Martin V. desired his whole power to confirm from his election to the Papal Chair by this Council of Constance, and this council was competent to elect because of the depositions of three rival Popes; for if the See was truly vacant before there had been no Pope since the schism in 1378 which is not supposed by either side. But the power of the Council to vacate the See was in virtue of the principle asserted by the decree of the fifth session. We arrive then at the following dilemma. Either that decree had full validity by the confirmation of the Pope, or Martin V. was not a Pope; the cardinals appointed by him were not cardinals, and could not validly elect his successor, Eugene IV.; so that the Papal succession had fallen since an early date in the 15th cen-

tury if that decree did not receive the sanction of the Pope."

The other topics treated of in the article are, viz., V. "The Vatican Council and obedience to the Pope." VI. Revived claims of the Papal chair (1) the deposing power (2) the use of force. VII. Warrant of allegiance according to the Vatican; and lastly, VIII. The intrinsic nature and conditions of the Papal infallibility decreed in the Vatican Council. We cannot give any illustration of the very thorough manner in which Mr. Gladstone discusses these several points. The whole paper is most learned and able, and we do not hesitate to say is one of the most important contributions that has yet been made to this, the greatest politico-religious question of the present day.—*Com.*

### OUR SCHOOL BOOKS.

MR. EDITOR.—Is it a fact that under the direction of the Council of Public Instruction, Mr. Goldwin Smith is along with Archbishop Lynch engaged in revising Collier's History of England, with a view to the removal of all passages which may be offensive to Ultramontane Catholicism? Is it not enough that we have put our God's word from our schools at the Pope's bidding, but we must also falsify God's providence to save the system? Are we so ashamed of the glorious reformation and what God then wrought for our fathers, that we must agree to a vile misrepresentation of facts, and impose on our children ignorance of the constitutional struggles which have produced the empire of Great Britain? Mr. Editor, I am anxious to do all justice to my Roman Catholic fellow-citizens, to give them every privilege I enjoy, I wish to see them educated, and would do so violence to their conscience, priest-ridden though it is. It is, however, a different thing when to save that conscience I must have my children taught a defective and false history, and kept in ignorance of the most honourable struggle of the sixteenth century and of the great principles of Protestant liberty. The Bible is withdrawn from our schools, the true source of spiritual truth and morality; are the lessons of history now to be withdrawn? And are we to expect next in order the revision of our scientific books so as to illuminate every thing contradictory to the leading of the Church of Rome that is found in the works of God?

I am not sure, Mr. Editor, that you have access to all political secrets, and would have addressed myself to the *Globe*, only that I see it is helping Popery; along and approves of separate schools, no Bible, etc. Perhaps, however, you can find some true conservative or evangelical liberal that can give you light as to the action of the Council of Public Instruction under the inspiration of Bishop Lynch and his amiable coadjutor.

Yours, truly,  
10th April, 1875.  
QUERENT.

### Clerical Assumption.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In a recent issue of a city contemporary, a letter appears signed "T. W. Patterson, Incumbent of Bradford," which attracted my attention, and excited my curiosity in consequence of its arrogant assumptions, and its daringly insulting sentiment. But for the concluding remarks, I should not have thought it necessary to say a word on the subject, and were it not that the writer's *isms* seems of more importance to him than a manifestation of sympathy in family bereavement, common decency among his fellow men, or even Christianity itself, he would have passed unrebuked by my pen. Hear it, and be astonished ye Bradfordians that by virtue of the power vested in him, by the authority of the dignitary of Trinity College, T. W. Patterson, the self-styled Incumbent of Bradford, has assumed the spiritual and supreme oversight of the whole of you, and now, henceforth, and forever, you are expected to bow down and do obeisance to your spiritual overseer. Hear his proclamation to you in the *News*:—"The incumbent of Bradford, a man indispensable, absolutely necessary to your welfare, has taken up his abode among you, full of the graces of Ritualistic mummery, he comes to dispense the blessings of the creed and prayer book which his predecessors have lost sight of, and these blessings are not to be confined to the small and meagre few (who are growing beautifully less) of his own church, but to the whole of Bradford Methodists, Presbyterians, Baptists, Roman Catholics, and all others are embraced in his paternal arms. I hear this *novum homo* from his high and elevated rostrum uttering over your "Parva levia respiciunt animas," and you are expected "In perpetuum" to attend to his ministrations. One of the new

discoveries which he has been pleased to make known, is, that it is an offence for a Christian minister to pray on the burial ground of his church, simply because he claims superiority for his church, on account of its unbroken connection with the followers of Him who said, "By this shall all men know that ye are my disciples, if ye love one another." Surely this self-styled incumbent of Bradford has forgotten the good manners, the sentiments of reverence his good Scotch mother instilled into his mind, when he dares to insult an aged and venerable minister of the Church of Scotland, by forbidding him to pray on the burial ground connected with the church, to which he (the incumbent) belongs. "Tell it not in Gath," it should not be published in the streets of Adajla, that here in West Gwillimbury is a rival for pre-eminence, and priestly assumption. The Roman Catholic population of this section must be more than satisfied, when they see so large a portion of the graduates of Trinity College returning to grasp the power and privilege of "Lording it over God's heritage;" their hearts must rejoice, when they read that this man of yesterday in his Ritualistic zeal, not only insults an aged Protestant minister, but forbids that God Himself has enjoined that "men pray everywhere." "No," says this incumbent, "not in my church burial ground; this privilege is reserved for myself, and those who can trace their descent through the line of prelatic, unbroken succession." "Clear out of my presence," says this autocrat. Paul's old-fashioned advice to Timothy is obsolete in these days. Instead of intruding the venerable oligarchy as a father, this Incumbent boasts that he rebuked him, "withstood him to the face," while the hearts of the bereaved friends were wrung with grief, as they prepared to lay their bright and beautiful in the dust, this clerical upstart forbids that prayer should be offered to God for the consolation which the friends of the deceased so much needed, unless it was offered by himself, and as if ashamed of his conduct, (and well he may be ashamed of such conduct) he now wishes us to believe that it was not on account of his high church notions, that this difficulty arose; but what are the facts? There are men cognizant of the fact that this Incumbent insulted a member of the family he refers to, by directing him to take off his hat when he entered a pile of bricks and mortar, in which this Incumbent and some others were standing round the stove, during one of the ordinary working days of the week, talking about the ordinary affairs of life. The absence of several members of the family he refers to from the church of their choice, is directly chargeable to the high churchism of this Incumbent, who, during the few months he has been here, has merited the appellation which some apply to him—an incumbrance to Christianity in general, and to his own church in particular. With the quarrel in his own church, men in general have little to do, but when this newly fledged clerical gentleman so far forgets himself as to insult "an aged and venerable clergyman of the Church of Scotland," and through him, every minister of the gospel in the land, it is time he should be answered, lest he should become wise in his own conceits. The men of South Simcoe, with some few exceptions, understand that a tree is known by its fruits, and if they have to partake of the Roman apple, they prefer to have it direct from the garden of Pope Pius the IX, rather than partake of that mongrel grown thing, which the gardener of Trinity College cultivates, and which this Incumbent of Bradford and his compeers labour to make people believe, is not grown there at all.

The time is past, when ignorant impertinence will pass muster for moral and intellectual greatness, or the shadow be taken for the substance. If Christian courtesy, kindness, and liberality is a species of low churchism, command it to us, say we. If the predecessors of this Incumbent neglected to turn to the east in certain portions of the church service, and omitted to bring before their hearers those anti-Christian doctrines of the Church of Rome, which have been incorporated with their system of doctrine, they did not forget to preach Christ crucified, and to manifest in their lives a degree of brotherly kindness, which still lives in the hearts of those to whom they ministered, and with whom they associated and came in contact, and I doubt not will continue to live, when the present Incumbent and his popish notions are obsolete and forgotten. "Murder will out." The inference is, that as the prayer to be offered by a Protestant minister, would have been an insult to this Incumbent and his church, if made on his church ground, that he is no Protestant at all, but a Jesuit in disguise, living upon a community whose Protestant principles he is seeking to undermine and remove.

ANOTHER PROTESTANT.  
West Gwillimbury, January 30th, 1875.

### Hymn Books for Special Services.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Allow me to call the attention of your readers to a very interesting collection of Hymns, entitled the *Ontario Hymn Book, for Evangelistic services*, compiled and sold by Mr. Robert MacKay, Evangelist, Kingston, Ontario, and published by Lovell, Montreal. It contains 100 of the choicest Hymns, best adapted for special services, prayer meetings, or Sabbath Schools—the Hymns now most frequently sung at all Union meetings—and special services. Printed in good clear type and on good paper, and all for the small sum of five cents each. I have no hesitation in saying that it is by far the cheapest and best Book of the kind now in the market. Any person can get a supply by writing either to Mr. MacKay as above, or the publisher.

ROBERT WALLACE.

### Professor McLaren's Lecture.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I had the pleasure of hearing the lecture delivered by the Rev. Professor McLaren, on the second commandment, in Knox Church, on the evening of Wednesday the 7th inst., and must confess that it was the ablest defence of the lawfulness of instrumental music in the worship of God I remember to have heard or read. I have regarded the use of musical instruments in the service of praise as wrong because I could not see any scriptural warrant for it. Professor McLaren disposed very satisfactorily of several of the arguments that have been advanced on both sides of the question: so far, he has done good service, and would remove the difficulties felt by many on the subject if he had gone a little further. The learned Professor is satisfied that instrumental music formed no part of the Mosaic economy because "Miriam and her band, before" that "economy was inaugurated, used instrumental music in singing the public praises of God on the shores of the Red Sea." According to this reasoning, it appears to me, that priests and animal sacrifices were no part of the same economy: for they were used in the public worship of God "before the Mosaic economy was inaugurated." I hope Professor McLaren will be kind enough to clear up this little difficulty. Afterwards he said: "We demur to the . . . position, viz.: that instrumental music, as an aid in the worship of God, requires to be re-inacted in the New Testament. We have no reason to suppose that it had been expressly enacted by God where Miriam and her band employed it in celebrating his praise, and it may be equally lawful now without any warrant, save that supplied by the light of nature and Christian procedure." Mr. McLaren has done well to qualify his statement by the adverb "expressly," for "we have no reason to suppose" that "Miriam and her band employed it" without divine warrant. If they did, it was will-worship.

The lecturer maintained that instrumental music forms no more a part of the worship of God than a church and a church bell do, but to my mind there is a marked difference. The church and its bell are certainly external circumstances and from no part whatever of the service, but "the majestic and solemn swell of noble organs pealing through the resounding aisles of cathedrals," is an integral part of the service of praise when used therein, and often the principal, if not the only part of it.

I wish the learned Professor had given some proof of his statement, that the Jews and early Christians had no harmony in their music. There are several things which a careful historical inquiry show to be little more than the revival of what was known and practical in ancient times. Musical harmony may be one of these. There are certain passages of Scripture that to my mind closely indicate so much. In the one hundred and fiftieth psalm, we find the people commanded to praise God with full concert of musical instruments, and it is evident that some of these—the trumpet, the cymbal, and the tumbrel, were accompaniments only. It is therefore not correct to say that the Jews "had no harmony in their music."

While I agree with the principle so clearly stated by Mr. McLaren, that Ritualism is a system of religious symbol, I do not admit that we are at liberty to introduce into the worship of God, practices that have no divine warrant, even though we attach no symbolical significance to them. To follow in matters of this kind, the guidance of "the light of nature and Christian prudence" is not without serious danger, and this the compilers of "the Confession of Faith" evidently felt to be the case, for they expressly directed that these should be followed "according to the general rules of the word, which are always to be observed."

There were other statements made by Mr. McLaren that should be noticed, but my communication has already extended beyond the limits which I intended when I commenced. I therefore close, and remain,

Yours, truly,  
A LIBERAL CONSERVATIVE.

### 'By Their Fruits Ye shall Know Them.'

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I desire to ask a place in your paper for another brief note. I gave, and give again, my name, for the simple reason that I do not wish to utter a word on the subject of God's praise, but with guarded lips. It would be far better, in my humble judgment, were the writers on Psalms and Hymns in your paper to give their names. My desire at present is to lift the case from personal experience to the wide basis of general statistics. We live in an age of secretaries and annual returns. It seems to me perfectly fair dealing to put every Church to the test of work done. Which Church has "laboured more abundantly" in missionary enterprise? What proportion of heathen converts and their children have been trained to sing Psalms? What number sing Psalms bent with the rigidity of a translation—after the fashion of our Psalter?

Put the question with all incisive closeness, so that the whole truth may be given us. Ask Scotch, English, Irish, and American Presbyterians, "What do you sing in your mission churches?" Finally, let us by all means know the number of missionaries in the field from those Churches that sing only Psalms.

It has been a century of mission activity. I, for one, will judge that Church that has the smallest record to be like the fig tree—green, but no fruit. Will the Lord of the Vineyard deny a blessing to those who hold the truth as it is in Jesus?

If I have made myself understood, I hope we shall stand by our Lord's searching saying: "Ye shall know them by their fruits." I am, yours truly,  
WALTER ISOLA.



Contributors and Correspondents

JOURNEYS IN THE HOLY LAND.

An Edinburgh lady has kindly consented to write for this paper a series of articles on Palestine. We regret to say that the first installment has been lost. We are sure our readers will excuse the delay in publishing the second installment.

The sun had not yet appeared on the morning of the 9th December, when, after rather a meagre breakfast, I started from Ramleh with the feeling that this was to be a day of days for me, as, if all went well, I should see Jerusalem ere evening. My American friend had done his best for me in the matter of horses, and though he had utterly failed to discover the one which I had been promised, had managed to get me something very superior to my steed of the day before. As we rode out of the court of the little inn, our way was lighted by a brilliant moon, the light of which was very useful, as though the road was then in a much better condition than it often is, we did pass big holes in a small bridge over a dry water course, which without a bright moonshine, might have been rather dangerous. It was about 6 a.m. when we left Ramleh. At first our way was still over the plain of Sharon, and was dreary enough—all vegetation being dried up; but soon the sun rose from behind the hill of Judaea towards which our course was leading us, and every hour the ride became more interesting; besides which, on the local ground, I was able to get a good many nice gallops, although much of the way was such as we should not think of cantering over in Scotland. About three hours from Ramleh we passed the village of Latron, which gets its name from a monkish legend as to its having been the birth place of the penitent thief. It looks as if it might be the abode of thieves of more modern times.

On a rocky rising ground there are remains which seem to date from Roman times. Within sight of the road my guide pointed out to me the village of Amwas, crowning one of the hills among which the road began to wind. This is the old Nicopolis made out by the monks to be the Emmaus of Scripture, though from its distance from Jerusalem it is perfectly impossible that it could be the scene of that wonderful interview between our Lord and his two disciples which has made the name of Emmaus sacred to every Christian heart. This Emmaus or Nicopolis however has an interest of a different character, as being much associated with the wars of the Maccabees. Some little distance beyond Latron we passed a small kind of hostelry, often made a half way resting place by travellers on their road to Jerusalem. Its aspect was by no means tempting, so as I was not tired, I passed on without dismounting. We were now at Bab-el-Wady, the door or gate of the Wady, or glen. It is well so named, for the road here passes from the comparatively level ground over which we had been riding through a narrow gorge into the heart of the hills of Judaea. The rocky banks which rise steeply on each side were now pretty well clothed with low shrubbery, and scrubs of evergreen oak, and hawthorn, while here and there the earth was retained by a low terrace wall, and a few olive trees were planted, and flourished well in the rocky soils, reminding me of the minute accuracy of Scripture expression which tells of God causing his people "to suck honey out of the rock, and oil out of the flinty rock." It is not very long since this Wady bore a very bad character, as a place where travellers were liable to attack from robbers. They could not have found a more suitable lurking place than these rocky banks which rise so steeply from the roads with many a projecting angle, or bushy thicket whence a robber might unseen, take a leisurely aim with his gun at the passing wayfarer. As I looked up the sides of the gorge, and saw a peasant or shepherd passing along from rock to rock high above me, his outline clearly marked against the sky, showing the long gun with which he was armed, I congratulated myself that days were changed, and I had nothing to fear from him. Still the very fact that shepherds, and labourers do carry guns when they go out over these hills proves that the state of the country is yet something very different from what we should consider secure at home, and I was told that though my companion was really of no use to me for guidance, for there being but one road made road in the country, and that one the road from Jaffa to Jerusalem, I was not likely to be at a loss for the way, yet he was absolutely necessary to me for safety. After riding on for about an hour I came out on a commanding position, from whence there was a view over the plain which I had left. This I thought would make a good resting place, so I dismounted, and getting my horse into the care of my guide, sat down in the shelter of a great rock which projected me from both sun and wind, and while thus comfortably seated, my thoughts were carried to my friend of whom I had just parted, as the shadow of a great rock in a weary road. My lunch was a trivial one, consisting of dry bread and cold tea, but that seemed the very summit of all small matters to me, for I was not actually within a few hours ride of Jerusalem. There was I sitting on the soil of that very land which my Redeemer had hallowed by his blessed footsteps during more than thirty years, and working forth over scenes on which his eyes probably may have rested with the compassionate gaze of one who knew the misery and degradation that would fall on its inhabitants through their rejection of Him, their Messiah.

Beyond the broken ground immediately around me, I could see a wide stretch of plain, dotted with a few small villages, and bounded by the bright waters of the Mediterranean, on the margin of which Jaffa was conspicuous. Above me was an almost cloudless, deep blue sky. The sun was not enough to make shade agreeable, though already the air began to have a keener feeling than at Jaffa, and had something of the invigorating freshness of hill-air. Dotted amid the rocks where I sat were some lovely little white crocuses—the early rains had brought them forth—they were almost the first of the season, the forerunners of the countless thousands of brilliant blossoms in which I rejoiced during my five months' stay in Palestine. After half an hour's rest I mounted again, and went on "going up to Jerusalem," for that is the true description of the journey, from whatever direction the traveller comes. We had, however, some very steep descents as well as ascents, for Judaea is a land of labyrinth of rugged hills, with deep, narrow gorges between. On one of the steep hill-sides we passed Kurgat el Enab, the ancient Kirjath Jearim. It is still a considerable village, with some large stone houses, which show almost castle-like on the rocky slope on which they are built, and remind one how very lately some of these houses were inhabited by the famous robber chief, Abou Ghosh and his followers, who were ready, not only to rob, but sometimes also to murder those who refused the blackmail which they levied on all travellers. The winding glen beneath Kirjath Jearim must have been the scene of that very interesting incident in Israel's wonderful history, when the Ark of God, after its brief and terrible abode amid the Philistines, was brought back by the "milk kins," who willingly forsook their young to obey their Maker's behest, and carry back the symbol of His presence to His own people. Bethshemesh, where it first rested, was near the mouth of the glen, where it opens on to the plain on which Ekron stood. The fields in which the Bethshemites were reaping their wheat harvest, would be larger than any there could be in the narrow glen at Kirjath Jearim; but there is still a good deal of cultivation there, and in older days every inch of the steep hill-sides must have been utilized in terraced vineyards and oliveyards. Probably the hills around the town also were clothed originally with the forest trees, which a half-Canadian half-Scottish farmer told me the very rockiest hills of Judaea were fitted to nourish abundantly, for the old name Kirjath Jearim means "Village of Forests," while the modern Kurgat el Enab means "Village of Grapes." Near the village, I passed a pretty large team of laden mules, going the same way as myself, carrying every kind of luggage in bales, boxes, and baskets, and straggling across the road in a way that required cautious riding to get past them without getting a blow from some of their loads. It was the household goods of the English Consul, who was returning to Jerusalem from an autumn sojourn at the seaside. Mounted high on a pile of soft goods was a native woman, in wide trousers, with her white sheetlike garment wrapped around her, riding man's fashion, and carrying an infant in her arms. Travelling with a family of young children is no easy matter in Palestine, where there are no wheeled conveyances, and the roads are most generally the roughest of rough tracks. Sometimes little ones are carried in panniers, slung on each side of a horse or mule. Beyond Kirjath Jearim the ascents and descents got still steeper. At last, after mounting a long zig-zag up a steep hill, we reached a rocky plateau, where the road is wonderfully good, unless the weather is very wet, when parts of it become seas of mud. Cantoring over this, the ride being gentle, the first view of Jerusalem is soon gained. Many have told me of their sad disappointment with this first look, and indeed, with Palestine generally. I never felt any disappointment, perhaps because I had thus been prepared not to expect much. The fact is, the country round Jerusalem is, on the whole, just a stony desolation, which on arriving I saw at its very worst—when every green thing had been dried up by the long drought of summer and autumn, and there had not been enough of rain as yet to bring a new clothing of verdure over the stony soil. There is cultivation around Jerusalem, but the fields look as if sowed with stones, little and big, and one marvels how anything can grow in such soil. Yet, when the season is favourable, good crops can be obtained, for in many places the soil is rich and deep, with all its stoniness, and amid the rocks both olives and vines thrive abundantly. In spite of the impression of barrenness which the unsheltered, barren-looking hills of Palestine often convey to the mind, my feeling was one of satisfaction that I thus saw so literally and evidently fulfilled every word of Scripture which tells of the mournful desolation under which the Holy Land should pine while God's judgments are on His ancient people. If every word of threatening is thus fulfilled, is there not in this very fact the strongest assurance that the God who delighted in mercy will equally fully accomplish all the promises of mercy which are so abundantly given in His Word?

In approaching Jerusalem from Jaffa, but little is seen of the city itself but bare walls, the city slopes down from west to east, so that when coming from the west the walls hide the greater part of it. The top of the Mount of Olives is seen rising behind the city, and to the south-east the long line of the Mount of Sion is visible, and is always a beautiful object, from the fine colouring which distance gives them. Along the Jaffa road outside the walls quite a large suburb has sprung up, the modern houses of which do not at all accord with one another of the ancient city. Their presence is an evidence of increasing safety in the land, and some of the buildings belong to interesting institutions. On the right a large house bears its name, Laitha Kanun, Knisers' orphan desameness, where more than one hundred girls are fed, clothed, and taught by the German Protestant Sisters. On the left, still further from the city, is a building of more modest pretensions, also an orphan asylum, but for boys. It too is under the care of Germana. A golly couple are at the head of the institution, in which some seventy boys are brought up

under truly Christian influences. The institution belongs to the St. Christina Mission, of Basle, in Switzerland, and like all the other good works belonging to that mission, is conducted on the most economical and self-denying principles. One large assemblage of buildings close to the walls of Jerusalem, is the Russian hospice and church. Riding by the Jaffa road brought me to the north-east corner of the walls of the city, and passing along under the walls for a little way I came to the Jaffa gate, the usual entrance for wayfarers from the west. On each side of the road outside the walls, some poor lepers are always to be seen sitting, crouching on the ground, each with the little tin pitcher in front, in which they receive the alms for which they plead in a polyglot string of entreaties, made up of a few words which they have picked up of various western languages, mixed with their native Arabic. Some of them are fearful objects, half hiding, half displaying the ravages of the terrible disease under which they suffer; all are ragged and filthy. A neat house and garden outside the walls is a leper asylum, where a devoted couple of Moravians, after spending many years among the Eskimaux of Labrador, now give their lives to the care of those afflicted with the loathsome disease. Those who dwell in the home are well clad and fed, and nursed, yet, but a small proportion of the lepers will go there; they prefer liberty, dirt, and beggary, to comfort, cleanliness, and plenty, with regular hours and such occupation as they are capable of. Passing through the large arch of the Jaffa gate, under which Turkish soldiers are always on guard, I was actually in Jerusalem. Within the arch, on the right of me as I rode along, once the rough, slippery pavement, was a dry moat, out of which there rises one of the oldest buildings now extant, the so-called tower of David. The tower part at all events, of this tower, is very ancient, and even if it does not go back to the times of David is most venerable. Some believe it to be that tower of Hippicus, mentioned by Josephus, as being left standing when the walls of Jerusalem were destroyed by Titus. On the other side of the road are some shops, and the Mediterranean Hotel, forming the beginning of the street of David, which now opens before me, steep and narrow. But I do not need to ride down it, nor do I turn into the hotel; I have a pleasant abode awaiting me. Turning off to the right, I ride up a couple of steps that go across the wide open space in front of the tower of David. On these steps a crowd of market men and women squat, displaying their live fowls, vegetables, firewood, etc. Through these my guide leads the way; the steps seem quite natural to Palestine horses. I am now in front of a substantial two-story house, flat roofed, like all the rest in Jerusalem. In front of it a little raised terrace makes a convenient step for dismounting, and here, before I can jump down, a young lady appears to welcome me to the hospitable house, where I hoped to rest a few days before seeking another abode, but, where instead of that, I had a true home of Christian loving kindness for the four months' during which Jerusalem was my headquarters. It is unbecoming for a guest to betray the privacy of the home which shelters her, but Bishop Gobert is from his position a public character, and I may be permitted to express my feeling of deep thankfulness for the privilege of spending so long a time under his roof. He is one of the few men I have met with of whom I could say that the closer the intimacy, the higher the estimation in which I held him became. His utter selflessness and simple devotion to his Heavenly Master, impressed me more and more the longer I lived in his house, and at evening and morning I joined in his earnest, trusting, humble, petitions to the Saviour whom he so loves and serves, I felt it was good to be there. My ride from Ramleh had taken me between six and seven hours, besides the time I rested. With a better horse I might have done it in a good deal shorter time.

Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king. How doth the city sit solitary? From the daughters of Zion all her beauty is departed. How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel? These two very opposite descriptions are a sort of epitome of all that can be said of Jerusalem. Beautiful for situation she still is. That beauty, not all the fury of the many sieges which she has endured, could take from the daughter of Zion, but all that the rage of enemies and the wasting of hundreds of years of Turkish misrule could do, has been done to destroy her ancient grandeur. Her palaces are cast down, and their foundations are hid twenty or thirty feet under the debris of their own ruins, which form the ground on which the existing buildings stand. The city sits strangely solitary. Contrast the full life of the gay and crowded Alexandria, the streets of Jerusalem struck me with an impression of melancholy. Some of the streets (or lanes as they should rather be called), have indeed a sort of bustle and throng in them, but even within the walls there are ploughed fields and large waste places, where only a solitary prowling dog, may be met, engaged in tearing at some putrefying carrion. In Jerusalem or in any eastern cities, the ownerless dogs, the scavengers of the town, each set keeping to its own district, and ready to fast on any stray dog when any venture to intrude on them. I have seen a large dog running away with its tail between its legs from two small creatures, who, seeing on their ground, ventured to hunt it away, until it eventually felt it had no business there, and fled consequences of its own small opponents. Outside the walls of Jerusalem, even quite close to the city, there is often a strange stillness in the air, an absence of all sounds of man, bird, or beast, which strikes with a kind of eerie feeling on the heart. My first real view of Jerusalem was from the roof of the bishop's house, while from its position on the highest part of the hill of Zion, one commands a wide prospect over the city and environs. Many objects of deep interest were revealed to my eye. In front of the house westward from it, I saw the ancient tower of which I have already spoken, the

walls of the city, and beyond them the high plateau, over which I had come from Joppa, and which is united to the city without any gorge between. Turning northward, and looking over the roof of a neighboring house, I saw a wide, open space, evidently a tank, it was then dry, but the rains soon filled it. This is the pool of Hezekiah, and as on my first days in Jerusalem we roamed about at family worship, how the good king stopped the fountains outside the city, and brought the water from them "straight down to the west side of the city of David," there seemed a reality in the history which I had never felt before. The pool of Hezekiah is entirely surrounded by houses. The water works connected with it, are like most of such under Turkish rule, in a woful state of disrepair; so that the pool only has water in it, while the rains fill the upper pool of Gihon outside the walls, from which an ancient conduit brings water into the pool of Hezekiah. Looking over it, I saw the domes of the so-called church of the Sepulchre, and letting my eye wander on northward, the heights of Ioppos, and other hills still further off appeared bleak and bare, the amount of limestone lying on them, or cropping through the soil, giving them a white glare in the brilliant sunshine. Turning eastward, I looked over a jumble of flat roofs, courts, ruins, and minarets that cover the slope of Zion, and form the lower part of the city, to the large area, where once stood Solomon's magnificent temple.

Though itself the top of a hill, it is lower than Zion. Conspicuous in its midst stands the dome of the great mosque of Omar, the space around which is partly flagged, partly plots of grass dotted with splendid cypresses, and a few palm trees. These last are very rare in Jerusalem, but one of them stood in a court near the bishop's house, and was the abode of some beautiful wild pigeons, which came every morning to the torread roof, where the servant put food for them. Looking beyond the temple area on the summit of Moriah, still eastward, the Mount of Olives closed the view in that direction, while south east there was a magnificent prospect of the mountains of Moab, and the clear air made them appear wonderfully near. With a glass I could even discover near their summit, the walls of Kerak, which still exists as a considerable town, but is little known by Europeans, a visit there being rather a dangerous experiment. Often have I seen the sun rise from behind these hills, and the last light of evening tint them, or storm clouds gather over them. In every aspect they are beautiful. Turning still round to the south, a ridge of high land not far off, shuts in the view, and hides the neighborhood of Bethlehem, but helps to remind me that "as the mountains are around about Jerusalem, so the Lord is round about His people, from henceforth and forever." Jerusalem is in the midst of the mountain region of Judaea, and though its highest point is 2,581 feet above the sea, not only the Mount of Olives, but several other of the surrounding hills, and even the platform I had crossed in coming from Joppa, are still higher in elevation.

(To be continued.)

Pastor and People.

The Song at the Well.

There was once a sermon at a well. The teacher was Jesus of Nazareth, and the discourse was delivered to one poor, sinful woman as the entire audience. The Son of God felt (what we ministers too often forget on stormy Sundays) that a single immortal soul is a great audience.

Other wells in the Bible are historic besides the well of Sychar. One, at Bethlehem, is associated with a princely act of chivalry; another, at Nahor, with the beginning of a singular courtship. We venture to say that there is one well beside which most of our readers never halted, and out of which they have never drawn either a song or a sermon.

It was situated on the borders of Moab, not far from Mount Pisgah, whose site has lately been identified by our Palestine Exploration Society. It bears the name of Beer, which signifies a well-spring. Up to this spot thirsty Israel came, on their journey from Egypt to Canaan. The Lord had just said unto Moses: "Gather the people together, and I will give them water." Here is a promise; but, like most of God's promises, it is coupled with a condition. The condition in this case is that the leaders of the congregation were to dig for the water.

A striking scene unfolds itself. The leaders of the host begin to open the loose sand with the staves which they carried. Moses directs the work, and the earth is thrown out fast. While the digging goes forward, the people sing a simple song—one of the oldest snatches of song that has come down to us.

"Spring up, O well! Sing ye unto Him! The princes dig it, the nobles of the people opened it, with the lawgiver's scepter, with the staves."

Presently the cool water begins to steal in and fill up the cavity. The water bubbles up to music. The splash of the cool liquid mingles with the song of the multitude, as they press forward and draw the sweet refreshment for their thirsty tongues. It is an inviting scene, and is brimning with spiritual instruction. Many a sweet lesson may we draw from this outgushing well at Beer.

We learn also, the good old truth, that the Lord will provide. It is a grievous sin to doubt God, or to limit the Holy One of Israel. He can open rivers in the midst of the desert, and can make dry land become springs of water. As long as we remain unbelieving, our souls parch up with the dryness. Proud, slinking, faithless professors and their religious life little better than a dull march over a very barren Sahara of formalities. There is no joy in their souls, and no song on their tongues. As long as Christians neglect duty, and forsake prayer, and disobey God they must expect nothing else than drought and barrenness.

God puts His well-spring of blessing inside the gateway of faith, and our faith is to be proved by our obedience. As soon as Israel believed God enough to dig into the sand, the waters began to bubble up. The people began to work, and God began to work also. They began to pray also; their prayer took the form of a song. They sang

their prayer: "Spring up, O well!" Really the deepest, richest, and devoutest hymns we sing are full of inspiration and petition. They are yearnings toward God and outcries for blessings. That matchless hymn, "Jesus, Lover of my Soul," is the real passionate call upon Jesus to open His bosom of love, and let us hide ourselves there. "Nearer, my God, to Thee," is a prayer which has floated up on the wings of song from thousands of yearning hearts. "Guide me, O Thou great Jehovah!" is another. When a long-hirring Church is beginning to arouse into a revival, their hymns begin to become fervent outcries for the power from on high. Such song is irrepresible. The soul bursts into it. Patience mingles with praise, and the heart's deepest wants are blended with the heart's fullest gratitude. While we are digging for the water, and praying for the water, we are singing for thankfulness that the water begins to flow. This complex idea runs through all of David's richest psalms. They are blended prayer and praise.

This triple process belongs to every Christian's best labours and sweetest joys. He yearns after Jesus, and after a fuller tasting of Jesus love, and a fuller endowment with the Spirit. With his hands he is digging, but with his lips he is singing. Duty is no longer drudgery; it is delight. Witness all ye beloved brethren who have experienced the richest joys of revival seasons. Has not preaching the Word, and praying for the conversion of sinners, and honest work for the Master been a spiritual luxury? As you plied the staves and the waters of salvation gushed out, you have taken up Israel's strain: "Spring up, O well! Sing ye unto Him!"

That gathering at the fountain of Beer was a primitive praise-meeting. We should have many such in our churches, and if we were filled with the Spirit we would multiply our "sacrifices of praise." The more the blessings the more the joys, and the more the joys the more the music. While Israel continued to murmur against God, they were parched with drought. When they began to work, and to pray, and to sing, the fountain burst forth. An ounce of song is worth a ton of scolding. As a group of sailors on the deck, when they pull with a will, always pull to the cadence of a song, so God's people will always pull with more harmony and strength when they join in the voice of praise. "Whoso offereth praise glorifieth Me." God never loves to hear us murmur, or scold, or revile each other. Let us love the prayer of faith, and uttering of joyful praise. It was not only Paul's prayer, but Paul's midnight song of praise, that shook open the old dungeon of Philippi.

One other thought must not be forgotten as we stand by that well of Beer. Those inflowing waters are a beautiful type of the Holy Spirit. As the previous scene of the uplifted brazen serpent is a type of the atoning Saviour, so the fountain of Beer is a symbol of the influences of the Spirit. Christ himself employed the same emblem, as we read in the seventh chapter of John's gospel. When the Divine Spirit flows into our souls, then comes refreshment, peace, strength, holiness, and the sweetest, purest of all joys. Then we work for Christ with elastic hope. Then we see the fruits of our toil springing up like Beer's bracing well. Then we have the new song put into our mouths, and our hearts make melody. Life becomes an antepast of Heaven. We are becoming attuned for those hallelujahs which we shall sing with rapturous sweetness beside that crystal stream, which flows out of the throne of God and of the Lamb.—Clyler.

Lonely Workers.

Many Christians have to endure the solitude of unatoned labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last novel saw their names in print. Yonder beloved brethren is plodding away in a little country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones, whom he has led to Jesus, know him well. Perhaps yonder sister has a little class in the Sunday-school; there is nothing striking in her or in her class; nobody thinks of her as a very remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant. There is a Bible woman; she is mentioned in the report as making so many visits a week, but nobody discovers all that she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.

Never mind where you work: care more about how you work. Never mind who sees, if God approves. If he smiles, be content. We can not be always sure when we are most useful. . . . It is not the acreage you sow; it is the multiplication which God gives to the seed, which will make up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone, for God, the Eternal One, who guides the marches of the stars, is with you.—Spurgeon.

It, therefore, the doctrine of election is preached in a way that abridges the purpose of Christ to have the benefits of his atonement proffered to every sinner of our race, it contravenes the very terms of the commission, and is in direct conflict with God's amazing plan of mercy for the redemption of our race. Since the Gospel began to be published, we doubt if it has ever been preached more in harmony with its comprehensive spirit and its generous provisions than at the present time, and it is a matter for congratulation that, amid the unhappy controversies which prevail on points of church polity, there never was a more unanimous agreement in the presentation of the vital doctrine of the atonement.—Dr. John Hall.



Our Young Folks.

Honor Thy Father and Mother.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."—Exodus xx. 12.

This commandment stands at the head of the second table, and the honorable place assigned to it was doubtless intended to point out the importance of the duties it enforces.

Various are the relations existing among men, of which some are natural and others conventional.

The duties resulting from these various relations are all included in this comprehensive precept. In other parts of the sacred record they are drawn out more largely, and dwell upon in minute detail, and this because of their intimate connection with social order and happiness.

Filial duty is related as the example of all other correlative duties, because parental authority is the first recognized in the world, and is the basis of all civil government. It is of the obligations and duties of the children to parents that we shall speak now. Filial duty here is expressed by the word "honor." It is a term peculiarly significant and comprehensive, embracing under many particulars in the whole range of that duty, as reverence or respect, love, attention to parental instruction, obedience, and parental maintenance.

Easy as it was for the people of that age in which this precept was given to render honor to the father, the other part of the precept claiming equal honor for the mother was hardly possible among any other of the Oriental nations except the Jews.

However natural it was for a son to love his mother, yet it was hardly possible for him to cherish, honor, and respect for one whom he saw degraded to the condition of a slave to her husband—"the instrument of his pleasure, the tool of his will, the victim of his passions—rarely the bosom friend, the soothing companion, the gentle counsellor."

How widely different was the position of women among the Israelites. The Hebrew matron was (at least according to the principal of the Mosiac law) an honored woman.

She was looked upon as one whom God might have chosen as the future mother of their Messiah; and thus the legal obligation, under which the Hebrew rested, to honor his mother as well as his father, was one, and not the least of those many distinguishing points which marked him out as a member of a "chosen generation, a peculiar people among the nations of the earth."

It is further worthy of a note as making the equal honor due to father and mother alike that while in the promulgation of this law, precedence is given to the father, by naming him first, the reiteration of it on other occasions the order is reversed, and she who was second there stands first here.

What is the foundation of this principal of filial piety as embracing all those particulars included in that comprehensive word, to honor? It lies in this, because your parents are the symbol or image of God himself to you, their children. They are the representative image of His creative power, in that to them, after God, you owe your very being. They are to you the image of God's providence and beneficence, for to them you owe nurture and protection, support and guidance. To those ends they spend days of patient toil and nights of anxious thought.

How easy the transition of a reverent, respectful child towards an earthly parent to a reverent man toward the greater Father in Heaven of whom the earthly parent is only the image and type. The veneration and respect for father and mother, beginning in the affectionate heart of the child, finds expression in outward acts. There will be no exhibition of temper at parental reproof, no manifestation of contempt at the discovery of parent's weaknesses, no bitter words at his faults, no exposing to public view even a parent's vices. God has placed in the human breast an instinct of veneration for a parent, and it should be our highest care to cherish and not to destroy it. "My father said so" is the final argument of a little child.

The reverent, dutiful, loving child is very near the kingdom of Heaven. The transition is easy and natural. The transfer of the affection from an earthly to a heavenly parent, of loyalty from an earthly ruler to a heavenly, is less difficult.

It is easy to mark the steps of this gradual progress from filial duty up to the higher level of the first table, of piety to God, in a child who is religiously brought up. Every duty of life, however humble, is converted into an act of piety to God by performing it promptly and faithfully because he has commanded it.

A child's affection to a loving parent is a natural feeling. Sometimes, however, the temptation to parental disobedience is stronger than natural affection, and may break through that strong barrier.

But when the command of God comes in, as explained by the apostle—"Children obey your parents in the Lord, for this is right"—and the fear and shame to offend Him interpose the weight of his authority, and the dread of incurring his displeasure, and thus overpower the influence of strong temptation and of corrupt nature, and prompt to filial obedience, that act then rises into a higher sphere, and becomes in the highest sense an act of Christian obedience.

The word "honor" as used in the fifth commandment, includes the duty of maintenance and tender care in age and decay. This is evident from Paul's counsel to Timothy (1 Tim. v. 4): "If any widow have children \* \* \* let them learn first to show piety at home, and to requite the parents, for that is good and acceptable before God."

But the spirit of this command goes beyond the mere giving of pecuniary aid to parents. It includes all those kind and delicate attentions which the truly filial heart will prompt, and which are so graceful in the young towards the aged and infirm—cheering them with your presence and conversation; or if absent, frequent

and cheerful correspondence; patient and forbearing indulgence to their infirmities; gentle care and tenderness in sickness and pain, and in prayers to the great Father in heaven that He would shower down his richest blessings on their heads, thus smoothing and lighting up their way down into the Dark Valley.

The blessings attached to this command to filial piety as a motive to its observance is supplemented in other parts of Holy Scripture by a heavy penalty to its breach. "Cursed be he that setteth light by his father or mother; and the people shall say amen." Deut. xxvii. 16. In the Jewish code, obstinate rebellion against parental authority was punished (like blasphemy against God) with death. Paul seems to recognize "the affinity between the two vices by the arrangement of the offenders—"blasphemers, disobedient to parents." Through the severity of punishment and the necessity of the united testimony of both father and mother, to the conviction of the offender, seems to have prevented the commission of the crime, or the proof of the guilt. "The eye that mocketh at his fathers, and despiseth to obey his mother; the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. xxx. 17.

The tragical death of the sons of Eli the High Priest, is a terrible example of the infliction of the penalty of this law by the direct interference of Him who ordained it, and verifies the words of the wise man.

The miserable fate of Absalom is another example. The accursed memory of the would-be paricide is still perpetuated. That lofty, cone-shaped monument, the pillar of Absalom, still stands on one of the slopes of Mount Olivet. Against it the Jews still throw stones whenever they pass it. "How awful and lasting a monument to the eyes of men is the grave of this undutiful son" which has been marked by a custom that has probably been continued through the centuries all along since his burial there.

There are also many beautiful instances of filial honor recorded on the sacred page. Solomon rose up from his throne to receive his mother, and bowed himself unto her, and placed her with highest honor at his right hand. With a noble example to all the sons among the twelve nations of his kingdom was this reverence of the King in the son to the subject in the mother.

Nor has classical literature failed to immortalize its pages with honored names in instance of filial piety, and glorious art too, with her immortal pen, has perpetuated the memory of that noble woman in whom filial duty took the place of parental love—nourishing from her own breasts her aged father condemned to die in prison by famine.

Let your words and acts towards your parents ever be such while they are living, that they may never be forced to utter in inconsolable grief the bitter lamentation, "How sharper than a serpent's tooth is to have a thankless child, or you to mourn in unmitigated sorrow over a broken-hearted parent's dead body.

Fruitless Reading.

Nine-tenths of the reading done is, probably, simply to pass away time, or procure a pleasant excitement for unoccupied hours. Few who read do it with any definite purpose of increasing their stock of knowledge or ideas, and few, therefore, accomplish any useful purpose by reading. On the contrary, it becomes to them a kind of dissipation, reaction from the interest of which leaves them more dull and unsatisfied than before. We blame the effects of the reading of novels upon novel writers, when really they are more chargeable on novel readers. Few stories but possess some motive worth tracing, some character with points of interest, if we read it carefully and with the intention of finding what there is in it deserving of praise or blame. But the army of story readers stop for nothing till they get to the end of the volume, and know nothing in regard to what they have read, except that all the troubles came to a happy termination, and the hero and heroine were married at last. Descriptions of natural scenery, details of individual character, the careful working out of results from the incidents and individualities grounded together—all these are "skipped," overlooked, never thought of; in fact the book itself is forgotten, or, at least no clear idea of its features is retained, after forty-eight hours have passed.

Such readings as this is worse than useless—it wastes valuable time, and furnishes the brain with nothing in return. If a book is not worth reading with care, if it adds nothing to our store of knowledge, if it supplies no food for thought or discussion, it is not worth reading at all. Indeed this is a very good test to apply to a book, and one which, if it could be properly applied by the class of readers who would be the most benefited by it, would reduce their stock of literature to a very low ebb.

Reading is life food taken into the stomach: it is not the amount consumed, but the quantity appropriated and turned into good blood by the active forces of the organism which tells the story of the benefit derived from it.

Books should be read slowly, a little at a time, thought over, and talked over. If they will not stand this process, throw them aside as worthless, and put your time and energies into something better. Read history, poetry, or philosophy with some intelligent friend if possible; if not, alone, and write out your notes or comments as you go along. Very soon you will find yourself in possession of a mass of facts and ideas which will make you an interesting companion to those with whom you have to converse. You will lose self-consciousness in the larger domain of thought, and embarrassment by being occupied with something besides yourself. Instead of being morally confused and bewildered by the absurdities and exaggerated sentiment of fiction, you will begin to see how wonderfully everything, from the largest to the smallest particle, works in accordance with natural law, and that our inharmonious proceeds from within more than from without.

We must really read, and read that which is worth reading, if we would know and be able to tell what we know.—Hearth and Home.

Sabbath School Teacher.

LESSON XVII.

April 25. GIDEON'S ARMY. Judges vii. 1-8.

COMMIT TO MEMORY, vs. 2-4. PARALLEL PASSAGE.—1 Cor. i. 27-30. SCRIPTURE READINGS.—On Jorabbaal, see Judges vi. 32, on Harod (which means "tumbling") see 2 Sam. xxiii. 25.

With v. 2, read Deut. vii. 17, 18, with v. 3, read Deut. xx. 8; with vs. 4 and 5, compare 2 Sam. xxiii. 16, with vs. 6, 7, compare Acts xviii. 9, 10, with v. 8, compare v. 16.

GOLDEN TEXT.—There is no restraint to the Lord to save by many or by few.—1 Sam. xiv. 6.

CENTRAL TRUTH.—The Lord saves by many or by few.

However brave he was as a hero, Gideon was sometimes timid (Judges vi. 27), and extremely cautious. He required assurance that it was a divine messenger that addressed him (Judges vi. 11), which was proper. He required further and double evidence of God's sending him, and giving him victory in the well-known test of the fleece (vs. 36-40 of Judges vi.). This displayed a habit of mind which perhaps made the reduction of his visible resources, seen in our Lesson, good for him. He required to see much before he would act. It is true he is right in requiring evidence that he is not mistaken; but while "the refuge was good, the manner of seeking it savors distrust."

Look at his followers, numbering as we collect from v. 8, thirty-two thousand men from (Judges vi. 35), Manassah, Ashor, Zebulon, and Naphtali.

They pitched at the well of Harod (v. 1), water was important. Of the place we know little, only the name indicates that the flight of the timid was well-known. A pool at the foot of Gilboa is thought to be this well. Here Saul's defeat and death occurred.

To the north lay the Midianites, a great crowd (Judges vi. 5), in the valley by the hill Moreh, thought to be the Little Moreh, and between which and Gilboa is a space of two or three miles wide. In the absence of cannon, armies approached much nearer than they do now.

See his followers reduced (v. 2), by divine command. He, looking at the Midianites, probably thought his men few enough. Two and twenty thousand of his men, thought them much too few. God's thoughts are not as ours (see Ps. xciv. 11). He thinks them too many for his own glory. He means the deliverance to be obvious and plainly his working. He sees the snare into which a victory would draw Israel. Perhaps the reason many men are left to fail in life is that success would puff them up and ruin them. And such boasting as men indulge in is not only weak, vain, foolish, self-magnifying, "It is against me," saith the Lord.

So the Lord orders a provision of the Jewish law to be put in force. See it in Deut. xx. 8. The faint hearted are invited to leave, "lest their brethren's heart faint as well" as theirs; and two out of every three went off! Twenty-two thousand left! Oh! if the church could be rid in the same way of the "faint"; of all who are attracted by some valiant Gideon; who go with the crowd; whose interest, friends, standing, habit, have drifted them into the church, but who have no true hope and courage, and no heart for the Christian warfare; though it might thin, it would hardly weaken the ranks.

See this force still farther reduced, for the same reason as before (v. 4), but by a new expedient, devised for the occasion. There may have been something in the difference between the two ways of drinking more significant than that now; or the lifting a few handfuls of water only rather than kneeling to drink, may have betokened vigilance, or self-denial; or the distinction may have been purely arbitrary, and intended to show that the Lord did not depend on picked men. Three hundred "lapped," "as a dog lappeth," and were selected for the Lord's army. The Lord declares (v. 7), he will save by them, and dismisses the rest, who only, according to the better pointing of v. 8, leave the trumpets of their divisions, so that every man of the three hundred has a trumpet (v. 8), an arrangement otherwise unlikely. By this small band, supernaturally aided (vs. 9 and 22), the Midianites were defeated and utterly broken (vs. 22, 23).

LESSON FOR US.

I. God's plans are founded on a clear view of what is in us. He sees our pride. He would save us from ourselves. How many have fallen through over-weening self-conceit, like Peter. Hence the New Testament caution against the premature employment, even in religious service of the newly converted (1 Tim. iii. 6). Hence the requirement of Micah vi. 8, has its climax, "walk humbly with thy God."

II. His glory is the chief end of our being. "It is less dangerous to steal anything from God than his glory. As a prince, who if we steal or clip his coin may pardon us, but if we go about to rob him of his crown will not be appeased." See Moses' case; "Harod gave not God the glory" (Acts xii. 28). Let us hear the apostle (1 Cor. x. 31), and learn to sing Ps. cxv. 1.

When God shows favor to sinners, it is from that loving disposition in himself the Scriptures call "grace." He is to have the glory of this grace. When he redeems us by his Son, it is grace coming forth towards us and opening the way for us into his presence, through One who suffers for the many—the innocent for the guilty. We must give him the glory of our redemption. "The grace of the Lord Jesus." When men are made saints or sanctified, it is the grace of the Holy Spirit working, abiding in the hearts of God's people. We must not withhold from the Holy Spirit the honor due. When God's people run, and fight, and strive, and conquer, it is God's grace that runs and upholds them. When they reach their eternal home in heaven, it will be through grace. "riches of grace."

Men are slow to learn this. We ask what we shall "do" to be saved. Scripture says "believe." We rely on our own strength. The Lord offers strength from above. We give ourselves credit for much. The Lord teaches us to say, "Thine is the kingdom, and the power, and the glory, for ever."

III. Let us not be despondent because we are weak. See our Golden Text. Saints are represented by every image of weakness. They are children, little children, babes, sheep, lambs, little ones (four times in one gospel), worms, (Isa. xli. 14). They are "lame," hands often hanging down, knees often feeble (Heb. xii. 12). They oft a faint (Isa. xl. 29). "Thy Redeemer is mighty," (Prov. xxiii. 11). His saints learn to glory in infirmities, not for their own sakes, but that the power of the Lord may rest on them. See Paul (2 Cor. xi. 30 and xii. 6, 8, 10).

IV. His presence secures power; his blessing, success. We are emptied of self to be filled with him; stripped of all outer resources that we may lean on him. And our victories all come through him (Rom. viii. 37). So Jesus promised his disciples (Matt. xxviii. 10). May he be with us in teaching, learning, watching, working, fighting!

SUBJUNCTIVE TOPICS.

The enemy of Israel—numbers—where encamped—their deliverer—his new name—why given—his followers—number—from what tribes—their danger if victorious—their number reduced—by whose order—law for this—reason of law—number remaining—why too many—next step—meaning of it—how arbitrary—number left—God's word—trumpets—how obtained—the lesson of this—regarding divine providence—man's nature—tendencies—God's constant aim—examples of wrath on opposers—infirmities—how to be regarded—meaning of "glory"—why gloried in—Paul's case—victory how ensured to us—Christ's promise to disciples—to us—how fulfilled, and our wise course in consequence.

Induction of the Rev. Dr. Burns, late of Montreal.

Regarded from an ecclesiastical standpoint, the Confederation of the Provinces has already accomplished much good. Churches which formerly were as distinct as the Provinces themselves, are now banding their forces in common organizations, and preparing for service more effective than they could perform in their isolated condition. Following the example of some other churches, the Presbyterians of the Dominion will, during the ensuing summer, unite, with high promise of increased usefulness. This union has to some extent been anticipated by an interchange of ministers. The Upper Provinces have been receiving from the Lower, and the Lower from the Upper. The ministerial staff of the Church in Nova Scotia has in late years been materially strengthened by the accession of several very estimable brethren. Fort Massey congregation, Halifax, is under special obligation to the Canada Presbyterian Church. First came the Rev. J. K. Smith, A.M., from Galt, who after a brilliant ministry of two years returned to his former charge, leaving behind him a host of friends in "the city by the sea." Fort Massey again looked West, and gave an unanimous and cordial invitation to the Rev. R. F. Burns, D.D., of Cote Street Church, Montreal, to accept the pastorate. The call was so ambitious that many entertained but slight hopes of its success. Great joy was therefore felt when a telegram brought down the news that the Dr. had accepted. From what the people knew of Dr. Burns personally as well as by reports, they believed that his advent among them would prove a blessing.

The induction services were held on the evening of Thursday, the 18th of March. The members of Halifax Presbytery were in full force, and the audience was very large and deeply interested. Mr. Pitblado preached from 1 Cor. iv. 1; Mr. Forrest related the steps which had been taken in connection with the call; Mr. Logan proposed the usual formula of questions; Mr. Sedgwick offered up the induction prayer; Professor McKnight addressed the minister, and Mr. Mowitt the people. The whole service was deeply interesting and impressive.

Immediately after the close of the induction services, the people were in the usual way introduced to their new pastor in the spacious basement, which was tastefully fitted up for the occasion. At one end of the room the ladies plentifully served all comers with tea, coffee, cake, etc., and for half an hour or so many pairs of fair hands were busily employed. The repast over, W. Stairs, Esq., was called to the chair, and after a few congratulatory remarks asked the Rev. Professor Currie to welcome in name of the congregation the newly installed pastor. Professor Currie said that in bidding Dr. Burns a most cordial welcome to the homes and hearts of the people of Fort Massey, he felt sure he was using no meaningless words as he knew well how strong was the desire of all connected with the congregation to secure the services of one who bore so honored a name, and who had so distinguished himself as a Christian worker; he said the people regarded Dr. Burns as sent to them in answer to prayer, for many earnest prayers had been offered for a pastor. He stated that the people felt that Dr. Burns had honored them more in accepting their call than they had honored him in calling him, for in reading an account of the affectionate farewells given him in Montreal, they had been proudly impressed with a sense of his worth, he expressed the hope that the congregation, by increasing love for their pastor, and by spiritual growth under his ministry, would give him good reason to believe that in coming to Halifax he had followed the path of duty; and, in closing, he said he was satisfied that if the representatives of the friends of the various Christian enterprises of the city were present, they would to a man extend the new pastor of Fort Massey a hearty welcome.

In reply, Dr. Burns heartily thanked the congregation for their very cordial welcome. He said that it was only after a severe struggle he had been able to speak the word which separated him from a deeply attached flock and from so many warm, Christian friends in Montreal, even outside of his own denomination. Yet believing it the path of duty he accepted the call from Fort Massey. And now that he had come, he already began to feel himself at home, as the people were receiving him with open hands and hearts. Besides, Halifax was a name

with some charm for him, as years ago his venerated father had labored to foster a cause which he was glad to see had proved eminently successful. He hoped that the pastoral life so auspiciously started would long remain unbroken, and would prove beneficial both to pastor and people.

The Chairman then called on the Rev. G. M. Grant, A.M., St. Matthew's (Rink of Scotland), who, in a ray speech of ten minutes, welcomed Dr. Burns to Halifax, expressed his warm attachment to the people of Fort Massey, made some well-timed remarks about the duties which wealthy congregations owed to the poor, and expressed his delight in looking forward to the union among Presbyterians in the B. N. A. Provinces, which would give them a Church from ocean to ocean.

A most enjoyable evening was then closed by prayer, and the benediction by Dr. Burns.

Fort Massey congregation, although formed only three and a half years ago, has grown to be very influential. It is specially noted for its liberality. The contributions for all religious purposes for the year ending Dec. 31, 1874, were at the rate of upwards of \$100 per family. The building, a Gothic structure of brick, is one of the finest churches in the Lower Provinces. It cost about \$40,000. The field is very inviting, and Dr. Burns has undoubtedly before him a career of great usefulness.—"Presbyter" in Montreal Witness.

Random Readings.

We cannot escape the responsibilities of liberty.—Spurgeon.

The closest walk with God is the sweetest heaven that can be enjoyed on earth.—Brainerd.

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

Christ is the one true and perfect Flower which has ever unfolded itself out of the root and stalk of humanity.—French.

The human soul, like the water of the salt sea, becomes fresh and sweet in rising to the sky.

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

PRAYER, if I may speak so boldly, is intercourse with God. Even if we do but list, even though we silently address God without opening our lips, yet we cry to Him in the inmost recesses of the heart, for God always listens to the sincere direction of the heart to Him.—Clement of Alexandria.

NOTHING on earth can smile but human beings. Gems may flash reflected light, but what is a diamond-flash compared with an eye flash and mirth flash? A face that cannot smile is like a bud that cannot blossom, and dries up the stalk. Laughter is joy, and sobriety is mirth, and a smile is the twilight that hovers gently between both, and is more bewitched than either.

It often happens that that which we fretfully demand of Providence turns to be a misfortune. Men say we must have it, that we cannot get along without it, and that we will perish if it do not come. But when God sends it, He sends it in anger. When people must have a king they may get a Saul. The remark of Sir Thomas More to his wife about their idiotic child is pregnant with meaning. Said he, "You prayed so long for a boy that God has given you one who is to be a boy all his life." More submission to His will, more humility in our petitions and wants, and more desire to give Him glory, will secure us better blessings.

We have but to compare Homer, Æschylus, and Virgil, with Dante, Shakspeare, and Milton, to see how immensely the range of the human mind was augmented by a divine revelation. In those latter instances, it moves in a region large enough for it, and feels the influence of those "truths deep as the centre" with which it is connected by origin and destiny; while in the former instances, though the vague yearnings, and obscure anticipations, and unsatisfied longings, evidence the heaven-born nature of the human spirit, yet they serve only to reveal still more clearly the helplessness of its bondage, and the closeness of its confinement to this "bank and shoal of time."—Dr. Shedd.

The first year of every man's business or professional life are years of education. They are intended to be, in the order of nature and Providence. Doors do not open to a man until he is prepared to enter them. The man without a wedding garment may get in surreptitiously, but he immediately goes out with a flea in his ear. We think it is the experience of most successful men who have watched the course of their lives in retrospect, that whenever they have arrived at a point where they were thoroughly prepared to go up higher the door to a higher place has swung back of itself, and they have heard the call to enter. The old die, or voluntarily retire for rest. The best men who stand ready to take their places will succeed to their position and its honors and emoluments.—Dr. Holland.

WEEK we deeply to realize the teaching of Jesus Christ as the power of the gospel ministry, surely it would quicken us to far greater efforts to increase their numbers and efficiency. He says to a representative of the office. "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Millions upon millions of human beings are groping in darkness for the way of life, and know it not. Christ is the door. The gospel ministry hold the keys of access, and entrance by it. If they speak it wide open, and go forth and loudly call men to enter, multitudes will be saved. If they leave closed, and their voice remains unheard, most of these multitudes will certainly perish. There is, then, no Christian duty more imperative than that of assisting the Church to educate men for the ministry.—Presbyterian.



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The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue. A comparison of these two shows decided progress, the article in the latter being shorter, plainer, and more readable for children than in the former. The paper is neat, and both printing and illustrations are well executed.—The Liberator, 6th April.

The paper is good, and supplies a great desideratum among the young. It should certainly meet with a wide circulation.—Rev. Wm. Ross, Kirkcubbin.

Specimen copies will be sent to any address. G. BLACKETT ROBINSON, P.O. Drawer 2484, Toronto, Ont.

British American Presbyterian.

FRIDAY, APRIL 16, 1875.

RITUALISM AND INSTRUMENTAL MUSIC.

The lecture delivered by the Rev. Professor McLaren at the close of Knox College, was devoted mainly to a discussion of Ritualism and the lawfulness of Instrumental Music in the worship of God. We do not propose to give a full account of the lecture as our readers have ample opportunity of reading it, and many who have perused it have doubtless already formed their opinions concerning the positions taken by the Professor.

That the questions discussed are prominent at the present time all will acknowledge. The latter in the Presbyterian Churches may now be regarded as decided, so far at least as the permission to use organs when there is harmony in the congregation is concerned. There still remains, however, in many places the prospects of discussion and even of something worse, as soon as the proposal is made to introduce the innovation. The principles so clearly laid down by Mr. McLaren may be useful in the removal of prejudice, and in producing intelligent conviction on the subject, as well as Christian tolerations of brethren who differ in a matter not essential, but circumstantial to the worship of God. The number of organs in the church is increasing every year, and although many of our congregations have not yet had the matter even mooted, no one can tell how soon in our remoter districts the question may come up. It is a noticeable fact, that while in Toronto not a congregation of the Canada Presbyterian Church, though they now number eight, has an organ, the only one of four in Hamilton without it is McNab Street, and in London, Kingston, Montreal, Ottawa, and the towns, opinion is much divided. In the branch of the church connected with the Church of Scotland, the use of organs is even more common. If this movement is wrong, and instrumental music is a violation of the second commandment, this should be clearly shown, and the church should at all hazards root out the sin. If, on the other hand it is not unlawful, but allowable on Scriptural grounds, it is well that this be clearly set forth, so that the introductions and use of organs may not do violence to the conscience of the Church.

In the lecture to which we refer, the learned Professor contends for the distinguishing tenet of Reformed Churches, viz., that nothing is to be used in the worship of God which cannot be shown to have the sanctions of Scripture. At the same time, he holds that we do not require to produce a divine warrant for every entail of worship, but that "there are some circumstances concerning the worship of God . . . common to human actions and societies, which are to be ordered by the light of nature and Christian prejudice according to the general rules of the word, which are always to be observed." On this ground "the use of an organ in public worship" is to be regarded "as only a circumstantial variation in the manner of singing God's praises in the sanctuary."

With all due respect for those who differ from this opinion, we think it is the right one. Worship can be predicated only of intelligent beings. Organs do not worship. Man may worship God with heart praise, without words or music, with verbal praise,

without song or melody, with verbal praise in melodious song, with one voice or in choir, or with heart, words and song, accompanied by instruments. The worship is the act of intelligence, the words, the melody, the instruments, are only circumstances of worship, which are, and must, be ordered by a variety of considerations in the light of nature and Christian prejudice. While the argument is defective that infers the lawfulness of instrumental music in the New Testament Church from its having been sanctioned under the Old Testament, in as much as many other things now confessedly absolute, such as sacrifice, would thus be lawful. Still, it is equally faulty to say that instrumental music is absolute, because it was part of the Mosaic ritual. Instrumental music was used in God's worship before the time of Moses, and approved of by God; it was not appointed by Moses as part of the ritual, and the singing and playing of a later time were not of Moses and Sinai, but of David and the temple. An organ is not "a separate item or thing in the service of the sanctuary, a substantial addition to what God has commanded," it is merely one of many circumstances connected with a divinely appointed act of worship, the service of praise.

In Scripture instrumental music is not spoken of "as something distinct from the singing of God's praise, but merely as a mode in which that service is rendered." No one objects to change of mode in other respects, for example, to the change from the Jewish chanting of a whole psalm with mere melody, to our modern singing of a part of a psalm with four parts in harmony; why then object to change in the respect in question? It is to be observed that this argument in no way countenances the abuse of organs, where unmeaning voluntaries and fine pieces are performed, whether under the plea of attracting an audience and pleasing their musical taste, or rendering homage to God by making sweet sounds apart from heart praise.

Of the expediency of introducing organs into Presbyterian Churches, the Professor said:—

"We had not felt called upon to discuss the expediency of employing such aids as instruments of music in the services of praise. All things that are lawful are not expedient. And while I have not hesitated to express a very definite opinion that their use is lawful, I do not envy the spirit of the man who for such an unessential aid will distract the peace of a congregation or of the Church at large. We should never use our liberty as a cloak of maliciousness. And we do not hesitate to express the conviction that where the human voice is properly trained and heartily employed in the praise of God, no other aids are required. I have listened, I trust not without some measure of appreciation, to the majestic and solemn swell of noble organs pealing through the resounding aisles of cathedrals, but I have never heard any music which had such power over my heart and mind as that which rose from a whole congregation under the fresh baptism of the Spirit, when they lifted up their voices in one burst of praise which flowed from lips touched as with a live coal from the altar."

We have left ourselves little room to speak of ritualism as treated of in the Lecture. The principle of the Reformed Church already referred to is direct opposition to that which is found in the 20th Article of the church of England: "the Church hath power to decree rites and ceremonies, and authority in controversies of faith."

This latter principle lies at the root of ritualism, and so long as it is held, it will be impossible to shut the door against the inroads of Popish superstitions. That it is unprotestant in its character is evident from the following facts:—

"This clause was not in the Article as drawn up by the reforming divines of 1562. It is well known that it did not express their sentiments. It occurs neither in the first printed edition of the Articles, nor in the draft of them which was passed by Convocation, which is still in existence with the autograph signature of the members. It is not found in two editions published by Bishop Jewel in 1571. It is now regarded as almost certain that this clause was foisted into the articles of religion by Elizabeth herself, or by her direction. And it is well known that Elizabeth's Protestantism was much more political than religious."

The ritualistic movement is essentially Popish. The zeal of that party and its increasing popularity and boldness are intimately connected with the doctrines which are held in them in common with the Church of Rome, and the revival of Ultramontanism at the present time. "All their Romish displays and ceremonies are the natural and necessary outgrowth of the doctrinal system they have embraced. This system, which they delight to call Catholicism, but which the world recognizes as Romanism under a gauze veil, has animated them with an intense hatred to Protestantism which they now no longer conceal."

"These may to many Christians appear to be matters of small moment, and the power claimed by the Church, to 'decree votes and ceremonies,' when these are thought to be edifying on account of their symbolic import may appear a small matter, nevertheless to adopt that principle, to open the switch that puts the church on the wrong track, and with corrupt human nature as the moving power, and the God of

this world as the inspiring guide, there is no doubt whether that track will lead—down to the abysses of slavish superstition and bondage to wicked men. To shun these dangers we must eschew ritualism with its practices and doctrines. And "the only real safeguard against Ritualism is the principle recognized by our standards as taught in this commandment, that God is not to be worshipped in any way not appointed in His Word. The simple principle that nothing in doctrine, worship, discipline, or government is to be introduced for which a Divine warrant cannot be found in the Holy Scripture, brings the Church back at once to the purity and simplicity of Primitive Christianity. It drives out of the Church of the living God, all riter, ceremonies, vestments, and holy days of man's invention, as Christ drove the cattle dealers out of the temple of the Lord, and it not only drives them out but keeps them out by fastening upon the conscience of the Church, the simplicity of New Testament worship and order as of divine authority."

IS GOD KING AMONG MEN?

Strange question, it may seem, to ask in a Christian country, yet one which current events are forcing upon us, and upon the practical answer to which will depend, in a large measure, the future weal or woe of both European and American nations. Will kings be wise and kiss the Son, and serve Jehovah; or breaking their bands asunder, and casting their cords from them, will they rage, imagine a vain thing, bring down God's wrath, and feel the crushing power of the King who is anointed and set on Zion hill; whose rod of iron shall break and dash His enemies in pieces as a potter's sherd? This is the question now pending as between the God of Heaven and men. A false science is setting aside God's law by denying a God who can interfere with men, or make known His will. A false philosophy is setting up expediency and utilitarianism as the only standard of right, and thus setting aside the moral law. A false Church is clothing a man at Rome with the power and attributes of God, and making his will supersede the revealed will of God. A false political economy is making the people God, and putting the plebiscite above the higher law, declaring for democracy, and denying the monarchy of Jehovah. A false theology is magnifying God's fatherhood, so as to obscure and virtually do away with the rectoral or kingly majesty of God.

The range of the question is wide; it touches men in every relation of life. More than ever it becomes Christians not to be ashamed, but to proclaim their faith in the Bible as the revealed will of God—the authoritative code of laws, which bind men in every relation of life to obedience, and which presents the only safeguard against lawlessness and tyranny of men. "The Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us."

Is God our King? Or is that idea of God's monarchy an exploded one; an idea which belonged to an age of despotism, but is incongruous with the nineteenth century idea of liberty? Can man be free and yet own God as King; or must he refuse submission to God as well as man, in order to be truly free? It is easy to answer that question by Scripture, "Ye are bought with a price, be not ye the servants of men." Christ makes us free from men, only, however, to make us his servants. Christ is a King, and has a king's om, a law, a government—properly so called—which does not rest on the choice of 'e subject, but was given Him by God, "and He shall reign until all His enemies are put under His feet." New Testament, as well as Old Testament Scripture, is clear on this point; and it is only by asserting that the New Testament has been superseded, as well the Old, that our theologians of the democratic school come to the conclusion that, now the only Government is "Government by the people and for the people, even as before His Maker, man has rights. . . . We honour God more in saying that He, too, conforms to eternal justice and right, than in putting Him outside of them. The figure of a King represents Him far less worthily than that of a Father."

We are just old-fashioned enough to believe that all things are for God, and that man's chief end is God's glory, even before his own enjoyment; that, although no despot, arbitrarily, capriciously, tyrannically, and heartlessly doing His will—God is our despot, who, for His own best reason, wisely, lovingly, and justly does His will in heaven and in earth, and rules over man according to the counsel of His own will, without waiting to know whether man consents or not. God is supreme, and he is sovereign, the King eternal, immortal and invisible.

Gradually Christianity has done its work of enfranchisement. Before its requirements of love and elevating forces, slavery disappeared in Rome, Greece, Northern Europe, America, and men became free. The despotism of the earlier ages gradually became impossible, both in State and Church.

Foundalism has given place to all but universal suffrage; and enlightened opinion has thrown off the spiritual slavery of Rome. These things are the necessary results of Scripture teaching, the consequences of men obeying the law of God; these are the coming of the Kingdom of God. How absurd, then, to suppose that Christianity can depose her King, or continue to exist and bless mankind by rejecting the very authority that has made her what she is. A Democracy that refuses to bow to Christ as King, and acknowledges no law but that which human reason and the assent of man's moral nature declare to be law, and which the people approve, without regard to God's revealed will, has in its very fundamental principles the elements of dissolution, and will end inevitably in revolution and anarchy. God's law alone can save the nations and conserve His Church.

Is God our King? Then we have a code of laws before which the Church must bow. The Church of Rome holds to the monarchial idea. She is no Democrat, although at the present time willing to make Democracy her tool in once more grasping at universal dominion. But the Kingdom of God, in the Ultramontane sense, is of this world. It has a visible king—the Pope; temporal possessions—a metropolis, Peter's patrimony, and the Holy City; a Curia, and political representatives—in fact, everything that a kingdom of this world possesses. And according to Dr. Newman, the nations of the earth ought to recognize the existence of this visible kingdom, and the rights of this king to universal submission. The Roman Catholic Church claims to be God's representative on earth, and to be the Kingdom of Christ, to which other king doms must submit. If, then, the Pope is King, God and Christ are not. But if Christ is King, the Bible is above the Pope. Our only hope, in view of the arrogant claims of Rome, is to contend to the death for the supremacy of God, by His Word ruling among men. It is well to be prepared. In the coming conflict, the true issue will be ignored by many, and denied by more. The question at bottom, as between Rome and Protestant Christendom, is, who is King? Is it God, or the Pope? Shall the Pope be authoritatively judged by God's Word; or shall God's Word be withheld from mankind, interpreted, wrested, changed, or added to, as the exigencies of Popery require? Shall men obey the God of Heaven, speaking in His Word; or a man at Rome, speaking by rescripts and Bulls? Let the question be plainly stated, and the answer is easy. God has not abdicated His throne in favour of Pius IX., or given up to him His sceptre.

Once more—Is God King? Yes. Then the Kingdom is a present reality. Notwithstanding that hundreds of millions are in rebellion, God reigns. Even now He reigns, and "must reign till He hath put all enemies under His feet." Instead, then, of waiting for some fresh manifestation of power and visible enthronement of the Redeemer in Jerusalem, we are to labour as willing, loyal subjects for the advancement of the Kingdom that is "among us" to labour to have God as our King acknowledged by Church and State, in theology, science and philosophy. In individual conduct, and in the united assemblies of men, God is King—no matter who denies it.

BOOK REVIEWS.

"WHAT IS THE SCRIPTURAL MODE OF BAPTISM?" By the Rev. John McTavish, Woodstock.

We have pleasure in calling attention to this tract of eight pages by an esteemed minister of our Church. Mr. McTavish takes the true ground when he says that "to know the Scriptural mode of Baptism, we must examine not human writings, heathen or Christian, but the Word of God. It follows an examination of the principal terms and passages which go to determine the mode of administering baptism. It is shown that the proposition "eis" and "ek" do not necessarily mean into and out of, but quite frequently to or towards and from; and hence that no argument for immersion can be drawn from their employment in connection with cases of baptism recorded in the New Testament. The terms baptism and baptize are then enquired into, and it is found that in several instances in which they are used, immersion is out of the question. Mr. McTavish says, and we think correctly, that the typical meaning of baptism is not so distinctly seen in putting the whole body under water, as in sprinkling or affusion; and whilst no argument of this kind would avail in opposition to the plain teachings of Scripture, it is entitled to much weight in view of what has been already established regarding the language which the Scriptures employ. We are glad that Mr. McTavish has seen fit to lift his vigorous pen upon this subject, and we hope that he may find time to fill up and complete the sketch which is here given. Our Baptist friends surely exaggerate the importance to be attached to the mode of baptism; nevertheless it is altogether right that on this, as on all other matter to be determined by Scripture, our people should be intelligently rati fied regarding the grounds of their belief and practice.—W. O.

DR. JOHN HENRY NEWMAN'S LETTER TO MR. GLADSTONE'S PARLIAMENT. Price 20 cents. Toronto: A. S. Irving & Co., publishers, 1875.

We thank Messrs. Irving & Co. for this Canadian edition of what Mr. Gladstone considers the most important reply that has appeared to the original Expostulation. The pamphlet is worthy of the great leader in the Tractarian movement of thirty years ago, and will repay careful perusal. We see the sincere seeker for safety for the Church of Christ, who in his historical researches, was forced by conviction to find in the Church of Rome the only Church, and in the Pope its legitimate Head, throwing his whole brilliant powers into her defence against the assault made on her by England's first living statesman. One cannot but admire the honesty of the man and the subtlety of the logician, while one is pained by the evasiveness of the argument, and keenly feels the abjectness of a great mind prostrating itself before a fallible man as if he were the vicar of God. To Dr. Newman it is simply duty to renounce all private opinion when the Pope speaks ex cathedra. His only subterfuges are that certain sayings may not have been thus spoken; or may admit of exceptions; or may be hereafter expienced by the Schola Theologicum not to mean what they evidently now mean, in the mouth alike of private persons, theologians, and ecclesiastical dignitaries. No better argument or justification of Mr. Gladstone's Expostulation can be afforded than the humiliating admissions, evasions, and abjectness of the prince of Anglo-Roman controversialists.

VATICANISM—AN ANSWER TO REPROOF AND REPLIES. By the Right Hon. W. E. Gladstone, M. P. Price 15 cents. Toronto, published by A. S. Irving & Co. 1875.

No fewer than twenty-one principal replies to his Expostulation have been carefully read by the author, and this pamphlet is an answer to everything of consequence contained in these—and it is an answer. Mr. Gladstone shows triumphantly that not only was he justified in issuing his former tract, but that all the charges against the Ultramontane system, or Vaticanism, can be sustained; nay, that the truth is even more damning than the first statement. Carefully guarding himself from the imputation of hostility to Roman Catholics as men or fellow-citizens, he speaks of them generously and kindly, but at the same time with unsparing hand lays bare the deep plots and evil designs of Popery. It is made appear clear as day, that if a Roman Catholic is loyal at present, he is so through fear, and not from conscience; that the civil allegiance due to princes, is only to legitimate princes, which Protestants cannot be; that the deposing power is claimed as belonging to the Pope by Divine gift, and may be put in exercise, even with violence; and that under the Jesuit influence of the Curia efforts are being made in all countries to bring about such a combination as will secure the restoration of the temporal power to the Pope, even though revolution and bloodshed be required for this end. Every Protestant who feels an interest in the coming conflict between Rome and Protestant nations will do well carefully to peruse this pamphlet.

THE POLAR AND TROPICAL WORLDS. By Dr. G. Hartwig. Guelph, W. J. Lyon.

This is an exceedingly interesting and useful book, which we can heartily recommend to our readers. Every parent should subscribe for a copy. Placed in the hands of the young, it will help to create and foster a taste for a better class of reading, than is to be found in too many of the books and periodicals of the present day. The type, paper, and illustrations, are all that could be desired. The book is only sold by subscription; and Messrs. Ballantyne and Campbell are now canvassing the city.

The Malcolm Fund.

EDITOR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—In re "The Malcolm Fund," I beg to inform the subscribers to this fund, that in terms of my circular the monies have this day been invested by the six trustees named therein, through me, in Union and Erie Savings and Loan Society Stock, in name of Mrs. Malcolm, "in trust for herself and children." Twenty-four shares at thirty per cent. premium cost \$1560. I had received in addition to what has been already acknowledged in your columns, a few small sums, and the following: from Welland Port, per Rev. J. Rennie, \$25; per Rev. Dr. Stewart, Emulskillen, \$22; Stanley Street Congregation, Ayr, \$18.65; friends in Cooke's Church, Toronto, per R. J. Hunter, \$5; bringing up the fund with interest to \$1593.44, the balance of which (\$38.44) I have this day paid over to Mrs. Malcolm in cash, and witnessed a declaration (drawn out by me, addressed to the six trustees of the fund) that she holds herself only entitled to draw the dividends on the stock purchased during her life, and that the principal is held divisible equally among the surviving children of the Rev. James Malcolm at her death. The stock will yield probably 7 1/2 per cent., if not more, and I congratulate myself at all friends that as suitable an investment has been made as possible in present circumstances. Mrs. Malcolm, who has found a home in Norwichville, joins me in thanks to all friends who have raised an income of about \$130 annually for her. Her trustees and I myself, are now honorably discharged from all further responsibility. I am, Sir, Your obedient servant, London, Ont., 6th April, 1875. J. BORN.



KNOX COLLEGE.

THE CLOSE OF THE SESSION.

The exercises in connection with the closing of the recent session of Knox College were held last evening in Knox Church.

After singing and prayer the chairman observed that with the close of the College session the students were about to be separated and scattered. It would be a matter of regret to many, but the work in which they would be engaged—missionary work—was necessary to the Church, and the experience gained in that field of labour would prove useful to themselves.

First Year.—Bayne scholarship, \$50, examination in Hebrew, David Beattie; Gillies, \$40, Systematic Theology, Alex. Nicol; Goldie, \$40, Exegotics, A. H. Kippin; Gillies, \$40, Church History, R. Fowler; Dumb, \$40, Apologetics, E. McKay; Heron, \$40, Biblical Criticism, W. Gallaher and Alex. Scott; Hamilton, \$30, best average, A. F. McKenzie and J. Geddes.

Second Year.—Alexander, \$50, General Proficiency, Walter Amos; Bonar, \$50, Church History, J. H. Raitcliff; Loghrin, \$50, Systematic Theology, Stuart Acheson; Alexander, \$50, Exegotics, Colin Fletcher; Bursary of \$40, best average, A. McFarlane and Stuart Acheson.

Third Year.—Fisher, \$60, Systematic Theology, Peter Straith; Fisher, \$60, Exegotics, Alex. Stewart; Centenary Church, S. S., \$60, Essay on Regeneration, J. S. Stewart.

Second and Third Year.—Lindsay, \$40, Homilies, Alex. Henderson; Esson, \$60, Biblical Church History, Robt. Scott; Esson, (same subject) A. McLeod.

First, Second and Third Year.—Clark Prize for New Testament Greek (Lange's Commentary), P. Straith, Galbraith Prize for Biblical Hebrew, (Lange's Commentary), J. S. Stewart.

LITERARY DEPARTMENT.—Prince of Wales Prize, \$60 for two years, essay on "Is Man free in Conversion?"—A. W. Wilson; Gov.-General's Silver Medal, J. Johnson; Gov.-General's Bronze Medal, Colin Cameron.

Professor McLaren then delivered a lecture on the second commandment in relation to two important questions of the day—Ritualism and Instrumental Music in Churches. The commandment forbids the worship of images, and lays down the principle that the worship of God can be acceptable only in the way sanctioned by his word and not by the decrees and ceremonies of man.

The meeting was closed with the benediction.

The Montreal Presbyterian College.

CLOSE OF THE SESSION OF 1874-5—GRANTING OF SCHOLARSHIPS AND PRIZES—ELOQUENT SPEECHES.

Last evening the closing exercises of the Montreal Presbyterian College for the last session were held in Evreine Church, which was well filled with an appreciative audience.

Rev. Principal MacVicar, LL.D., presided.

Rev. J. S. Black read a passage of Scripture, and was followed in prayer by Rev. Mr. Wright, of Chalmers Church, Quebec.

Rev. Mr. Seringer, M.A., then delivered the closing lecture of the session, subject: "Fundamental Principles of Scripture Exegesis." He treated of the Bible as a divine revelation to man, having been written by holy men of God, who were inspired; and showed by what ways interpreters could arrive at the literal meaning of the text, by comparing Scripture in the original tongues, for which they required to be possessed of an accurate knowledge of the language in which the sacred books were first composed; they should not be contented with one version or translation, for it was impossible to reproduce in one translation all the delicate shades of meaning the writer intended to convey.

At the conclusion of the lecture, Rev. Principal MacVicar, LL.D., assisted by Rev. Professors Campbell, M.A., Cousirat, B.D., Black, and Robins, M.A., proceeded to award the prizes and scholarships to the successful students, as follows:

SCHOLARSHIPS AWARDED.

- 1.—Fifty dollars for examinations in Greek, Latin, Geometry, Algebra, English Grammar, and composition, outlines of English History and Geography, first year at McGill College—J. Donald.
2.—Fifty dollars for examinations in Latin, Greek, Geometry, Algebra, English, Orthographical, Etymological, and Rhetorical Forms, with outlines of Greek and Roman History, second year at McGill College—W. Russell.
3.—Fifty dollars for examinations in Greek, Latin, Hebrew, Mental Philosophy and Geology, fourth year at McGill College—W. McKibbin.

SCHOLARSHIP FOR FRENCH STUDENTS.

- 1.—Forty dollars for the best essay and written examination on Pascal's Provincial Letters—E. D. Pollotier.
2.—Forty dollars for the best essay and written examination on Cousine's "The True, the Beautiful and the Good"—C. Anaron.
3.—Forty dollars for the best essay and written examination in Bangener's History of the Council of Trent—G. O. Mosseau.
4.—Fifty dollars for the best essay and written examination in Galagnier on the "Inspiration of the New Testament," and Gausson on "Inspiration"—C. Broulotte and M. F. Boudreau, equal.
5.—Sixty dollars, being a special scholarship to English students studying for French Evangelization, awarded for reading in French, writing from dictation, French grammar, translating from French into English and from English into French, writing an essay on the importance of the resurrection of Jesus Christ.—R. Hamilton.

GAELIC SCHOLARSHIP.

Forty dollars for examination in Gaelic grammar, translation from Gaelic into English and from English into Gaelic; writing Gaelic from dictation—F. McLennan.

PRIZES IN BOOKS.

- For proficiency in Eloquence—W. J. Dey, B.A., W. McKibbin, C. Amaron, equal \$20 each.
Two of these prizes were founded by the Sonate, and Rev. R. M. Thornton, B.A., of Well-Park Church, Glasgow, added \$30 to the amount thus offered.
A prize of the value of \$10, for proficiency in music, awarded to W. J. Dey, B.A.
A prize of the value of \$5, for proficiency in reading the Gaelic Scriptures and metrical version of the Psalms, awarded to John McKenzie.
Prizes awarded by the students, PHILOPHICAL AND LITERARY SOCIETY.
One prize (each) of the value of \$10 for proficiency in public speaking—A. C. Morton.

For the best English essay—Wm. McKibbin.

For the best French essay—C. E. Amaron.

For proficiency in English reading—W. H. Scott.

Mr. A. C. Morton stood first in reading, and Mr. Wm. McKibbin second, but not being allowed to hold two prizes, this prize for reading was awarded to Mr. M. H. Scott, as next in order of merit.

For proficiency in FRENCH READING.

E. D. Pelletier and M. F. Boudreau, equal. A special prize consisting of the complete works of Lord Macaulay, by Rev. Wm. Reid, M.A., ex Moderator of the General Assembly, was awarded Mr. A. C. Morton for proficiency in public speaking, English Reading and Essay writing.

GOLD MEDAL—(STUDENTS' PRIZE.)

For general proficiency in all the subjects of the sessional examinations of the third year in Theology. The examinations for this medal embrace the following subjects as taught in the third year, viz., Systematic Theology, Church History, Exegotics, Church Government, and Pastoral Theology, together with the following works: Augustine's Confessions, Books VII., VIII., IX. (Latin), Elliott's Commentaries on the Pastoral's Epistles, Fairbairn's Homoeopathic Manual, Elliott's Life of Christ, and Cunningham's Historical Theology, Vol. I., Chaps. 3-6, 14-18 inclusive.

Rev. Principal MacVicar then said:—Gentlemen of the Graduating Class, you have this day finished your collegiate studies, and I desire to express to you, for myself and in name of all Professors, the satisfaction with which we look back over your career. You have uniformly shown yourselves to be diligent, faithful and successful students, and in all respects worthy candidates for the high and holy office to which you aspire.

But, gentlemen, let me remind you that you have, after all, but commenced your studies. The vast field of knowledge is yet before you. Press forward with all the laudable energy and zeal you have displayed in the past. Resolve to be students, and hard students, through all your lives.

I need scarcely say that the honor of this college is entrusted to your hands. We have reason to thank God for the loyalty of all our former graduates and students to interests of the institution, and for the positions of usefulness and honor which they hold, and we feel sure that in these respects you will in no sense fall behind your predecessors.

Be faithful, therefore, to the Word of God, and to your knowledge of Divine Truth. In these days of shallow scepticism hold fast the Word of Life, and show yourselves able both to exhort and convince the gainsayers.

Be faithful to the Church of God in maintaining purity of doctrine, of discipline and of the practice. Be heroic and apostolic in your zeal to save souls.

In one word, be faithful to your God and Saviour even unto death, that you may receive from him the Crown of Life.

The session which is about to be closed has been characterized, through the blessing of God, by uninterrupted happiness and success. With very slight exceptions all our students have enjoyed excellent health. They speak in terms of gladness and gratitude of the advantages and comforts of a home in the college; and our only regret is that the accommodation thus furnished is utterly inadequate for all the young men who desire to connect themselves with this institution.

With 29 graduates and 54 students upon our roll, and the manifest impulse which has been given to mission work throughout the Dominion, and especially among our French fellow-countrymen by means of this college, we feel that we can expect a continuance, and even a great enlargement of the Christian sympathy and liberal support which we have hitherto enjoyed.

The Students' Missionary Society alone send out and maintain this summer seven missionaries; and our French work was never in a more healthful and promising condition than at the moment. It may not be known generally that there are in the Canada Presbyterian Church 6 French ministers, 17 French students, 10 Mission Stations, 5 Congregations and 6 Mission Schools, as well as the means of training French ministers and missionaries.

The success of Father Chiquy recently in gaining freedom of speech, and in enlightening many of his fellow-countrymen, is known to you all. And I feel sure that you will rejoice to learn that for the furtherance of this work, Russell Hall has been purchased at a cost of \$20,000. Thanks to Mr. T. J. Claxton for the liberal terms of this purchase. And thanks especially to Rev. Dr. Jenkins and other friends in the Church of Scotland who have come forward in this, affording a foretaste of the many good fruits which are justly anticipated from the great and auspicious union of Presbyterian churches to the consummated in this city next June.

In these circumstances you can understand and share our deep regret that duty imperatively calls Professor Cousirat, for a time, to France, his native land. And I desire for myself and my colleagues to bear public testimony to the Christian worth, ripe scholarship and unswerving fidelity which Professor Cousirat has brought to the discharge of his duties as Professor of Sacred Criticism in this college. We will always hold him in the highest esteem.

follow him with best wishes and prayers for his comfort and success in the important charge which he is to assume in France. At the same time we cherish the hope that the day may not be distant when he may resume his place on our staff and his great work in our country.

I have now some very gratifying announcements to make. There have been added to our library during the session 304 volumes, and the greater number of these of no ordinary character or value. We have added by purchase 22 volumes. Cordial thanks are due to the Hon. Justice Torrance for the presentation of 846 vols.; Committee of publication of the Southern Presbyterian Church, 14 vols.; Dr. Burns, 22 vols.; Professor Cousirat, 12 vols.; Mr. D. McFarlane, 9 vols.; Rev. James Cairns, 4 vols.; D. Ross, Dundee, 2 vols.; Rev. Dr. Fraser, London, 1 vol.; Principal Dawson, 1 vol.; Mr. Harris 7 vols.; others 12 vols.

I have kept till last the most valuable gift which the library has ever received—a gift which is unique, which no other Protestant Institution in the Dominion, or, perhaps, on this continent, possesses, and which in a few years no amount of money could secure. I refer to Abbe Migne's Patrologia, in 322 vols., 8vo., double columns, containing all the Greek Fathers, and ecclesiastical writers, with a Latin translation in parallel columns, from the days of the Apostles to the end of the fifteenth century, 161 vols.; and the Latin Fathers and ecclesiastical writers from the days of the Apostles to the time of Innocent III., 221 vols.

The Greek Fathers are printed upon vellum paper, the very finest and costliest edition ever issued, and the very existence of which was unknown to the book-trade until within a few months. The entire work, costing nearly three thousand dollars, is being bound in the finest morocco, bearing the arms of the college upon the sides of the volumes. The donor stipulates that the "Patrologia" shall never be removed from Montreal, and that it shall be accessible in the library of the College, subject to rules to be enacted by the Senate, to all students, ministers, and men of letters irrespective of denominational distinctions, while held of course as the property and for the use of the College. Altogether, the College, its present and future students, the city of Montreal, and the Canada Presbyterian Church, are to be congratulated upon the possession of this rich and rare treasure, and warmest thanks are due and are hereby tendered to the generous donor for his munificent gift. I have only to add the name, Mr. Peter Redpath, of this city, who is already well known as a promoter of higher education and large benefactor of our noble university. (Applause.)

Who among our wealthy and generous friends will now earn to himself the lasting gratitude of the Church and coming generations, by giving us a proper building in which to place such valuable works?

PRESENTATION TO REV. PROF. COUSSIRAT.

The students of the French class here presented, through one of their number, to Rev. Professor Cousirat, a very elegantly illuminated address, written in French, and which expressed in feeling terms their regret at his approaching departure for a field of labour in France, and hoping that Providence would open the way for his speedy return to Canada, to renew the labours which had been so successful in the past. The address was accompanied by a beautifully bound family reference Bible, ornamented with gilt clasps.

Rev. Professor Cousirat replied at some length in French, to the students, expressing his pleasure at receiving such a manifestation of their esteem, and wishing them well in their work; and then addressed the audience in English, saying he had felt very much at home during his connection with the College, and that nothing had occurred to mar the feelings of friendship and unity which existed between himself and coadjutors. He said, in a humorous vein, that although he was very much of a Frenchman, yet he knew what was good in the English character, and when young, had held that the English were first in a moral and religious character; though, in justice to his native land, when he heard so many things said against her, he was compelled to defend her. He referred in feeling terms to his approaching separation from his Canadian work, and said he wished the Church and College every success. (Loud applause.)

THE VALEDICTORY.

Mr. Dey delivered the valedictory, and assured the Principal and professors of the students, thorough appreciation of the deep and self-denying interest shown for their welfare. He alluded to the many happy hours spent in College, and especially to the Monday afternoon devotional meetings; he thanked the congregation for the interest shown by them in the work of the Church, and that they had greatly aided the students in their labors. He showed how material was the progress and success of the College, but that even now it was far too small to accommodate those who were desirous of attending, and appealed for assistance to enlarge it. He concluded with some earnest and prayerful remarks to his fellow-students on the duties devolving upon them, and that they should be ready to obey the call of God to go forth to preach His Gospel, as well among the Gentiles as at home or in the domestic mission field. (Applause.)

Rev. Principal MacVicar replied on behalf of the Faculty, and said Mr. Dey had always expressed a desire to go forth to a foreign field, and the Church would feel gratified that one so scholarly, zealous and Christian like was called to the foreign mission field; he dwelt on the necessity there was for adequate training of missionaries for the foreign work, and thought Christians should feel it their duty to send out missionaries not by tens, twenties, but by hundreds. He concluded by referring to the serious loss the College and Church here was sustaining by the loss of Professor Cousirat, and hoped that he might be induced to return again.

The exercises were concluded by Principal MacVicar pronouncing the benediction. The C. P. congregation of Woodville, has generously contributed \$163.00 to aid Victoria Mission Station in erecting a Church.—Cox.

Home Mission Committee.

This committee met in Knox College, on Monday, 6th April, and remained in Session all Tuesday up to 4 p.m. on Wednesday.

Mr. Alex. Stewart of the graduating class, Knox College, was appointed missionary to Nansimo, British Columbia, Mr. Stewart accepted the appointment.

Rev. Mr. Glendinning, of N. Augusta, and Mr. Allan Bell, who has just completed his theological course at Princeton Seminary, were appointed to Manitoba.

These gentlemen accepted the appointments, and arrangements are in progress to secure a third missionary for Manitoba, in time to leave early in the summer.

The following appointments were made for the ensuing six months to the several Presbyteries, namely:—

- Messrs. P. Straith, Toronto; H. McPhayden, London; D. B. McCrae, Owen Sound; R. Scott, Simcoe; C. Fletcher, Ottawa; J. R. Gilchrist, Durham; A. Henderson, London; J. Allison, Paris to 30th June, and Chatham last three months; A. McFarlane, Brockville; J. H. Raitcliff, London; W. Henry, Hamilton; Samuel Acheson, Cobourg; R. Fowlie, Huron; H. McKay, Chatham till 20th May; A. Russell, Chatham; A. Nicol, Owen Sound; A. F. McKenzie, Durham; W. A. Wilson, Toronto; Danl. Beattie, Simcoe; J. Geddes, Simcoe; P. C. Goldie, Chatham; J. J. Henry, Ontario; John Johnston, Stratford; F. R. Beattie, Toronto; J. B. Gallo-way, Hamilton; T. O. Tibb, Ottawa; A. Fraser, Guelph; D. Currie, Ontario; J. K. Wright, Huron; D. G. McKay, Cobourg; Thos. Kenning, Simcoe; W. J. Smith, Toronto; Thos. Atkinson, Cobourg; D. O. McKenzie, Stratford; John Ross, Guelph; Thos. Jetter, Chatham; Rev. J. Jamieson, Huron; D. Cameron, Ontario; A. McGilvray, Huron; E. H. Savers, Chatham; John Mowat, Cobourg; W. J. Dey, Hamilton; John Matheson, Montreal; T. A. Nelson, London; A. C. Morton, Kingston; T. Muir, Montreal; W. McKibbin, London; F. McLeod, Montreal; Wm. Gray, Montreal; M. T. Bondra, Montreal; Thos. Bonnet, Ottawa; R. Hamilton, Durham; J. R. Baillie, Simcoe; J. W. Hagermann, Ottawa; C. D. McDonald, London; A. L. Loder, Toronto; Angus McKinnon, London; M. C. Cameron, Owen Sound; G. W. Gallagher, Ottawa; M. L. Bocher, Ottawa; E. E. Moran, Hamilton; H. H. Wikoff, Hamilton; L. J. Adams, Guelph; Robt. Boyd, Owen Sound; W. L. Cook, Durham; J. W. Jones, London; M. R. Rowse, London; Rev. Henderson, Durham; G. D. Lydcocker, Ottawa; C. H. J. Kruger, Simcoe; H. Vanderwart, Ottawa. Minutes will appear in next week's PRESBYTERIAN. ROBT. H. WARDEN, Secretary.

Ministers and Churches.

On Monday evening, April 6th, the Presbyterian Manse at Camlachie was taken possession of by a large number of members and adherents of the Presbyterian Church there. After spending an hour or two in social intercourse, the meeting was called to order, when an address was read to the Rev. Mr. Scott, on the occasion of his departure to New York, accompanied with the presentation of a sum of money, as an expression of the esteem and affection in which he is held by the Presbyterian congregation of North Plympton, and of the community at large. Mr. Scott replied in touching and appropriate terms, expressing his deep attachment and sincere regard for the many kind friends he leaves in Plympton. Since Mr. Scott's settlement in Plympton, two congregations have been formed out of his present charge, viz.: McKay and Wyoming. And since that time there have also been erected two brick churches, and we may say both are free from debt. In addition to all they have refused in the kindest and most generous manner, in both sections of the congregation, to receive back the two months' salary with which he has been overpaid. We trust soon to hear that another minister has been settled among them.

The induction of the Rev. F. W. Farnies to Knox Church, Ottawa, has been postponed from the 21st to the 28th inst. The Presbytery of Bruce will hold an adjourned meeting on Thursday, 29th inst., at eleven o'clock a.m., for the induction of the Rev. Jas. Scott, late of St. Andrew's Church, London. Rev. D. Cameron is appointed to preside, Rev. Mr. Straith to preach, Rev. Mr. Fraser to address the minister, and Rev. Mr. Tolmie to address the people.

The tenth annual Soiree of the Bank Street Presbyterian Church, Ottawa, was held on the evening of Monday, 8th inst. There was a large attendance, and the Hon. Malcolm Cameron took the chair. Interesting and appropriate speeches were made by the Rev. Messrs. MacKenzie, Almont, Gordon and Armstrong, of Ottawa, Stewart, Pakenham, and the Rev. Mr. Moore, Pastor of the Church.

Presbytery of Bruce.

An adjourned meeting of the Presbytery was held in Knox Church, Paisley, on Tuesday, 8th inst., at 2 p.m. There were present four ministers and four elders. The principal business was the appointment of the induction of the Rev. John Scott, of London, to the vacant congregation of North Bruce, which is to take place on the last Wednesday of April, at 11 o'clock a.m. The Moderator of the Presbytery, Rev. Mr. Cameron, is to preside on the occasion; Mr. Straith to preach; Mr. Fraser to address the minister, and Mr. Tolmie to address the people. A petition was received from Tara, Allanford, and Elsinore, for the moderation of a call to a minister. Mr. Tolmie was appointed to perform that duty on Tuesday, 10th inst., at 11 o'clock, in the church in Tara.

Do not measure the piety of a man by the strength of his lungs.



Poetry.

SOME DAY.

Some day, we say, and turn our eyes  
Toward the far hills of Paradise.  
Some day, some day, a sweet, new rest  
Shall blossom, flower-like in each breast.  
Some day, some day, our eyes shall see  
The faces kept in memory.  
Some day their hands shall clasp our hands  
Just over in the Moravian lands.  
Some day our ears shall hear the song  
Of triumph over sin and wrong.  
Some day, some day, but O, not yet!  
But we will wait and not forget.  
That some day all these things shall be,  
And rest be given to you and me.  
So wait, my friend, though years may flow  
The happy time will come, we know.

The Poetry of the Bible.

The poetry of the Hebrews is in the highest and best sense the poetry of inspiration and revelation. It is inspired by the genius of the true religion, and hence rises far above the religious poetry of the Hindus, Persians, and Greeks, as the religion of revelation is above the religion of nature, and the God of the Bible above the idols of the heathen. It is the poetry of truth and holiness. It never administers to trifling vanities and lower passions; it is the chaste and spotless priestess at the altar. It reveals the mysteries of the divine will to man, and offers up man's prayers and thanks to his Maker. It is consecrated to the glory of Jehovah and the moral perfection of man.

The most obvious feature of Bible poetry is its intense theism. The question of the existence of God is never raised, and an atheist—if there be one—is simply set down as a fool. The Hebrew poet lives and moves in the idea of a living God, as a self-revealing, personal, almighty, holy, omniscient, all-pervading, and merciful Being, and overflows with His adoration and praise. He sees and hears God in the works of creation, and in the events of history. Jehovah is to him the Maker and Preserver of all things. He shines in the firmament, He rides on the thunderstorm, He clothes the lilies, He feeds the ravens and young lions, and the cattle of a thousand hills, He gives rain and fruitful seasons; He is the God of Abraham, Isaac, and Jacob, of Moses, David, and the prophets. He dwells in Israel, He is their ever-present help and shield, their comfort and joy. He is just and holy in His judgments, good, merciful, and true in all His dealings. He overrules even the wrath of man for His own glory and the good of His people.

To this all-prevailing theism corresponds the anthropology. Man is always represented under his most important moral and religious relations, in the state of innocence, in the terrible slavery of sin, or in the process of redemption and restoration to more than his original glory and dominion over the creation. Hebrew poetry reflects in fresh and life-like colours the workings of God's law and promise on the heart of the pious, and every state of His experience, the deep emotions of repentance and grief, faith and trust, gratitude and praise, hope and aspiration, love and peace.

Another characteristic of Bible poetry is the child-like simplicity and naturalness with which it sets forth and brings home the sublimest ideas to readers of every grade of culture who have a lively organ for religious truth. The scenery and style are thoroughly oriental and Hebrew, and yet they can be translated into every language without losing by the process—which cannot be said of any other poetry. Greek and Roman poetry have more art and variety, more elegance and finish, but no such popularity, catholicity, and adaptability. The universal heart of humanity beats in the Hebrew poet. It is true, his experience falls far short of that of the Christian. Yet nearly every phrase of Old Testament poetry strikes a corresponding chord in the soul of the Christian; and such are the depths of the Divine Spirit who guided the genius of the sacred singers, that their words convey far more than they themselves were conscious of, and reach prophetically forward into the most distant future. The higher order of secular poetry furnishes an analogy. Shakespeare was not aware of the deep and far-reaching meaning of his own productions, and Goethe said that the deepest element in poetry is "the unconscious," (*das Unbewusste*), and that his masterpiece, the tragedy of Faust, proceeded from the dark and hidden depths of his being.

The peculiarities of Hebrew poetry culminated in the Psalter, the holy of holies in Hebrew literature. David, "the singer of Israel," was placed by Providence in the different situations of shepherd, courtier, outlaw, warrior, conqueror, king; that he might more vividly set forth Jehovah as the Good Shepherd, the ever-present Helper, the mighty Conqueror, the just and merciful Sovereign. He was open to all the emotions of friendship and love, generosity and mercy; he enjoyed the highest joys and honours; he suffered poverty, persecution, and exile, the loss of the dearest friend, treason and rebellion from his own son. Even his changing moods and passions, his sins and crimes, which, with their swift and fearful punishments, form a domestic tragedy of rare error and pathos, were overruled and turned into lessons of humility, comfort, and gratitude. All this rich spiritual biography from his early youth to his old age, together with God's merciful dealings with him, are written in his hymns, though with reference to his inward state of mind, rather than his outward condition, so that readers of every different station or position in life might yet be able to sympathize with the feelings and emotions expressed. His hymns give us a deeper glance into his inmost heart and his secret communings, than the narrative of his life in the historical books. They are remarkable for simplicity, freshness, vivacity, warmth, depth, and vigor of feeling, child-like tenderness and heroic faith, and the all-prevailing fear and love of God.

In its religious character, as just described, lies the crowning excellency of the poetry of the Bible. The spiritual ideas are the main thing, and they rise in nobleness, purity, sublimity, and universal importance, immeasurably beyond the literature of all other nations of antiquity.

But as to the artistic and esthetic form, it is altogether subordinate to the contents, and held in subservience to the lofty aims. Moses, Solomon, and David, Isaiah, and the author of Job, possessed evidently the highest gifts of poetry, but they restrained them, lest human genius should outshine the Divine grace, or the silver pitcher be estimated above the golden apple. The poetry of the Bible, like the whole Bible, wears the garb of humility, and condescends to man of low degree, in order to raise them up. It gives no encouragement to the idolatry of genius, and glorifies God alone. "Not unto us, O Lord, not unto us, but unto Thy name give glory."—Rev. Philip Schaff, D.D., in *International Review*.

Euphrates.

Euphrates is probably a word of Aryan origin, signifying "the good and abounding river." It is most frequently denoted in the Bible by the term "the river." The Euphrates is the largest, the longest, and by far the most important of the rivers of Western Asia. It rises from two chief sources in the Armenian Mountains, and flows into the Persian Gulf.

The entire course is one thousand seven hundred and eighty miles, and of this distance more than two thirds (twelve hundred miles) is navigable for boats. The width of the river is greatest at the distance of seven or eight hundred miles from its mouth. That is to say from its junction with the *Khabour* to the village of *Werat*. It there averages four hundred yards. The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands. It occurs in the month of May. The great hydraulic works ascribed to Nebuchadnezzar had for their chief object to control the inundation. The Euphrates is first mentioned in Scripture as one of the four rivers of Eden. (Gen. ii, 14).

Its celebrity is there sufficiently indicated by the absence of any explanatory phrase such as accompanies the names of the other streams. We next hear of it in the covenant made with Abraham (Gen. xv, 18), where the whole country from the "greater river, the river Euphrates," to the river of Egypt is promised to the chosen race. During the reigns of David and Solomon the dominion of Israel actually attained to the full extent, both ways, of the original promise, the Euphrates forming the boundary of their empire to the north-east, and the river of Egypt to the south-west. This widespread territory was lost upon the disruption of the empire under Rehoboam, and no more is heard in Scripture of the Euphrates until the expedition of Necho against the Babylonians in the reign of Josiah. The river still brings down as much water as of old, but the precious element is wasted by the neglect of man. The various water-courses along which it was in former times conveyed are dry, the main channel has shrunk, and the water stagnates in unwholesome marshes.—*Smith's Bible Dictionary*.

Domestic Life in Japan.

A lady writing to "Woman's Work for Women," from Japan says: "At night, the maids brought beds,—mine was made of silk, stuffed with cotton,—and spread them down on the floor, and then came two green mosquito curtains, which were fastened up to the ceiling. Oh, and I slept under one quietly and undisturbed, until the early morning. A person sleeping in a Japanese house, is awakened first by the opening of the slides. The sides of the house are open during the day, and closed at night, so early in the morning, one is awakened by the noise made by the opening of these slides. After the slides are taken away, and the house all thrown open, and the mosquito nets taken down, the great puzzle is how to get dressed, as we are not accustomed to make our toilet in such a public place. I was standing in dismay with my clothes in my hand, when Cyo came to my rescue, and had a screen brought. As for the Japanese, when they get out of one set of garments into another, no one can tell, their night dresses are made just the same as their other dresses, and they wear a belt. They wear blue while we prefer white."

Journeying Home.

We forget ourselves very much when we fancy to ourselves a kind of perpetuity here, as if our "houses should continue forever, and our dwelling places should remain from one generation to another." We think it good being here, here we would build us tabernacles, set up our rest here, and that it is that maketh us so greedy after the things that belong to this world, and so sullen and discomposed when our endeavours in the pursuit of them prove unsuccessful, whereas if we would rightly inform ourselves and seriously think of it, what the world is, and what ourselves are—the world but an inn, ourselves but passengers—it would fashion us to more moderate desires and better composed affections. In our inns we would be glad to have wholesome diet, clean lodgings, diligent attendance, and all other things with convenience to our liking; but yet we will be "as if we were here, that we exceed not too much lest the reckoning prove too sharp afterwards, and if such things as we are to make use of there we find not altogether as we wish, we do not much trouble ourselves at it, but pass it over, cheering ourselves with these thoughts, that our stay is but for a night, we shall be able to make shift with mean accommodations for one night, we shall be at home ere it be long, where we can mend ourselves, and have things rare to our own heart's content. The consciousness of that house, when we shall arrive at our own home, will lull us into our largest desires. In the meantime let the expectation of thatfulness, and the approach of our departure out of this sorry inn, sustain our souls with comfort against all the unsuccess of this world, and whatsoever we meet with in our passage, through it is in any way apt to breed in us vexation or discontent, that we may learn with St Paul, "in whatsoever estate we are to be forthwith content."—*Bishop Sanderson*.

Important Unaided Discoveries.

Mr. George Smith has communicated a series of important discoveries relating to the Book of Genesis, which he has made among the collection of tablets excavated by him at Kouyuk, and presented by the proprietors of the *Daily Telegraph* to the British Museum. One of these tablets, the importance of which at the time was not noticed, turns out to be the general public the most interesting and remarkable Cuneiform tablet yet discovered. It contains the story of man's original innocence, of the temptation, and of the fall. Mr. Smith has found several smaller pieces in the old Museum collection, and all join or form parts of a continuous series of legends, giving the history of the world from the Creation down to some period after the Fall of Man. Linked with these, he found also other series of legends on primitive history, including the story of the building of the Tower of Babel and of the confusion of tongues. Mr. Smith gives the following description of these new discoveries: "The first series, which I may call 'The Story of the Creation and Fall,' when complete must have consisted of nine or ten tablets at least; and the history upon it is much longer and fuller than the corresponding account in the Book of Genesis. With respect to these Genesis narratives, a furious strife has existed for many years; every word has been scanned by eager scholars, and every possible meaning which the various passages could bear has been suggested; while the age and authenticity of the narratives have been discussed on all sides. In particular, it may be said that the account of the fall of man, the heritage of all Christian countries, has been the centre of this controversy, for it is one of the pivots on which the Christian religion turns. The world-wide importance of these subjects will therefore give the newly-discovered inscriptions, and especially the one relating to the Fall, an unparalleled value. Whatever the primitive account may have been from which the earlier part of the Book of Genesis was copied, it was evident that the brief narrative given in the Pentateuch omits a number of incidents and explanations—for instance, as to the origin of evil, the fall of the angels, the wickedness of the Serpent, etc. Such points as these are included in the Cuneiform narrative; but of course I can say little about them until I prepare full translations of the legends. The narrative on the Assyrian tablets commences with a description of the period before the world was created, when their existed a chaos or confusion. The desolate and empty state of the universe, and the generation by chaos of monsters are vividly given. The chaos is presided over by a female power named *Tiamat*, corresponding to the *Tiamat* of Berossus; but as it proceeds the Assyrian account agrees rather with the Bible than with the short account from Berossus. We are told in the inscriptions of the fall of the celestial being who appears to correspond to Satan. In his ambition he raises his hand against the sanctuary of the God of Heaven, and the description of him is really magnificent. He is represented riding in a chariot through space, surrounded by the storms, with the lightning playing before him, and wielding a thunderbolt as a weapon. This rebellion leads to war in heaven and the conquest of the powers of evil, the gods in due course creating the universe in stages, as in the Mosiac narrative, surveying each step of the work and pronouncing it good. The divine work culminates in the creation of man, who is made upright and free from evil, and endowed by the gods with the noble faculty of speech. The Deity then delivers a long address to the newly created being, instructing him in all his duties and privileges, and pointing out the glory of his state. But this condition of blessing does not last long before man, yielding to temptation, falls; and the Deity then pronounces upon him a terrible curse, invoking on his head all the evils which have since afflicted humanity. These last details are, as I have before stated, upon the fragment which I excavated during my first journey to Assyria. I have at present recovered no more of the story, and am not yet in a position to give the full translations and details; but I hope during the spring to find time to search over the collection of smaller fragments of tablets, and to light upon any smaller parts of the legends which may have escaped me. There will arise, besides, a number of important questions as to the date and origin of the legends, their comparison with the Bible narrative, and as to how far they may supplement the Mosiac account. It will probably be some few months before my researches are sufficiently advanced to publish them in full. When my investigations are completed I will publish a full account and translation of these Genesis legends, all of which I have now been fortunate enough to find, some in the old Museum collection, others by excavation in Assyria."

He who receives a good turn should never forget it, he who does one should never remember it.

LIVE in the sight of God. This is what heaven will be—the eternal presence of God. Do nothing you would not like God to see; say nothing you would not like Him to hear; write nothing you would not like him to read, and read nothing of which you would not like God to say, "Show it to me."

MENTAL prayer, when our spirits wander, is like a watch standing still because the spring is down; wind it up again, and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hands point not to the right hour, because so thing is in disorder, and the striking is nothing but noise. In mental prayer, we confess God's omniscience, in vocal, we call anguish to witness. In the first, our spirits rejoice in God, in the second, the angels rejoice in us. Mental prayer is the best remedy against lightness and indifference of affections; but vocal prayer is the aptest instrument of communion. That is more arguable, but yet is fittest for the state of separation and glory; this is but human, but it is apter for our present constitution. They have their distinct properties, and may be used according to several accidents, occasions, or dispositions.—*Jeremy Taylor*.

Pulpit Success.

A write, in the *Examiner* makes just discriminations in the following: The modern pulpit shows that success and failure equally wait on reading and extemporaneous preaching. Dr. Hall uses no notes in his pulpit, and is a success. Dr. Taylor, of the Tabernacle, reads closely, and is an equal success. Dr. Beman for thirty years was a most eminent pulpit orator, and went into his pulpit year after year without a scrap of paper. Dr. Sprague, with pastorate equally long, an audience equally cultivated, read closely during his whole ministry. Dr. Lyman Beecher, in the days of his powers, read closely. The church heil found him often hard at work on the sermon, and before the ink was dry he started for the pulpit. More than once, in the fervor of delivery, he was arrested by a sheet upside down, pinned in the wrong way in the hurry. Dr. Hawe's church was one of the most eminent in the land. At one communion the Governor of the State, the Lieutenant-Governor, the Chief-Justices and the Attorney-General, carried around the elements—all being deacons. During a ministry of forty years he wrote everything. He was a slave to his composition. He composed slowly and painfully. It took him the whole week to write two sermons. His custom was to go into his study Monday morning, take a seat in an old-fashioned rocking chair, and rock and write the whole day long. Dr. Emmons, the tutor of Dr. Hawe's, wrote word for word his sermons. One day he opened several trunks and showed them to his pupil, saying, "Joel, I have got all these to answer for." Dr. Kirk, as an Evangelist, preached without notes; his sermons were all written, and mainly committed. He was settled in Boston, and read his sermons to the close. Dr. Braman, who had one of the longest of modern settlements, who was one of the ablest sermonizers in Massachusetts, read closely, and was so timid that he hardly ever raised his eyes from the paper.

A man who undertakes to imitate Spurgeon's oratory must have Spurgeon's industry, Spurgeon's memory, and be able to compose mentally in a carriage or in a car. Edward Everett, when in Brattle Street, the most fascinating preacher of his day, committed his sermons, and to quiet some of the old ladies of the parish, took a manuscript with him that he was not preaching, and occasionally turned over the leaves.

Importance of Pastoral Work.

Good preaching will all go for nothing if there is not good parochial care. And while a minister—in some cases more than others—is required to assist in this department of church life, yet it depends much and legitimately on the people. Let the financial management be poor, and preaching in vain. But let the care of collections, subscriptions, pew-rents, and other necessary business matters be conscientious, and prompt, and there is no human defect short of crime that can prevent success. God will be sure to come with His blessing. And this is the reason why building a church or taking hold of some enterprise requiring financial skill and contributions of money often produces a revival of religion. It is a means of grace. Be strict in making collection, in paying debts, in paying the pastor, sexton, and all expenses fully, regularly and promptly, and you invite the blessing of heaven. Do otherwise, and your crazy accounts will interpose between you and the divine mercy.—*From the United Presbyterian*.

Tenderly.

The gospel is love and must be preached from the heart. We are sent to the sick, to heal, help the weak, lead the blind, save the lost, and that can only be done by a tender, sympathizing ministry. The same truth is not the same when uttered in a combative spirit. The love of God, the tears of Jesus, become thard and repulsive when the preacher is in a combative frame; and wrath becomes subduing, drawing, when poured out of a soul inspired by love. We have heard hell portrayed in a style that made men angry with God, caused the feeling that he delighted in torment, gloated over the horrors of the lost, took profound satisfaction in the darkness and miseries of perdition; and we have heard it presented so regretfully, so much as Christ spoke of it, with such deep sorrow and concern as to make the impression that it is an infinite hardship and grief to God to banish a soul to the regions of woe. We are unfit to preach any truth of the gospel, unless deeply moved by the love and sympathy, and ought never to touch upon the awful fate of the lost when our hearts are cold, or combativeless excited. It is a terrible thing to be lost, and a cruel thing to have the danger forced upon one's attention in a sippant style, with the impertinence of a casnist, or indifference of a stoic. Only under the highest inspiration of love should one venture upon this solemn and awful theme.

Death of Livingstone.

"How many days to the Lulapala?" asked the dying Livingstone of his servant, Sasi. "I think it is three days, master." "O dear, dear!" was the exclamation of the hero, fearing that after all his long journey through the flooded country, carried day by day in a litter, he might never reach Lulapala, and solve the problem of the sources of the Nile. These were among his last words. The next morning he was found on his knees, his hands clasped under his face, dead. "Is it then, presumption," asked Mr. Walter, the editor of the great traveller's journal, "to think that the long-udered vent prayer of the wanderer sped forth once more, that the constant supplication became more perfect in weakness, and that from his loneliness, David Livingstone, with a dying effort, yet again besought Him for whom he laboured to break down the oppression and woe of the land?" So died a Christian hero.

Scientific and Useful.

WHOLE WHEAT.

One pint of whole wheat, one teaspoonful of soda, salt. Pick and wash the wheat. Put it in a steamer, with cold water sufficient to cover it well. Add soda. Boil until soft; then drain and put it in cold water, rubbing it well with the hands. Wash it again in cold water. Then place it on the stove, where it will get hot slowly. Salt to taste. Let it boil until it is very tender. To be eaten hot or cold, with cream.

SPANISH BUNS.

One pound of flour, one-half pound of sugar, one fourth of a pound of butter, three eggs, one cup of fresh yeast, a little mace, milk sufficient to make this the consistency of pound-cake. Beat the eggs until they are very light. Rub the butter and sugar together, then add the eggs, mace, yeast, milk, and lastly, stir in the flour. Mold and put the buns into the pan in which they are to be baked. Set the pan in a warm place. When the buns are light, bake like loaf bread.

CUSTARD CORN CAKE.

This cake is very nice for a breakfast with fish balls. One-half cup of sour milk, one and one-half cups of sweet milk, one-half teaspoonful soda, one tablespoonful melted butter, same of sugar, and about four small handfuls of Indian meal. This will seem very thin, but when baked in a hot oven twenty minutes it is very moist, and much like a thick custard. Eat hot with butter.

SEED CAKES.

One cup of butter, three cups of sugar, three eggs, salt, a handful of caraway seeds, four and one-half cups of flour (perhaps a little more). Beat the eggs thoroughly; rub the butter and sugar together; add the eggs; roll the caraway seeds in a little of the flour before they are added, then put them in and add the remainder of the flour. Knead and cut into small thin cakes. (If this mixture does not roll out well, a little more flour is needed.)

CHEESE TOAST.

Grate a teaspoonful of cheese of a mild flavour. Take half a pint of milk and boil it on the stove; beat to froth four eggs, season the milk with salt, and turn the grated cheese into it. Let it come to a boil, then add the beaten eggs and a small bit of butter. Have some thin slices of bread toasted hot, and spread each slice with a thick layer of melted cheese and egg. Serve like cream toast. This makes a fine relish for either supper or breakfast.

HORSE-RADISH.

Four tablespoonfuls of grated horse-radish, one teaspoonful of sugar, one teaspoonful of salt, one-half teaspoonful of pepper, two teaspoonfuls of made mustard-vinegar, three or four tablespoonfuls of cream, a little vinegar. Mix the horse-radish well with the sugar, salt, pepper, and mustard. Then moisten with sufficient vinegar to give it the consistency of cream. Mix thoroughly. Add the cream. Serve this cold with cold meat, and heat (not boil) it for hot roast beef.

ABOUT QUICKSILVER.

One of the most curious properties of quicksilver is its capability of dissolving or of forming amalgams with other metals. A sheet of gold foil dropped into quicksilver disappears almost as quickly as a snowflake when it drops into water. It has the power of separating or of readily dissolving those refractory metals which are not acted upon by our most powerful acids. The gold and silver miners pour it into their machines holding the powdered gold-bearing quartz, and although no human eye can detect a trace of the precious substances, so fine are the particles, yet the liquid metal will hunt it out, and incorporate it into its mass. By subsequent distillation it yields it into the hands of the miners, in a state of virgin purity. Several years ago, while lecturing before a class of ladies on chemistry, we had occasion to purify some quicksilver by forcing it through chamois leather. The scrap remained upon the table after the lecture, and an old lady, thinking it would be very nice to wrap her gold spectacles in, accordingly appropriated it to this purpose. The next morning she came to us in great alarm, stating that the gold had mysteriously disappeared, and nothing was left in the parcel but the glasses. Sure enough, the metal remaining in the pores of the leather had amalgamated with the gold, and entirely destroyed the spectacles. It was a mystery which we could never explain to her satisfaction.—*Fire-side Science*.

HOW TO GROW LEAN.

From a quotation in the *London Medical Record* we learn that M. Philbert states that the principal measures for reducing obesity come under four heads: 1. regime; 2. hygiene; 3. exercise and gymnastics; 4. waters with sulphate of soda. The basis of the regime rests on the prevention of the introduction of carbon into the system, or on favouring its transformation, and augmenting the amount of oxygen. The food must, therefore, be non-nitrogenous, varied with a few vegetables containing no starch, and some raw fruit. But the temperament of the patient must be kept in view. The lymphatic should have a red diet—beef, mutton, venison, hare, pheasant, partridge, etc.; and the sanguine should have a white diet—veal, fowl, pigeons, oysters, etc. Vegetables, not sweet or farinaceous, may be allowed—grapes, gooseberries, apples, etc. Cafe noir, tea with little sugar, and the addition of a little cocac, may be used. We must forbid sugar, butter, cheese, potatoes, pastry, rice, beans, peas, etc. The hygiene consists in favouring the action of the skin, in wearing a tight roller to support the walls of the abdomen, in taking plenty of exercise on foot or on horseback, playing at billiards, fencing, swimming, gymnastics, etc. The Banting treatment is not very different. It consists in abstaining from bread, butter, milk, beer, poultry, puddings, and from sugar in every shape. It allows some biscuit or dry bread, every kind of fish except salmon, and every kind of meat except pork, all vegetables except potatoes. Purgatives have a good deal to do with the success of treatment of cases of obesity, and some have thought scammony as effective as sulphate of soda.







The Presbyterians of Woodbridge have for some time been holding services every Sabbath, in the Temperance Hall, and as will be seen with very good results. On Thursday evening last inst., in accordance with the appointment of Presbytery, Messrs. Nicol and Fottigrow, with Mr. Watt, elder, met to organize the congregation. After session, 32 persons were received by certificate, and four on profession of faith. On the following Sabbath, the Sacrament of the Supper was celebrated, when 40 persons sat down to the Table of the Lord. In the evening a large congregation assembled in the Primitive Methodist Church, which had been kindly offered by the managers for the occasion. An impressive sermon was preached by Mr. Nicol from 2 Cor. iii. 18., after which, the services of the day were brought to a close. The Presbyterians of this village are to be congratulated for the zeal which they have manifested in connection with the organization of a congregation, and it is to be hoped, that they may be rewarded by seeing abundant fruit as the result of their efforts.

A CONCERT given by the ladies of the Pictou Presbyterian Church, last week, realized the handsome sum of \$78. This along with amounts previously raised, go toward painting the pews of the church.

**Births, Marriages, and Deaths.**

**MARRIAGES.**

At the Manor, Inverness, on Tuesday, 30th March, by the Rev. A. Mackenzie, Hugh Jameson, Esq., to Mary, eldest daughter of Mr. John Mackay, of Inverness.

On Tuesday, April 6th, in the C. P. Church, Metis, Quebec, by the Rev. T. Fenwick, Mr. Duncan Smith Jun. to Miss Anne Craig, all of Metis.

At the residence of Mr. John Mitchell, by the Rev. R. Ure, Mr. John Smith, to Miss Mary McIvor, all of Goderich.

At the residence of the father of the bride, by the Rev. H. Ure, Mr. John A. Girvin, to Miss E. Arthur, all of Goderich.

In Goderich, on April 6th, by Rev. T. Goldsmith, Wm. Reid, to Jessie, youngest daughter of Mr. John Fyfe, both of Stanley.

At the residence of the bride's father, on 2nd inst., by the Rev. G. Munro, Mr. Alex. Brand, of the firm of Brand, Beattie & Co., "Glasgow House," Embury, Ontario, to Miss Louisa, eldest daughter of John Murray, Esq., Embury.

At Kingston, on the 6th of April, at the residence of the bride's mother, by the Rev. R. V. Rogers, B.A., Rev. J. Lushman, Presbyterian Minister of South Gower, Ontario, to Carrie, fifth daughter of the late Thos. Glassup, Esq.

**Official Announcements.**

OTTAWA.—At Ottawa, on the 1st Monday of May, at 3 o'clock p.m.

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

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

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

BRACKVILLE.—At Prescott, on the 3rd Tuesday of June, at 2:30 p.m.

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

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

MANITOBA.—In Knox Church, Winnipeg, on May 12th, at 10 o'clock a.m.

TORONTO.—In the lecture room of Knox Church, Toronto, on the first Tuesday of May, at 11 a.m.

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

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH CHURCH OF SCOTLAND.

Temporalities Board and Sustentation Fund—James Croil, Montreal.

Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.

French Mission—James Croil, Montreal.

Juvenile Mission—Miss Machar, Kingston Ont.

Manitoba Mission—George H. Wilson, Toronto.

Scholarship and Bursary Fund—Prof. Ferguson Kingston.

1875. SPRING. 1875.

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Children's and Ladies' Lisle Thread Hosiery,  
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5	Curious do	80c
6	Extra Curious do	90c
7	Fine Old Hyson	50c
8	Superior do	60c
9	Extra Fine do	70c
10	Finest do	80c
11	Superior Gunpowder	60c
12	Extra Fine do	70c
13	Extra Curious do	80c
14	Fine Imperial do	90c
15	Superior do	100c
16	Extra Moyune Imperial	70c
17	Very Superior do	80c
18	Natural Japan do	50c
19	Fine Cultivated Japan do	60c
20	Superior do	70c
21	Extra Fine do	80c
22	Finest Imported do	90c
23	Finest Scotch Opeps, for flavouring	60c
24	Fine Orange Pooko	60c
25	Finest do	70c

**BLACK AND MIXED TEAS.**

26	Fine Breakfast Congon	40c
27	Superior do	50c
28	Extra Kalso do	60c
29	Extra Fine do	70c
30	Finest do do best imported—the	80c
Prince of Teas		
31	Good Souchong	40c
32	Fine do	50c
33	Superior do	60c
34	Extra do	70c
35	Extra Fine do	80c
36	Finest Assam	90c
37	Fine Oolong	50c
38	Superior do	60c
39	Ex. Fine do	70c
40	Finest Imported	80c
41	Fine Mandarin Mixture	40c
42	Superior do	50c
43	Extra do	60c
44	Extra Fine do	70c
45	Finest Imported	80c
46	Fine Hoquaun Curious Mixture	40c
47	Superior do	50c
48	Extra do	60c
49	Choice do do	70c
50	Choice upon Choice, which has no equal	80c
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