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Contributors and Correspondents.

LIVING PRAYER-MEETINGS.

One of the difficult problems of the day, constantly coming up in our conferences upon the State of Religion, is, how to make the prayer meeting interesting and attractive. The first thing is to find the source of

THE EVIL—FORMALISM.

To this almost all the trouble may be traced, whatever prominence may be given to interior defects and outside hindrances. Hence, a cure must be sought which will strike at the root of this evil. Without that, to prescribe short prayers with frequent singing, etc., will avail no more than to tell the despondent not to have such sighs and draw such long breaths and speak so gloomily, but to breathe and speak briskly and cheerfully like healthy people. Relief for such can only be got by better health of body and mind. For our lifeless prayer-meetings we must have as

THE CURE—(1) REALITY.

Such assemblies cannot but be interesting to Christian people when there is brought before them vividly the solemn and momentous truth—hard to realize, yet of the utmost importance distinctly to grasp—that they are gathered in the audience chamber of the King of kings, who sits upon a throne of Grace, delighting to fulfil every promise He has given to His people's encouragement, and every request in harmony with these: in short, only waiting that

(2) SINCERITY

which, with faith, forms the very essence of true prayer. Every earnest observer knows how the life of a prayer meeting is repressed by the stream of formal phrases, for which a better term could not be found than Christ's—"vain repetitions"—which flow from the lips of some persons every time they take part, but who can tell how grieving they must be to Him who desires "truth in the inward part?" Must they be silenced? No, but instructed not to offer one petition which does not come from the heart, as all else is a mockery to the Most High, and then left to the same freedom as others to take part of their own accord when the meeting is thrown open, as it surely should be for a part of the time, if these evils are to be successfully counteracted. Another indispensable element in the course is

(3) CONSISTENCY.

This is a necessary consequence of sincerity, yet a most important addition to it often lost sight of. Let it be kept in view that if we truly desire the things we ask, our conduct will be in harmony with our prayers. The sad want of this is, I am impressed, while it lasts, an insurmountable moral barrier to life and interest in our prayer-meetings. To every honest nature there is a feeling that while the individual and congregational life and efforts do not correspond with the language so freely used at such gatherings, they are not only unprofitable, but a mockery from which nature and grace alike revolt. Every true heart owns the righteousness of the Psalmist's statement, "If I regard iniquity in my heart, the Lord will not hear my prayer." If the iniquity be insensibility to the danger of the unsaved around us, or unbelief as to the possibility of their being now saved, or indolence too great for the exertion instrumentally required, or selfishness too great for the self-denial without which "this kind goeth not out," or whatever it be if *unconfessed*, or at any rate *unforsaken*, can it be wondered if our meetings are scenes of lifeless formalism and weariness?

PRACTICAL SUGGESTIONS.

Might not occasional conferences be held in our congregations for the earnest and candid consideration of just such matters as these, for encouraging one another, and for committing ourselves to each other and to God for greater zeal in work as well as boldness and perseverance in prayer? Might not definite subjects for special prayer be more frequently presented, not only by individuals, but jointly after such united conference, with the distinct understanding that all uniting would consider themselves pledged to earnest consistent effort for the object prayed for. With such objects in view as the ingathering of the young to Christ, the conversion of adult and aged sinners, the restoration of backsliders, the reformation of drunkards, the revival of religion at home, and spread of the truth abroad, the removal of special local hindrances, were treated in this way, can we doubt that the result would soon be evident in the production of new life and interest. What hinders such efforts amongst us? Let each one concerned in the matter, and still more those whom it does not trouble, go to his or her

CLOSELY,

and inquire—for after all, it is there that the remedy must first be applied. "Let us search and try our ways, and turn again to the Lord." Let us "prove Him herewith, if he will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive." W. M. R.

COMING EVENTS.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—All writers on prophecy agree we are approaching a period of convulsion, the last and the greatest this world has seen; and the condition of Europe singularly corroborates the expectations of these writers. The aspect of affairs is sufficiently alarming to cause the most thoughtful anxiety on the part of those who wish well to the world, and pray, "Let Thy kingdom come." France is arming, Prussia is arming, Austria is holding herself ready, Spain is in convulsion, and to all appearance going back to the arms of Popery. And last, but not least, Russia is vexing her subjects by a rigorous conscription; and Britain is building iron clads and forging cannon the like of which the world has not seen. All these dreadful notes of preparation are soon and heard on every hand. Nor is the spiritual world any quieter than the outward. Cardinal Manning spoke truly when he said that the Church of Rome was entering on a struggle such as had not been for three hundred years. Popery and her younger sister Ritualism are busy and active—and making advances where they have not done before. The Mystery of Iniquity is working with a vigour and earnestness which it has not manifested for many years before. Thus the Book of Prophecy and the events of Providence concur in marking this closing quarter of the nineteenth century as the scene of the last and greatest struggle between truth and error, light and darkness, the Lord Jesus Christ and Satan. We know the result.

Some interpreters of Revelation thought that Popery would be destroyed about the year 1365. It was a mistake, as we all see. Bad as it was, it had not reached its culmination. The doctrine of infallibility floated about in the Church of Rome without a fixed place. Some Roman Catholics did not believe it at all; others thought it resided in a General Council; others again that it was only in the Pope and a General Council that it was to be found. But now it has been authoritatively declared that the Pope himself is infallible. But what is it to be infallible? Is it not to usurp the attributes of God? To be infallible is to be omniscient, for only an omniscient being can be infallible. It is true the sacred writers—inspired by the Holy Ghost—were kept from error in that particular work given them to do. But the Pope, as Pope, claims infallibility. He has already seated himself in the temple of God, and been worshipped as God. Now he claims to exercise divine attributes. We mistake much if this is not the culminating point of that wickedness which precedes judgment. And this is another sign of the times.

Again, the city is being divided into three parts, that is, the nations over which the Pope specially holds spiritual sway are being gradually diminished to three—Austria, France, and Spain or Italy. We say Spain, for under Alfonso that nation is returning to its subservience to the Pope. Italy, on the other hand, is fast losing all fear of, and reverence for the Pope. Her King is excommunicated, and on the other hand, he has possessed himself of the Pope's possessions, thus depriving the latter of his temporal crown. But more, Italy is fast becoming Protestant. The Bible is there read and preached. The old church of the Waldenses is growing and sending forth her shoots. That *lux in tenebris*, light in darkness, is shining in brightness now, and in the stronghold of Popery, in Rome itself, is holding out the lamp of life. Therefore we think that Italy will be found, not one of the parts into which the city is divided, but that France, Spain, and Austria are the three divisions. The ten kingdoms there are reduced to three, and this is another sign of the approaching doom of the Papacy. These three kingdoms are the only ones which profess any formal allegiance to the Pope, or with which he has anything like an alliance.

Another thing betokening that the end is approaching, is the diffusion of the gospel. The word must be preached unto all nations, and then shall the end come. This has been in great measure accomplished, that the idolatry of Judaea is tottering to its fall. And Africa is being penetrated by the gospel. China also, that great nation, is opening its heart to receive the gospel. And so of the islands of the sea. But there is no need for enlarging on this.

There is another remarkable sign, the drawing closer together of the various sections of the Protestant, or rather let us say, the Christian religion. It would almost seem as if a sort of premonition of coming danger was operating in the minds of all those who love the Lord and hate Antichrist.

All these and other symptoms betoken the coming of a struggle. It is true the politicians and governments are saying, "Peace! peace!" while they are steadily preparing for war. Are we after all, however, preparing as we should, for this mighty and final struggle with Antichrist? We fear not. Already we see symptoms on the part of that church which is Antichrist. Jesuitism is more earnest than ever, and the Pope is sustained by Jesuitism. To say nothing of what is being transacted in Britain, we have only to look at our sister Province to learn what the Jesuits aim at, and the protests they put forth. Fleming in that remarkable work, "The Rise and Fall of the Papacy," p. 65, says, "As Rome Pagan was gradually ruined under the seals, and many of which it seemed to increase to outward observation, and to become more rampant than before, when yet it was indeed declining, so must we suppose it will be with Rome Papal." Is not this so? Does not Cardinal Manning say we are entering on a struggle the like of which has not been seen for three hundred years? Does not the creation of cardinals in England, in the United States, possibly ere long in Canada, indicate that Rome is sending her generals to the points of attack where they will be most available?

Would it not be well then, that our ministers should sound the note of warning? It is comparatively easy to point out and prove that the teachings of the Church of Rome are false to both Scripture and history. But we would like to see the Churches of Christ aroused to a sense of the great struggle, fearful beyond measure, (Rev. xvi. 17, 20), so that they may be prepared for it, and ready to meet and take their part in it. Although, I suppose Europe will be the principal scene, yet we have more than enough of Popery in this Western hemisphere, to give us our share of the trial and trouble first and victory afterwards. Yours, respectfully,

C. C.

The Organ Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I question very much if any lecture ever delivered in Knox College, Toronto, has given rise to a more lively discussion than the one lately delivered there by Professor McLaren. The views held and expressed by the Professor in said lecture, with regard to the use of Instrumental Music in public worship, have found a few opponents; but I do not think as yet, any of them has shown where the Professor is wrong, or even justify themselves in opposing him. In your issue of the 8th of April, last, one "Beth," and another, "The Hitch Unraveller," have taken in hand to bring the Professor to task; and it is strange to see even those two condemning each other, more than they do the Professor. "Beth" says, "its use has no divine warrant," and "The Hitch Unraveller" says, it has, and proves it. In this respect I agree with "The Hitch Unraveller." "Beth" seems to be at a great loss, for want of learning and logic, for he says, "that he has neither learning nor logic enough to determine how the same thing in God's worship can be alike regulated, as to its use, both by the Word of God, and at the same time, by mere human expediency." His production, no doubt, proves him to be possessed of a limited supply of either; it proves that more than any thing else. For he has not learning enough to find "the commandment of the Lord," and further says, "if the use of instruments of music under this dispensation of the Gospel be prescribed or appointed, it appears to me very strange that those in favour of their use stop with one, and limit themselves to an organ, instead of having as they had in the Tabernacle and in the Temple, a number." It may seem very strange to one in his position, but can he tell me if there was always a number used in worship under the old dispensation; and was the Tabernacle and Temple the only places where God was worshipped with them; a/c, was God never worshipped publicly without them? If he says so, he again proves his lack of learning, and if he does not say so, he proves his logic worse than useless. But I cannot see any difficulty in this matter; perhaps it may be accounted for by my not having learning nor logic enough to see it. But when we have the divine command for their use, we are surely regulated by the Word of God, and when God was worshipped acceptably, both with and without their use since, the command was given, shows plainly the command is not binding, but alike regulated, as to its use, by mere human expediency. If "Beth" is satisfied to abide by the new

form of divine worship, established by the Assembly of Divines at Westminster, in which no music was allowed, but plain singing, no one will object, still I am of the opinion, what God does not condemn, need not. He need not think it very strange that the New Testament is silent on this subject, both as to precept and practice, for it is also silent on other subjects beside this, and when he accepts its silence on them, why cannot he accept it on this? The Apostles did not require to say anything in reference to the mode of using instruments, such mode being authorized and commanded by God ages before, and if they and the church for nearly the first seven centuries used them not, who can show anything to the contrary but that it was on the ground of expediency, and not from its being wrong and sinful. Paul says: "all things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not." This is proof enough that Paul rejected lawful things on the ground of expediency, and who can say that the use of instruments was not one of those things rejected on that ground. For the position in which Paul as well as the other Apostles were placed by having to go about from place to place, warrants us to believe that it was only on the ground of expediency they rejected its use, it may be said. Paul says "all things edify not." True he says so, but who has any authority to apply that expression to the use of instruments? God says they are to be used, and He knows best whether they are for our edification or not; we have simply to ask, "what saith the Lord," and when we hear the answer, "thus saith the Lord," our duty is to obey, asking no questions. With regard to the remarks of "The Hitch Unraveller," I shall say little in the meantime, yet he has proved a divine warrant for its use, but adds, "the divine warrant is in connection with ceremonial economy and observances." I think I know this "Hitch," and would like him to unravel it, by proving it to be only in connection with the ceremonial economy. He knows he must do that before he can abolish it, but he has not done so yet. For if their warrant was only in connection with the offering of sacrifices, they could not have been used at any other time or in any other place except when, and where sacrifices were offered, any more than any of the other associates. Now he must acknowledge they were used at times and places when sacrifices were not offered and that sacrifices were offered without them, so when that is true, how can he assert that the warrant is only in connection with sacrifices? There is a "Hitch" here, and I wish him to unravel it. Then as to practice, it must be observed that they were never used in the worship of God, but only in connection with the service of song. And if practice is of so much importance, why neglect it here? And as for "Beth," when "he has been trying to determine how anything in the public worship of God becomes lawful, has come to the just conclusion that it is only by divine appointment." I hope he shall by this time have learning and logic enough to see the divine warrant for the use of instruments, and if he cannot follow, he should at least not condemn any divine appointment prescribed in the Holy Scriptures; and while I do not condemn him or any other person for not using instruments, I wish it to be understood they should not condemn those who do use them, seeing they have the divine warrant for their use. Yours truly,

PRO ORGANIST.

A Parallel.

Dr. Carson, the great Baptist writer, says that the Greek word *baptizo*, has only one meaning—to dip. Admitting, for the sake of argument, that in some places of the New Testament it describes an act, which, clearly, was dipping, we are not on that account, warranted to say that it has the licited meaning which Dr. Carson gives it. Take the case of the Hebrew word *shachar*. In the Old Testament it most commonly means to be drunken. Of this the following are a few, out of many proofs, which might be brought forward: "Noah (on a certain occasion) was drunken," (Gen. ix. 21). "Drunken with their own blood," (Isaiah xlix. 26). "Drink and be drunken, and smite," (Jeremiah xxv. 27). Eli thought that Hannah was drunken, (1 Samuel i. 13, 14). David, on a certain occasion, made Uriah drunk, (2 Samuel xi. 13). A word meaning a drunkard is formed from it. "The earth shall reel to and fro like a drunkard," (Isaiah xxiv. 20). "As a drunken man staggoeth in his vomit," (xix. 14). If we infer from such passages as these, that the word *shachar* has only one meaning—to be drunken—we shall be forced to put a very strange interpretation on some others. For example, the word is used when it is said that Joseph's brethren drank and "were merry" with him, (Gen. xlii. 34). It follows then, that this was a drunken orgie. Joseph and his brethren, as the Scotch say, "gat a blind drunk," "a fou' together." In the song of Solomon, the bridegroom invites his friends to drink abundantly, (v. 1). According to the principle of interpretation referred to, this is an invitation to become drunken.—T. F.

OUR ONLY that blessed Jesus who can heal and save poor dying sinners, may well be called the "Plant of Ronown."

EVERY true hero grows by patience. People who have always been prosperous are seldom the most worthy, and never in moral excellence the most strong. How he has not been compelled to suffer, has probably not begun to learn how to be magnanimous; as it is only by patience and fortitude that we can know what it is to overcome evils, or feel the pleasure of forgiving them.

American Evangelists Abroad.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I hope you will find room for the accompanying notice which I clipped from a recent number of the New York Tribune. I am sure its fine judicious Christian spirit will commend itself to your readers, and possibly meddle, if not rebuke, the intolerant tone of your correspondent, on the one side and the other of the controversy. CARITAS.

DR. JOHN HALL'S ESTIMATE OF THE SERVICES OF MOODY AND SANKEY.

The Rev. John Hall, D.D., in the "Prefatory Note" to the forthcoming volume on "The American Evangelists" (to be published by Dodd & Mead), takes pains to explain that the motives of the editors in undertaking the work "will be found in their personal knowledge of Messrs. Moody and Sankey, deep interest of the scenes of their Christian labors, and acquaintance with the 'brethren beloved' who have stood by them, co-operated in their efforts, and borne cheerful testimony to the moral and spiritual results." They, however, present the facts of their labors without questioning or criticising their methods, although the tenor of the preface is strongly in their favor. The order followed in this volume is very simple. "Who are these men; how did they come to the front in America; how did they enter Great Britain; what has been their progress; what did they teach; what are the results?" These are the questions which Dr. Hall has sought to answer. Several of Mr. Moody's addresses are embodied in this volume, and special stress is laid in the "Prefatory Note" upon the co-operation of the ministers which the evangelists have sought and secured. The following is a passage:

"So rigid is his rule on this point that he declined a visit to Sheffield until substantial unity was secured in an invitation from the evangelical ministers of the town. On the same principle, meetings are not held at the usual hours of divine service, unless, in the judgment of the local ministers, they are desirable. He has always felt that it is mischievous in the highest degree for occasional laborers however admirable and useful, to weaken the hands of the stated ministry, on whose efforts the systematic and permanent instruction of the people must, under God, depend. To this wise policy—the same pursued by Nettleton in this country—has been due in a large degree the blessed unity of action, and may we not add, the large spiritual success vouchsafed. If anything is fitted to mar a spiritual work, it is surely vituperation of its pledged friends and supporters. That opposition to this movement has appeared is known to all, though its amount has been far below what might have been expected. It has come from three quarters: Those to whom all spiritual religion is fanaticism; those who can only conceive of true work within their own ecclesiastical lines; and those who have either looked at it from a distance, or formed their estimate of it from unfavorable critics. The first class learns nothing; the second learns slowly; and to the third good men can only say, 'Come and see.' That the interest shown in mass meetings and by eager crowds whose the evangelists have been present should continue, is not to be expected in the nature of things. Only the most superficial will consider the results on this account evanescent. Sunshine, dews, and rains that water the earth, are evanescent in the same sense. The mightiest movements advance, often enough, as does the tide, each successive wave, though reflux, in a degree, rising higher on the beach than did its predecessor. This wave, whose progress we are watching, has carried light and love where certainly they had not gone in our time, and, as the very report of what God does in one region has often raised inquiry, hope, and effort in another, we are not without the expectation that the record of progress in our mother countries may stimulate zeal and effort on this continent, where the children enjoy a no less free Christian life, and where thought and feeling travel no less rapidly. Humbly beseeching Almighty God, the Father of our Lord Jesus Christ, whose gospel we count the means of the hands in the Holy Ghost of all true life and progress, to further His work by this lowly instrumentality, we respectfully dedicate this volume to the ministers of the Gospel, to the Sabbath-school teachers, to earnest laborers with tongue and pen and purse, who pray and toil, that this fair America may be as the garden of the Lord, and her people a 'righteous nation that keepeth the truth.'

"Scriptural Mode of Baptism."

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—If your correspondent from Dundas, is the A. MacPherson who wrote to me recently, you may judge how truthful, how kind and honorable he is, when you know, that instead of falling in with your tract, he wrote asking me if I would "kindly send" him a "sample," (not a specimen or a copy) that I sent him a copy post paid, and that the only recompense I received from him, is the effusion in your last issue. I leave his criticisms to the judgment of your readers.

Yours, truly,
JOHN MACPHERSON.
Woodstock, 10th May, 1875.

MISS SMILEY recently suggested that empty churches on rainy days represented a question of clothes rather than heads. After reading Isaiah's enumeration of ancient ruins (iii. 13-23), she remarked, "This is a small catalogue. Isaiah how would have needed a volume."

Poetry.

Immanuel's Land.

Immanuel's Land was a Scotch divine, who suffered much during the religious persecution in Scotland, but maintained his strong integrity of character and deep piety to the last. At death, his last words were, "Glorious, glory dwellth in Immanuel's land." The lines following are made up mostly of expressions of his own.

The dawn of the morn' breaks,
The sun of heav'n I've sighted for—
The fair, sweet morn'—awakes,
Dark, dark hath been the midnight,
But day is rising at hand;
And glory, glory dwellth
In Immanuel's land.

Oh! will it be for ever—
Oh! will it be for ever—
My name in no forest
Of all this death-doomed shore;
Yes, let the world be woe,
As from the ship the strand,
While glory, glory dwellth
In Immanuel's land.

There the red Rose of Sharon
Unfold'd its heartmost bloom,
And fills the air of heav'n
With ravishing perfume.
Oh! to behold it blossom,
While by its fragrance fann'd,
While glory, glory dwellth,
In Immanuel's land.

The King there, in His beauty,
Without the veil is seen:
"It were a well-spent journey,
Though seven deaths lay between."
The Lamb with his fair array
Deth on Mount Zion stand,
And glory, glory dwellth
In Immanuel's land.

Oh! Christ—He is the fountain,
The deep, sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above;
There to an ocean fullness
His mercy doth expand,
And glory, glory dwellth
In Immanuel's land.

I've wrestled on toward heav'n,
'Gainst storm, and wind, and tide—
Now, like a weary traveller
That leaneth on his gide,
And the shadows of evening,
While slinks life's lingering sand,
I hail the glory dwelling
From Immanuel's land.

Deep waters crossed thro' a sharp way,
The hodge of thorns was path;
Now these lie all behind me!
Oh! for a well-tuned harp!
Oh! to join hallelujah
With yon triumphant band,
Who sing where glory dwellth,
In Immanuel's land.

With mercy and with judgment,
My woe of time He wore,
And ay the dews of sorrow
Were lusted with His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When "arced where glory dwellth,
In Immanuel's land.

Soon shall the cup of glory
Wash down earth's bitterest woes;
Soon shall the desert bitter
Break into Eden's rose;
The curse shall change to blessing,
The name on earth that banned
Be graven on the White Stone,
In Immanuel's land.

Oh! I am my Beloved's,
And my Beloved is mine!
He brings a poor vile sinner
Into His "house of wine"
I stand upon His merit;
I know no safer stand,
Not even where glory dwellth,
In Immanuel's land.

I shall sleep sound in Jesus,
Filled with his likeness rise,
To love and to adore Him,
To see Him with those eyes.
'Tween me and resurrection
But Paradise doth stand,
Then—then for glory, dwelling
In Immanuel's land!

The Bride eyes not her garment,
But her dear Bridegroom's face,
I will not gaze at glory,
But at my King of grace.
Not at the crown He giveth,
But "His pierced hand"
The Lamb is all the glory
Of Immanuel's land.

I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproach'd me
For Christ's thrice blessed name.
Where God's saints set the fairest,
They've stamp'd their foulest brand;
But judgment shines like noonday
In Immanuel's land.

They've summoned me before them,
But there I may not come;
My Lord says, "Come up higher."
My Lord says, "Welcome home."
My Kingly Ring at His white throne
My presence doth command,
Where glory, glory dwellth,
In Immanuel's land.

A Little Girl's Letter.

The touching letter which follows is from a little girl to Mr. Moody. We readily believe that the whole audience was moved to tears by its unaffected simplicity and pathos, and that Mr. Moody could not refrain from sobbing audibly as he read it. This truly child-like and confiding note ran thus:

"Dear Mr. Moody—Would you be so kind as to pray at our next prayer-meeting for my dear mamma, who is ill in London, that God may be pleased to make her better again? I love her so, and I have no papa, and I am only seven years old. And mamma is a dear Christian, and has taught me to love Jesus. Thank God for such a mother, and such a child, interposed Mr. Moody, with faltering voice.) I like your hymns very much, and am learning the easy ones, for some seem made for little children like me. I am your little friend."

TERTULLIAN SAITH: "If thou endurest wrong for Christ's sake, He is a Revenger; if sorrow, He is a Comforter; if sickness, He is a Physician; if loss, He is a Restorer; if life, He is a Reviver."

Pastor and People.

Sermon to the Young.

(From The Orillia Expositor).

On Sunday last the Rev. John Gray, B.A., preached a sermon, in more especially to the young, in the Presbyterian Church. The rev. gentleman took as his text, Proverbs, i, 10,—"My son, if sinners entice thee, consent thou not."—The following is a synopsis of his discourse:

The words of the text require the interior of a palace, in an inner chamber of which, a man of fine intellectual appearance was speaking to a lad who was standing before him, looking up in his father's face, and listening to the words, "My son, if sinners entice thee, consent thou not." These words were worthy of being thought upon until they became part of the mind. They would prove an invaluable protection in all times of temptation. In the text two thoughts were presented. 1st. Danger, "My son, if sinners entice thee." 2nd. The defence against the danger—"Consent thou not."

I. The Danger.—It would be impossible to enumerate all the temptations to which the young were exposed. The word "sinners," there meant notoriously wicked persons—men who were liars, and thieves, and swearers, etc. But people were enticed to do evil by other than material agencies.—There were three invisible sinners which were specially to be feared; these were pride, passion, and pleasure. When a child had received good advice, or been warned against evil by its parent, how frequently did pride tempt that child to rebellion. The result was the child went on in its own way, associated with evil companions, learning the bad habits by them presented, and proving by sad experience, the truth of the proverb, "The companion of fools shall be destroyed." Then there was pleasure. Youth wished to satisfy this or that appetite, and did so, knowing the action to be wrong. The course of safety was maintained only by those who stopped their ears to allurement of sinful pleasure. It is by making use of some pleasure as a lure that Satan run so many of the young people to their ruin. But there was not only pride and pleasure—there was passion, a mightier power. Hence it was, the wise man said that "he who ruled his own spirit was greater than he who took a city." A person stood on the brink of the precipice, for he saw hell's dark gulf of evil opening beneath him. But near at hand was some beautiful flower of pleasure, and moved by passion, the man deluded himself into the idea that he could snatch the desired object, and escape damnation. He reached forth his hand, and while in the very act of grasping the looked-for pleasure, time gave way, eternity opened its wide gulf to receive him, and he sank down to endless ruin. Another agency which had ruined many was evil companionship. The devil might be said to have his preachers in every town, and his servants in every district trying to increase the number of his followers. There were a good many of devil's schools even in Orillia. Some were at the street corners, where the devil's school-masters might be heard teaching their young companions to curse and swear, by example, and almost by precept. That kind of street education was going on in Orillia every night, and that was the reason why so many of the young lads were profane in their language. The tavern was another of the devil's schools. One young man asked another to "take a drink," and they went into one of those places and had what was called a "social glass." That glass too frequently led to another and another, till the young man sank into a drunkard's grave. Sabbath breaking was another evil. Instead of going to church, many young people allowed themselves to be persuaded into different ways of profaning God's day, and very often by so doing, they entered upon a course of life which made their presence in the house of God a rarity, and left them cold and indifferent to the things of religion.—A person who endeavored to induce another to break the Sabbath was the devil's messenger, doing his work. Satan looked and laughed in his sleeve, at the easy way in which youth allowed itself to be led into the snare—a snare which was spread wide open before it. It would be well were the precept "My son, when sinners entice thee, consent thou not," engraved in letters of fire on every heart.

II. The defence against the enticements of evil was "Consent thou not." It had been said that the weakest word in the English language was "yes," while the strongest and most powerful was "no."—On that word hung the destiny of man, accordingly as it was employed would his course be heavenward or the reverse. If Eve had replied "no," to the tempting of Satan, sin would have never marred creation. The great glory of the Saviour's character was He was able to say "no." That was his reply to all the temptations of the evil one. Noah, too, when he stood up almost single-handed against the wickedness of the antediluvian world, showed that he understood how to say "no," and that was the salvation of himself and his family. Many had filled a drunkard's grave and been eternally lost through inability to return a decided negative to the voice of the tempter.

The importance of not consenting to evil was very great. The scar of a wound would be effaced when the body returned to its kindred dust, but the stain of sin upon the soul could not be removed by the grave; only the blood of Christ could remove it, and unless the soul were cleansed by that blood, it would be condemned to everlasting fire, prepared for the devil and his angels. Some persons sinned, thinking that the matter would never be known. Such should remember that the eye of God's detective, the law, was upon them, and also the eye of God himself, and that they would one day be brought face to face with their sin.

He (the speaker) urged his hearers not to be afraid to say "no" to the allurements of sin. But when Jesus called and asked the sinner to yield his heart to Him, let him never answer by the denial. The Christian should stand boldly up as a man in the presence of God and eternity, and return an-

swer "no" to every suggestion of the wicked one, and so keep him at arm's length. But when Christ came, His heart overflowing with love, let that Christian say, "yes, Lord, I come, take me, and make me thine own for ever."

Hindrances.

Faith has the power of changing discouragements into incentives and hindrances into helps. The rational of the process is simple, easily understood and easily applicable to others. And the actual exhibition of such difficulties into the furtherances of piety is a thing of every-day occurrence among those who walk by faith.

One feels weak and unable to put forth the effort which duty enjoins. Has he faith? The very sense of his weakness causes him to cast himself on the Divine Helper, and the very weakness becomes the occasion of increase of strength. Do not evil thoughts arise in the soul and entice to sin? Their very presence awakens the slumbering activities of faith. God's help is implored, and succor and strength, good thoughts and pious endeavours take the place of the former enticements to evil.

Nor does one know how much of blessing God has in store for the Christian, when he is cast into outward difficulties, and is subjected to evil from others. To offend one of God's little ones may be a great crime, and may bring great woe to the evil-doer, but to the sufferer the bad deed may be pure, unmix'd blessing. It may call into exercise those sensibilities, experiences, and activities which could not be reached by any other process. Forgiveness, forbearance need the evil doing of others to call forth their activities; while patience and resignation require the dispensation of sorrow and the withdrawal of present comforts. We may not be able to tell the infidel when he "off-ingly asks, how can the enduring of sorrow here prepare for a future state where there is to be no sorrow at all? We cannot tell him fully about the future state of which we know so little. But we need not therefore be wholly silent upon his scoffing. The Christian may weekly reply: You may very easily puzzle me with dark and hard questions, but I am not to be puzzled by anything you may doubt or ask about the good of sorrow for the Christian. I have been much in that school, and know that it has been good for me to be afflicted. I have never felt my desires, affections, thoughts and purposes so raised above the world and in harmony with heaven, never so experienced the will with the will of God, as when the comforts of earth faded away, and the cup of sorrow had to be drained to its very dregs. And just in this answer of the Christian the infidel has been fully answered.

The perfection of heaven both as to character and fruition will consist in having a oneness of will with the will of God. He will be perfect in holiness and perfect also in bliss who does intelligently and heartily, and with all his powers, the whole will of God. And as difficulties, hindrances and sorrows most conduce here to work in us this good work, so can we see, in a very definite way, how our sorrows may most conduce to the perfection of the bliss of heaven. And thus our experiences here give us the firmest grounds for believing these words of Scripture to be the simple though perfect verity: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—N. Y. Christian Intelligencer.

True Heroism.

There is a striking contrast between him who wrote these epistles and the people to whom they were addressed. He who wrote them is the best known man in the world; they to whom they were addressed are wholly unknown. He stands before the world, the illustrious and heroic champion of the Gospel—self-forgetful, self-sacrificing, and triumphant, achieving for Christ as long as his life continued in the world. When he remembered these Philipians and wrote these epistles he was in prison. At any moment the sword of execution might descend on him. There is no record left of these people, and they are not known by us to have endured to the present time. He was the most heroic champion of the truth, and his whole life illustrated his truth and faith. They were engaged in their usual affairs with nothing striking in their character or history. This great apostle so cultured and consecrated, at the very height of his power wrote to these unknown and obscure persons at Philippi, "Ye are all partakers of my grace." Ye are fellow-workers with me, companions in tribulation, and companions in service. I bear you in my heart. Whether in suffering or in activity, our work is identical in spirit. If there be in me anything of heroic faith, of undaunted courage, the same feeling inspires you. We are in perfect sympathy of spirit, however diverse are our pursuits in life. This illustrates the truth that the genuine spirit of true heroism is not confined to any station of life. Fine and high moral natures are always dissatisfied unless there is an opportunity for the exercise of the heroic element in their life. Money will not satisfy such natures, nor the enjoyments of pleasure. Even the attainment of intellectual acquisition and intellectual force is not enough to satisfy a fine heroic spirit. It demands something higher. There is a desire in all men in whom the force of will is strong for heroic culture. Travellers in Europe go to see the beautiful shores of the Bay of Naples and the eruption of Mount Vesuvius, in ordinary times with scarcely more than the usual excitement of travel. But let there be shot out toward the sky the glow of the subterranean fires bursting forth with terrific explosions and menacing destruction to all the surrounding country, and crowds instead of the usual companies will flock to the sight of the blazing mountain. It is not the sight alone, but the thrill of excitement from the proximity of imminent peril that draws them there. So let men be called to any ordinary peaceful enterprise they will respond languidly and in small numbers. Let them be called to

battle and what multitudes enlist. Let the summons be given on a steamer to man a boat to rescue the passengers of a shipwrecked vessel, and you will find men who will spring at the call in spite of wind and storm. It is the impulse of the heroic force in the soul. Is there anything in the common place activities in the Christian household that develops this heroic spirit? Martyrs go to the stake to be burned, singing hymns until their voices are hushed in death. We consider heroic a natural under such circumstances. We read of the missionary spirit which impels men to endure hardship and suffering for the salvation of others, and women going out of their families, and giving their very lives to save others they never saw. The heroism of the soldier is cowardice in comparison with it. Men who are restrained in every day life try to find compensation in fiction. Fiction so often represents heroic deeds in which we seem to share while we admire them. That is why it takes such a hold on life. So the drama has its attractions for men. Not by reason of its gorgeous array on the stage, but because of the representation of noble characters, and actions, and examples of heroism, which fill the soul with a momentary glow of enthusiasm and sympathy. So Christians read biographies of good men and women, and feel that they would not be the same in similar circumstances. We recognize the higher moral traits in Paul and the martyrs, but not in the Philipians. We are apt to think there is no opportunity for heroism in every day life. There are calls every day for this heroic life. Confidence in God is the element of true heroism of character. Wherever there is this interior abiding confidence in God, who, although invisible, is real and personal, there is courage, there is tranquility, there is an element in life of the grandest heroism of character. It is a triumphant spiritual force within us. Fidelity to the truth based on this confidence in God is the element that sustains the martyr at the stake, and is the support and inspiration of the prisoner in the dungeon. "In quietness and confidence shall be your strength," is a motto to be put in every house where sorrow has come. With this comes Christian consecration, the consecration of our lives to Christ as a friend, as a learner, as a saviour, as the "King of Kings and Lord of Lords." Such a consecration to Christ, if it be real, if it pervade and vitalize the whole spirit and mind of the man, is the grandest spirit in the world.—Dr. R. S. Storrs.

Spoiling Scripture.

A gentleman of fine literary taste and culture was a favourite in every circle, because of his brilliant conversational powers. In religious conversation he particularly excelled, and most able, indeed, must be the skeptic who could turn aside the keen shafts of his arguments. His light touches of wit and satire at times affected what arguments could not have done.

But he fell into a snare that many persons do who wish to give pungency and strength to their sayings, even when they are of a trifling character. He pointed them with appropriate Scripture texts, and often threw a most precious passage into a most ludicrous connection. With the thoughtless this was one of his great merits, and always elicited from them the heartiest applause.

Years rolled on, and this man was brought to his last pillow. A young man, who had often listened with great delight to his conversations, called to visit him. He spoke warmly of the pleasure his conversation had always given him, and the profit he had derived from it, and alluded to the bright prospects lying just before him, now orphan and his joys were receding. What was his astonishment to hear him say, with regard to those prospects, "They are dark, very dark!" He quoted some appropriate passages of Scripture, but they did not cheer him. His answer was most fearful:—"I know them all; I know them all; but I have spoiled the Bible to myself!"

The Giving Deacon.

There was a good deacon in a church in New England who had learned the lesson of giving from the Bible. He felt that it was his duty to lay aside one-tenth of all the money he had received to be used for charitable purposes. Out of the fund thus formed he always had money to give away, and he gave very freely. The other members of the church had not learned this lesson. They gave very little, and talked together a great deal about the deacon. They thought he gave away too much money, and at last persuaded the minister to go and see him about it. The minister did go, and said:

"Deacon Jones, I am requested by your brethren to say that they are afraid you are too liberal, and will ruin yourself and family. They wish you to be more sparing in your gifts."
"Oh, there's no danger of my coming to poverty," said he, "my family are comfortably supported, my children are getting a good education, and my property is increasing in value all the time. I have only given one-tenth of my income thus far, but God has blessed me so much that I have been thinking lately that I ought to give two tenths."
The minister felt that the good deacon was right, and as he went home, thought to himself what a blessing it would be if all church members would learn to give as Deacon Jones had done.—Exchange.

There are two kinds of antidotes against all the troubles and afflictions of this life: namely, prayer and patience. The one hot, the other cold; the one quickening, the other quenching. Chrysostom understood this well enough when he cried out: "It is more bitter than death to be spoiled of prayer."—Brooks.

It is observable that the first promise made to the poor in spirit, to beggars in spirit, for that is the proper signification of the Greek word; that is, such as have a spiritual sense of their own extreme emptiness, baseness and misery, and are willing to receive life and pardon upon mere gift and free favour of God, as the poorest beggar receives an alms.—John Briscoe.

Random Readings.

The busiest of living agents are certain dead men's thoughts.—Boore.

Mind and heart will meet, though forbidden, like hidden lovers.—Bailly.

We can do more by being good than in any other way.—Rowland Hill.

Every violent passion as well as anger, may be termed a short madness.—Scott.

Better to go on striving to do well, than be ever lamenting you have done ill.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.

Truth is the shortest and nearest way to our end, carrying us thither on a straight line.

A LITTLE boy on his death-bed, urging his father to repentance, said, "Father, I am going to heaven: what shall I tell Jesus is the reason you won't love him?"

It is not with spiritual roses as with material ones: in the latter, the thorns remain and the roses pass away; in the former the thorns pass away and the roses stay.—St. Francis of Sales.

A FOUR YEAR OLD thought the highest compliment she could pay to a birth-day, "Why, she's good enough to have a birthday." Observe how far-reaching and perpetual the example of the father of his country.

It seems to be the main object with many, not so much to "come out and be separated," as the Lord enjoins, but rather try and see how close they can live to the world without involving themselves in the imputation of serving two masters.

AUSTIN SAITH: "He (God) woos us by his beauty, gifts, promises to come unto him;" the whole Scripture is a message, an exhortation, a love letter to this purpose; to us and invite us. God's epistle, as Gregory calls it.—Burton.

TRUST not the promise of a common swearer: for he that dare sin against his God for nothing profit nor pleasure, will trespass against thee for his own advantage. He that dare break the precepts of his Father, will easily be persuaded to violate the promise unto his brother.—Quarles.

SAMUEL WESLEY wrote an admirable letter to his curate, abounding in wise hints and suggestion. It was of great service to his son John in after years, and to the celebrated Whitefield. In a letter he says: "I sincerely hate what some people call a fine sermon, with just nothing in it. I cannot help thinking it is like our fashionable poetry, a polite nothing."

A CHRISTIAN minister once said "I was never of any use until I found out that God did not make me for a great man. As soon as I found out I was not intended for a great man, I found souls coming into the kingdom." It is not great men we want in the Church of God to-day—it is earnest, warm-hearted men.

THE REV. CHARLES BRIDGES, of the Church of England, has summed up in a few words the great controversy which has long been agitating that Church and its branches, in saying:—"These, alas! are fearful times in which we live, when the Reformation is decaying, Popery palliated, the Church put in the place of Christ, tradition substituted for Scripture, and the agency of the priest for the work of the Spirit."

A BUSINESS man who for weeks waged a bitter fight with those that sought tenderly to win his soul, heard at midday his little daughter singing about the house, "Almost Persuaded." At three o'clock he went alone to his room, and begged God to pardon his sins. It was subsequently seen that at that very moment in the large meeting a petition was read, asking for this man's soul; and so it might have been said on the instant; "Behold, he prayeth."

KEEP in mind that though the library shelves groan with books, whose name is legion, there are in each department only a few great books, in relation to which others are but auxiliary, or it may be sometimes parasitical, and, like the ivy, doing harm rather than good to the pole round which they cling. . . . Stick, therefore, to the great books, the original books, the fountain-heads of great ideas and noble passions, and you will learn joyfully to dispense with the volumes of accessory talk by which their virtue has been as frequently obscured as illuminated.—Prof. Blackie.

"A CERTAIN GENTLEMAN," says Dr. John Hall, in his Yale lectures on preaching, "is expected, through a right human instinct in ministers. Not that the particular attitude of the facial muscles is of any spiritual significance, one way or the other, but men feel that while we are handling grave and most serious matters we ought to be serious. Did you ever see the pilot take a ship through a perilous passage? He is grave. I have seen the surgeon's knife drawn round the limb where an error of an inch would have been a terrible mistake. He was grave. I have heard a conscientious judge weigh, and set out in the utmost fulness the evidence in a murder case, as earnestly bent upon putting everything fairly as if his own life depended on the issue. Any levity here would be out of place; and, on the same principle, by the avers of mankind, gravity will be looked for in us who deal with matters of life and death, and speak for God."

Papists and the Bible.

In a recent letter from Italy published by William Howitt, the author of "Visits to Remarkable Places" and other charming works, he says that since he has been in Italy he has "seen Bibles snatched from the hands of colporteurs by priests and trampled in the dirt. In the rural districts even at this hour the colporteurs are driven out by the priests, and the Bibles they have sold to the people are collected and burnt." And yet the Pope, in a recent appeal to these same priests, writes and cants about the "Word of God" being "trampled under foot." Of course he was speaking metaphorically, but no metaphor is needed when describing the manner in which he and his ecclesiastics do despite to God's holy Word.

Twenty Wants.

A request for prayer, presented among many hundreds at one of Messrs. Moody and Sankey's meetings in Metropolitan Hall, Dublin.

- I want not India's pearly store,
I want the joys of earth no more;
I want to quit each vain delight,
I want to walk with Christ in white.

Our Young Folks.

Tired of Him.

Johnny and Tommy Lane were twins. They had lived together six long years, but they didn't know it until Aunt Lois told them so.

they wouldn't. They were young and playful; they had never been taught to work. Tommy was glad when supper time came; not because he was hungry, but because...

Sabbath School Teacher.

LESSON XXII.

THE DEATH OF ELI. 1 Sam. iv. 1-18. COMMIT TO MEMORY, vs. 17, 18. PARALLEL PASSAGES.—(Death darkened by error, Judges xvi. 19; 2 Chron. xxxv. 23, 24.)

homes; aged parents dying broken-hearted, widows crushed, and children left fatherless! All men should pray for "peace in our time," and all should be glad that wise and strong leaders are moving in favor of having national disputes, as far as possible, left to umpires.

and Ettrick will take the chair. Then we have the name of Dr. Donald Fraser, who since he came to London has taken the very foremost place amongst the speakers at the May meetings.

Mac, Mc, or M?

A correspondent writing to the Highlander on the confusion of employing so many different ways in writing surnames beginning in this manner, says: It seems to me that it would be very desirable to have one way for this, and to keep to it.

Missionary Notes.

In response to the appeal lately made for evangelistic visits to India by noted British and American ministers, Dr. Somerville has gone from Scotland. The Free Church Record says the ministers of all Protestant Churches in Calcutta have given him a warm welcome.

British American 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.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON, P.O. Drawer 2184, Toronto, Ont.

British American Presbyterian.

FRIDAY, MAY 21, 1876.

PLYMOUTHISM.

We do not use the above title in any offensive sense, but to designate a system and a class of Christians who have separated themselves from all the Churches, and lay claim to be in nearer accord with the principles and practices of the Apostolic Age, while they reject all Church organizations and a Christian ministry distinct from the brotherhood of believers.

We have read the tract with great care, and are satisfied that Mr. Reid has very full acquaintance with the writings of the leading Brethren, and is most favourably disposed towards them.

Blackwood for April is fully an average number. "Alice Lorraine" is finished; "Fashions and Tricks of Speech," tells young ladies and others a few wholesome, though perhaps unpalatable, truths.

is connected, has been rightly for good, no one will deny; that the Gospel has been presented with power in one or two salient particulars, and in such a way as to be a reaction against the cold formalism and ritualism which has been lamentably common, to admit. But the Evangelical movement is far wider than Plymouthism, and more of those who disown that system than of those who advocate it, have been honoured of God by preaching the Gospel.

We shall rejoice in the good Plymouthism may effect, as we acknowledge what it has done. This, however, will not make us blind or indifferent to what we regard as the views and defects of the system.

BOOK REVIEWS.

Blackwood for April is fully an average number. "Alice Lorraine" is finished; "Fashions and Tricks of Speech," tells young ladies and others a few wholesome, though perhaps unpalatable, truths.

adjectives at command, but nice, jolly, horrid, awful, disgusting and tremendous! How can she keep what she has got? How can it frustrate? Thought dies if it has no means of expression.

THE BRITISH QUARTERLY FOR APRIL contains eight very readable articles, with the usual amount of short notices of "Contemporary Literature," which make the "British Quarterly" so attractive and so useful.

Psalms vs. Hymns.

STR.—The present version of the Psalms of David was prepared about the year 1645. They continued the only Psalter of the Church of Scotland for 140 or 150 years, when the present paraphrases and hymns were authorized to be sung in churches by the Commission of the General Assembly.

THE BAZAAR which has been held in Glasgow for the Hospital for Incurables, realized £12,000.

Poor Management for a Missionary.

Editor BRITISH AMERICAN PRESBYTERIAN. There is a place at which a station in connection with our Church was lately opened with very pleasing prospects—according to statements made at the time.

A COUNTRY MINISTER.

Something for Infidels to Consider.

Sometimes the sacred writers, when stating facts, seem at first sight to contradict each other. Of course, infidels point with great glee to this, as a proof that the Bible is all a fable.

In the Montreal Witness of April 29th, it is said that a certain house in that city is commonly called "The Haunted House," because, according to tradition, a gentleman named Simon McTavish hanged himself from one of the windows, in 1805.

SYNOD OF MONTREAL.

This Synod met in the city of Ottawa, and within Bank Street Church there, on Tuesday, the 4th of May, and after a sermon by the retiring moderator, Rev. James Whyte, of Osgoode, from Proverbs xiv. 34, was constituted with prayer.

The following are some of the principal items of business: The Rev. John Crombie, of Smith's Falls, in the Presbytery of Ottawa, was unanimously elected moderator for the ensuing year.

The clerk presented and read a report of the changes affecting the Synod roll, which had occurred since last meeting, from which it appeared there were seven demissions of pastoral charges; and one demission in part with a view of its being created into a separate charge; seven inductions; seven ordinations; four translations; five ministers received from other churches; seven students of theology licensed; eight congregations erected; two mission stations formed; and one death of a minister.

WEDNESDAY, May 5th, 10 o'clock, a.m.

The Synod met and was constituted, the first hour being spent in devotional exercises. Committees were appointed to examine Presbytery records. Mr. Andrew Wilson, convener of the committee on reli-

gious instruction to convicts in the penitentiary at Kingston, gave in a verbal report, and read correspondence, from which it appeared that the chaplain of the penitentiary had, as a matter of courtesy, invited the ministers of Kingston to preach after the Episcopal service. It was moved by Mr. Kenneth McDonald, seconded by Mr. James Watson, and agreed to, that the committee be re-appointed with instructions to bring the matter before the proper authorities with a view to have the necessary changes effected, so as to give Presbyterian ministers an opportunity of conducting services in the penitentiary according to the way commonly practiced in Presbyterian churches. The Treasurer's report was submitted and received, and thanks tendered for his services.

WEDNESDAY, May 5th, 4 o'clock, p.m.

The different Presbytery records were examined and attested in due form. The report of the committee on the state of religion was given in and read by Mr. William McKenzie, convener, from which it appeared that the number of congregations reporting this year is forty-six, as against thirty-two last year, being an increase of fourteen. The report states that family worship is generally observed; that weekly prayer-meetings are held in almost all the congregations reporting; that Sabbath-schools are maintained, and the shorter catechism taught in them all.

WEDNESDAY, May 5th, 7.30. o'clock, p.m.

In accordance with a standing rule, the Synod proceeded to hold a conference on the state of religion within its bounds. Mr. James Whyte opened the conference with an address on "The work of grace in Osgoode last year." He was followed by Mr. John Scrimger with an address on the question, "What should be done for our cities?"

The thanks of the Synod were recorded to the session and managers of Bank Street Church, Ottawa, for the use of their church during the meeting of Synod; to the committee on accommodation; to members of the Church in Ottawa for their hospitality; and to the railway companies for granting reduction of fare to members.

The next meeting of Synod was appointed to be held in Kingston, on the first Tuesday of May, 1876, at 7.30 o'clock, p.m., subject to the decision of the General Assembly. The session was closed with the benediction.—A. Young, Synod Clerk.

ONE of those thoroughly sociable entertainments for which the ladies of Fort Massey Church are so celebrated, was given on the evening of the 7th inst., for the purpose of acquainting the new pastor, Rev. Dr. Burns, and his lady, with the members of the congregation. To say that the design of the entertainment was accomplished, would be superfluous, as would also be any words of praise respecting its management, etc. Some choice music, a few short speeches, and long intermissions, during which the members of the company walked about and enjoyed themselves according to their own inclination, comprised the programme. Refreshments were supplied in an ante-room, and there tea was served before the commencement of the more regular proceedings. Fort Massey church is one of the most prosperous in the city, and its progress is continuous. With an earnest and devoted pastor, who loves his people, and works assiduously for them, and with a people who delight in their minister, and aim continually at the advancement of his work, there is every reason to believe that its career will in the future be even more eventful for good than in the past.—Citizen.

Report of the Committee on Sabbath Observance.

SUBMITTED TO THE SYNOD OF HAMILTON, IN 1874, MAY 5TH.

Your Committee are gratified to be able to report that the passenger traffic on Sabbath on some of the railways within our bounds have been considerably lessened.

Your Committee also report with pleasure that Sabbath labor has been entirely abolished on the Welland Canal, under the management of the present Superintendent.

Your Committee, however, must report that though Sabbath labor on some of our leading thoroughfares has decreased, other forms of Sabbath desecration, equally heinous, and perhaps more annoying, prevail to a very considerable extent within our bounds.

Your Committee also call the attention of the Synod to the amount of Sabbath desecration which takes place within our bounds in connection with Livory Stables.

Your Committee also direct the special attention of the Synod to the matter of Sabbath funerals.

Your Committee with regret, call the attention of the Synod to the fact that notwithstanding the existence of a stringent law, Sabbath tipping prevails in our towns and villages, to a greater or less extent.

Your Committee cannot close this report without calling the attention of the Synod to the fact that during the summer of 1874, a Ferry boat made regular Sabbath pleasure trips from the city, from which this court takes its name, to Burlington Beach.

Your Committee beg leave to submit the following recommendations:— 1.—That the Synod express its unqualified disapprobation of Sabbath funerals, except in cases of pressing necessity.

All of which is respectfully submitted. —R. N. GRANT, Convener.

Hospital for Incurables.

FIRST ANNUAL MEETING.

The first annual meeting of the friends of the Home for Incurables, was held on Tuesday afternoon of the 11th inst., in Shaftesbury Hall, the Rev. Dr. Topp in the chair.

Stevenson, Preston, J. Dick, Pringle, Harrison, Carty, Galbraith, Mulock, Campbell, Greig, Strachan, Laird; the Misses Riddell, McCord, Dick, Topp, Carty, Gilmore, Muttelbury, Gordon, Ewing, Bacon, the Revs. D. J. Macdonnell, John King, A. J. Broughall; Messrs. A. T. McCord, J. Michie, T. M. Thompson, C. S. Ross, Hon. J. McMurich, Dr. Agnew, Dr. C. B. Hall, and Prof. Wilson.

Mr. Ross read the annual report, of which the following is an abstract:—The manse started with the sum of \$3,146, collected by a number of energetic ladies. Then followed special donations, and subsequently great help was got from a bazaar, managed by Miss Dick, realizing in all \$1,000.

The following are the officers for the institution for the year:— Chairman—Rev. Alexander Topp, D.D.

Committee of Management—Messdames A. Cameron, J. Campbell, W. M. Clark, Clements, Dredge, J. Dick, Grassott, J. Gillespie, D. Galbraith, W. Higginbotham, M. Harrison, J. K. Kerr, J. Kay, J. Leys, J. Mulholland, A. Manning, D. J. Macdonnell, Grant Macdonald, J. McMurich, J. McNab, T. McGraw, W. W. Olgen, W. H. Poole, R. Preston, T. M. Pringle, J. H. Richardson, C. S. Ross, A. M. Smith, G. Scott, J. H. Stevenson, A. Topp, R. Wallace; Misses Browne, Carty, Gordon, Michie, Munroe, Muttelbury, Riddell, Topp; Canon Baldwin; Revs. A. J. Broughall, W. H. Poole; Messrs. J. Browne, J. Gillespie, D. Galbraith, J. Michie, A. Manning, A. T. McCord, C. S. Ross, T. M. Thomson.

Ministers and Churches.

The quarterly communion service was observed on Sunday, 16th inst., in Zion Presbyterian Church, Brantford. In the morning the pastor, Rev. Wm. Cochrane, preached from Nehemiah viii. 10, on the nature and effects of Christian joy.

as they are beginning to be useful here. No church in town has done more for outside objects than Zion Church. They have maintained for twelve years a mission school in the King's Ward, now attended by over eighty scholars and fourteen teachers.

At a meeting of the Missionary Association, in connection with the Presbyterian Congregation of Percy, on the 6th inst., Mr. J. Clazie, who for the past few years has faithfully and gratuitously discharged the duties of Prec. to the congregation, was agreeably surprised by the presentation of a sum of \$17, as a small token of the appreciation in which his services are held.

Presbytery of Bruce.

This Presbytery held an adjourned meeting at North Bruce, on the 28th ult., for the induction of the Rev. Jno. Scott, late of St. Andrew's Church, London, and for the transaction of ordinary business. There were eight ministers and three elders in attendance.

Presbytery of Montreal.

This Presbytery met at Ottawa on 5th May, 1876, and sustained a call from Chalmers' Church, Montreal, to the Rev. Wm. Mitchell, of Millbrook, Ont.; also another call to Rev. Adam McKay, of Cape Breton Island, from Gordon Church, Indian Lands.

Mr. MOODY said in one of his London addresses, "we should have the faith of the little boy who, after asking God to grant a certain request, added, 'You will, Lord; I know You will!'"

Mr. GEORGE MULLER, the founder of the Ashbydown Orphanages, has been preaching at Brighton, and the numbers attending are so large that the Dome, which accommodates 8,000 persons, is to be secured.

THE Presbytery of Edinburgh has petitioned the magistrates of the city to grant no new licenses, and to refuse renewals in all cases where the existence of public houses has proved morally injurious to the locality.

MEN are asking, "Where is there any resting-place amidst this deluge of unbelief and false doctrine with which the whole earth is overpread? But why such a question? Is not the ark of God's Word floating high above it, offering a secure, a permanent resting-place to every weary and heavy-laden soul that seeks a refuge in it? Is not the ark of God's testimony spread open before you? Keep close to God's own Word. Let us man call himself what he will, more you from the foundation. And amidst all the sacred interpretations of that Word, keep to that which a prayerful, earnest, and diligent perusal of it carries home to your conscience."

Sabbaths Abroad—The United Presbyterian Church.

FIRST PAPER.

Leaving Edinburgh, we passed through the East Lothians by the North British Railway. The beautiful landscape of this district possesses that peculiar charm which only tradition and history can impart.

We were whirled through the romantic ravine of Pansden, skirting the Lammer moors, and then through a portion of the Merse, to the town of Berwick upon Tweed, so famous in the wars between England and Scotland. Here we found our old friend, the Rev. Dr. John Cairns, preparing to leave for Edinburgh to take charge of his class in the Theological Seminary of the United Presbyterian Church.

The Church formerly known as "the Secession" took its rise in 1788. The Rev. Ebenezer Erskine, of Stirling, was one of the leaders of the popular party of the Church of Scotland at that time.

A second secession had taken place in 1752, growing out of Mr. Gillespie's opposition to a very arbitrary enforcement of the Patronage Law.

Twenty years ago the United Presbyterian Church numbered among its ministers many men eminent both as scholars and as preachers. Among its old ministers were Dr. Hugh Hough of Glasgow, Dr. Robert Balmer of Berwick, and especially Dr. John Brown, whose attainments as a scholar and divine were equally eminent with his powers as a preacher, and who is familiar to our readers not only by his valuable contributions to Exegetical Theology, but also by the delightful sketch of his character and appearance from the pen of his gifted son and namesake, the author of "Rab and His Friends."

THESE have all passed away. The only men of the younger generation who are known among us as having added to the sterling authorship of the Scottish Church, are Dr. Edie and Dr. John Cairns; but there are many old men in that Church, whose names are household words in Scotland, such as Dr. Robertson of Newington Church, Edinburgh, and the Rev. Henry Renton of Kelso. We had the opportunity of hearing some six or seven of the younger ministers of this Church, and we venture with some hesitation to notice that in their modes of presenting truth, and in their power as preachers, they differ greatly from the older generation of Scottish ministers.

is, to write with such a fatal facility that the sermon so written cannot properly be said to be studied; whereas, on the other hand, as recently explained by our own Dr. Storrs, and eminently exemplified in his own sermons, a discourse may be preached without even a note in writing, and yet the full bent of the mind may be thrown into the preparation, and in this way the sermon may be made to convey the most important Scriptural truths in the most exquisite language, and illustrated by the most classic imagery.

Congregational Singing.

I. A congregation needs to be led, directed, just as much as an orchestra, or an army, or any other body of people who try to do anything together. To lead congregational singing, a single voice, if distinct and firm, will answer well, though several voices are better, and a good choir is best.

II. It is absolutely necessary to success that proper tunes should be used. They must be (1) such as congregations can sing. All who can sing at all—and this includes almost everybody—must have an opportunity to unite in the people's song.

III. There must be proper adaptation of tunes to the words. The importance of this is scarcely appreciated at all. Words are often sung to tunes with scarcely any consideration, as they happen to "hit or miss."

IV. The tunes must be properly sung. Especially the time must be right. We have heard some of the choicest tunes sung so much too slow, and so listlessly, that their whole spirit and beauty were lost.

V. It is a very great help to congregational singing if a book is used which presents the tune as well as the words, and both on the same page. There is scarcely a congregation in which there are not a considerable number who can read music a little.

VI. It is a very great help to congregational singing if a book is used which presents the tune as well as the words, and both on the same page. There is scarcely a congregation in which there are not a considerable number who can read music a little.

THE Free Presbytery of Edinburgh has adopted a report denouncing theatrical amusements as most injurious, and has resolved to issue an address to the congregations, warning these against the evil of theatres.

The Stay Unseen.

O, Holy Father, Thy love is true... My soul would cling to Thee... Whispers, "Still cling to Me."

Assyrian Libraries.

Recent Assyrian discoveries seem to confirm the old saying that there is nothing new under the sun. Four thousand years ago the Babylonians possessed libraries and librarians, catalogues and book-shelves...

five, and an account is also given of a war of the evil spirits against the gods. A very interesting legend describes the descent of the goddess Ishtar into Hades, and another tells how the seven wicked spirits fought against the moon.

The librarians were called "the men of the written tablets." The first librarian of whom we know was a certain Mul-Anna, the son of Gandhu.

Missionaries in Japan.

Professor William E. Griffis, who has resided for many years in Japan, and is thoroughly familiar with the country, thus writes in the Christian at Work, of the present Christian missionaries in that country:

The results of missionary labor may be thus summarized. There are several Catholic, two Russo-Greek, and at least seven Protestant Churches in Japan. In Tokio there are of the latter, two, in Yokohama three, in Kobe one, in Osaka one.

As most of the missionaries now in the field are now, only a few of them can preach fluently in Japanese. Among these are the Rev. Messrs. James Ballagh, David Thompson, Christopher Carruthers, David Greene, Henry Stout, J. Goble, Bishop Williams, the Rev. Messrs. Davis, Gulick, Loomis, and others whose names we have no desire to omit.

CHRISTIANS AT WORK.

Even the most cursory glance at Christian mission work in Japan would not be complete were we to omit to mention such agencies as those of medical missionaries and Christian women and laymen.

preaching services and Bible class in the school-house, and prayer meetings for Christian people in Yokohama—for sailors from the ships and for Japanese, in both the English and Japanese language—make it a busy place. In it are organized plans for outside work.

Finally, in our review we must not forget the Christian laymen. All the good work is not done by missionaries, though they deserve most honor. Some of the Bible class and Sunday-school teachers and general Christian workers are known and honored at home, and the names we mention are familiar to many of the readers of The Christian at Work.

The Successor of Livingstone.

Livingstone is dead, but his spirit still lives, and will raise up others to follow his heroic example. Already one of his countrymen, Lieut. Cameron, has taken up the work of exploration where he laid it down.

Having first sent home Livingstone's rough maps and two notebooks left at Uji, the central rendezvous at the north-east of Tanganyika, Cameron fixed the position and levels of that place, and then spent two months in exploring the lake itself. It was not till he got to the western side, that, on the 28rd of May last, he discovered the great outlet, which may turn out to be the source of the Congo, at a point twenty-five miles south of Kasongo Islands.

What the result will be it is impossible to determine, but those who are best acquainted with the geography of the continent, and the resolute and determined spirit of the man, believe that if his life is spared, he will ere long be heard from on the western coast. It is gratifying to know that he hates the horrible slave trade as much as Livingstone himself.

"The slaves are wanted as porters, and the losses by death or desertion are enormous, and therefore the demand is great. The slave trade is depopulating large tracts, and the wretched fugitives are driven to sell each other as a means of subsistence. At present two goats are the price of a boy or girl of from fifteen to twenty. The Wawaywezi prey on the tribes who have no muskets, and every wretch who can steal or buy a slave must do so. The escaped slaves are another scourge, for they band themselves together and live entirely by plunder. The number of resident Arabs in the interior is much larger than it used to be, and they all have slaves. The worst feature is that the greater number of these slaves have no employment, except when on a journey, and are not fed by their masters, so that they have to live by robbery. In going round the lake I was constantly shown places where villages had been, and the inhabitants had been carried off slaves. There is a great internal slave trade, and demand for slaves, which our cruisers can never touch."

Dr. Livingstone was a missionary to the last. He did not abandon Christianity any more than humanity, when he laboured to explore the sources of the Nile. Scientific exploration and discovery were to him but the casing up of a highway for missionary work. To a very last his aspirations are those of the Christian missionary.

"The spirit of missions," we find him writing on the 8th of November, "is the spirit of our Master; the genius of His religion," in a passage which comes in at the end of an unusually long geographical entry. "Oh, how I long to be permitted by the Over Power to finish my work!" he wrote, almost illegibly, a fortnight before he passed away.

BRITISH AND FOREIGN NEWS.

FATHER HYNDICKE calls his church at Geneva "Christian Catholic."

The Duchess of Edinburgh can converse with every foreign minister at the English Court, but the Turkish, in his own language.

The winter in Scotland has been very severe. Loch Fyne has been completely frozen over, an occurrence that has rarely happened before, and not for the past forty years.

The University of Edinburgh has conferred the degree of Doctor of Divinity upon Rev. A. Moody Stuart, M.A., of Free St. Luke's Edinburgh, Moderator designate of the Free Church General Assembly.

The citizens of Glasgow, Scotland, are raising funds for the erection of a monument to Livingstone. The subscriptions are limited to \$25 each, and are coming in freely.

CARDINAL CULLEN has proposed to his flock that they should pray for the conversion of Mr. Gladstone, saying that "he is a great and good statesman crying."

In India a native widow, of the highest Hindoo caste in Bombay, was recently married, over 500 friends being present at the ceremony, including a number of orthodox Brahmins. The groom was a leading member of the Prathana Samaj.

A short time ago a Ritualistic clergyman was known to say that the Ritualists dreaded the Free Church of England, but if ever their bishops received consecration through Bishop Cummins, they would dread it still more.

An irreverent somebody has called the present House of Commons the "Bung Parliament," a nickname, the appropriateness of which is seen by the fact that among the brewers who are members, are two Alkops, two Basses, a Guinness, a Wa'ney, a Bultou, and a Hanbury.

The Marquis of Ripon, "porvert," was one of the canopy-bearers in a recent Roman Catholic procession at the Oratory Church, Brompton, and the C. urt Circuit made a note of it. "The Marquis," we learn, "joined with the congregation in adoring the blessed sacrament."

THE Bishop of Litchfield, speaking recently at a meeting of churchmen in Wolverhampton, deplored that after consecrations of churches there should be expensive dinners at which champagne at eight shillings a bottle was drunk. Drinking after the consecration of burial grounds was even worse.

REUTER sends the following from Madrid:—"According to statistics from Protestant sources, 30,000 Spaniards have been converted to Protestantism since the Revolution of 1868. The Protestant chapels in Madrid and the principal towns of Spain continue open for public worship."

The New York Scotsman says concerning the Island of Islay, Argyshire, Scotland: "Islay is more than the Island of Islay. Islay people are to be found in all quarters of the globe. In Canada they have largely multiplied, so much so that probably they could not find a standing place in the native island."

MR. GLADSTONE has put a new word into the language of polemics, and, as we think, fixed it there. The word is "Vaticanism," and its meaning one not hard to find. It means the last phase of Romanism. It is old Romanism plus the dogma announced by the latest Council, that the Pope, as the vicar of Christ, is infallible.

The London Punch had a cartoon lately, representing Archbishop Manning looking into a fire, and seeing therein the Papal Tiara. His dreams, both by day and night, may take that shape sometimes, but I think their fulfillment very improbable, as Italian cardinals are the great majority of the "Sacred College," and they are not the men to put candidates of another nationality first, when so many of their own are in the purple to select from.

Some time ago Spurgeon was immersing an enormous man who had once been a Methodist local preacher. It was made a more difficult process by the man's interference with Mr. Spurgeon's attempts to put him under the water. Spurgeon looked up at the audience in his mirthful way and said, "You see, brethren, that this brother was brought up an Arminian, and he cannot cure himself of the habit of trying to help."

THE Town Council of Perth, Scotland, while recently furnishing the sessions of the Presbyterian churches with supplies for the bread and wine used by them in the observance of the Lord's Supper, refused, by a vote of sixteen to four, to provide sherry and brandy for the vestry, it being well argued that ministers and elders should not indulge in intoxicating drinks while discharging those sacred an' solemn duties.

THE following overture has been adopted by the Lunenburg Presbytery for transmission to the General Assembly:—"That they enact and ordain that it shall be competent for the Presbyteries of the Church, with the approval of a standing committee of the General Assembly, to admit ordained ministers of other churches, who shall declare their agreement in doctrine, discipline, and worship with the Church of Scotland, to the full status of ministers thereof."

It has just been discovered that the livings of ministers in the Church of Scotland amount to nearly one hundred thousand more than they were supposed to yield. The average value of the livings amount to more than in the English Establishment, summing up nearly three hundred and forty pounds a year. There are few very rich livings, but the inequalities are not so great as in the English Church. The richest living is the Barony Church, Lanarkshire. The stipend is £1,102.

It is reported from Russia that 250,000 United Greek Catholics of Poland intend to join the Orthodox Russian Church. Their priests have presented a statement to the Government explaining that the change of faith arises from the impossibility of their accepting the dogma of Papal Infallibility. It is also stated that in answer to repeated petitions from Polish and Lithuanian Roman Catholic priests for permission to marry, the Government contemplates such alterations of the laws as will enable the petitioners to do as they please about the matter.

Scientific and Useful.

EVERGREENS. The whole growth of evergreens for the year takes place in about fifteen to twenty days, last of April and first of May or June, in the North, according to locality, &c. If they are transplanted just as the new growth commences, the tree is the most vigorous, and, of course, will be a transplanting best. I have seen small Norway spruces and balsams make eight or ten inches growth the same season, when moved at the right time; while those moved only a few days too late or too early spent about a year in dying, but generally succeeded in discouraging their owners in trying to "raise evergreens."

A HOUSE-FURNISHING HINT.

Dr. Clarke of Boston has called the attention of his patients to the danger of breathing the air of chambers poisoned by arsenic. One banker has discovered that many of his handsomest papers, not the green alone, are fully charged with arsenic. The power of the poison increases with years. A varnish may neutralize it for a time, but the only escape is to replace the perilous beauty by less brilliant colours, which have been subjected to chemical test. Even paper borders are not to be trusted in sleeping-rooms, if fully charged with this fatal substance.

A SIMPLE PLAN OF VENTILATION.

The following simple method for ventilating ordinary sleeping and dwelling-rooms is recommended by Mr. Hinton in his "Physiology of Practical Use." "A piece of wood, three inches high and exactly as long as the breadth of the window, is to be prepared. Let the sash be now raised, the slip of wood placed on the sill, and the sash drawn closely upon it. If the slip has been well fitted, there will be no draft in consequence of this displacement of the sash at its lower part; but the top of the lower sash will overlap the bottom of the upper one, and between the two bars perpendicular currents of air, not felt as draft, will enter and leave the room."

INCAUTIOUS USE OF MEDICINES.

An English physician has called attention to the incautious use of a homeopathic medicine known under various names, but which is a saturated solution of camphor in spirit. The solution is said to be in very general use as a domestic remedy for colds and other trifling ailments, and in poisonous potency is quite equal to the prussic acid of the pharmacopoeia, and more than four times as powerful as any equal quantity of iodanum. Yet it is sold in large bottles, and not even labelled as poison. In some cases there is not even so much as a direction as to the dose. From fifteen to twenty-five drops, and in some instances as much as a teaspoonful, have been taken. The results have been, in addition to the local symptoms of irritation of the throat and stomach, violent epileptic convulsions and apoplectic stupor, followed in the case of one previously healthy young lady by one-sided palsy, which continued for several weeks. If a large portion of the poison had not been speedily ejected by vomiting, it is probable that death would have resulted in more than one instance.

PLANT MORE TREES.

Often before we have urged our readers to plant more trees. There is no portion of the farm more valuable than that which the orchard covers, that is, if the trees have been well selected and carefully trimmed and cultivated. At this time of the year the worthless varieties that cumber the ground to no profit should be dug up and replaced by some of the many valuable kinds that are to be found in every well stocked nursery. If the farm descends to the children there is no more sure and valuable legacy you can leave them than a well selected orchard of thrifty fruit trees. It is better than money in the bank, stock or bonds. If the farm is to be sold there is nothing like a first-class orchard to enhance its value. Trees cost but little; they can be planted at a time when scarcely any other out-door work can be done to advantage; they beautify the homestead and their fruit is healthful and delicious. Plant them, adorn the front yard with evergreens, and maple, chestnut, the mountain ash, the walnut, elm, and many other beautiful varieties of forest shade trees. Do not fail to add an acre or two to the orchard. There are many choice kinds of apples, pears and plums that are not yet growing there, and you perhaps have often regretted that you have not set them out long ago. Set them out this spring, and years to come, if you live, you will thank us and yourselves that you did so, and your children will bless you for the good deed.

NEW POISONOUS SNAKE.

A wonderful poisonous snake has just found a home in the London Zoological Gardens. This is a snake-eating snake, hence called ophiophagus. Dr. Fayrer has ably described this creature. We learn from him that this most formidable of poisonous snakes, is found, but not commonly, in India, the Andaman and Philippine Islands, etc. It is the largest and most formidable of known venomous snakes. Shortly after his arrival he was fed by the keeper, who put an ordinary English snake into his cage; the ophiophagus quickly devoured the English snake by bolting his head first. In general appearance this new snake is very like a common cobra, except that, when he spreads his hood, he is seen to be marked in very pretty bands, not unlike the patterns on oil cloth. The head is somewhat almond-shaped, exceedingly lizard-like, not flat and triangular like that of the rattlesnake. When sitting up with his hood expanded, the snake is continually jerking his head in a restless manner, reminding us of the quick, darting action of the common green lizard; the eyes are exceedingly clear and bright. When disturbed he hisses loudly, and shows his tongue by extending his long, black-tongue, which he vibrates with marvellous celerity. The lower part of the glass of the cage now inhabited by this snake has been painted white, in order that his naturally dusky temples shall be disturbed as little as possible by the morning calls of visitors.

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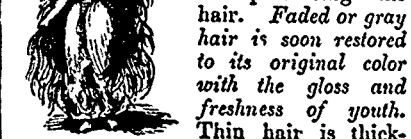
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MESSRS JOHN CAMERON & CO. PUBLISHERS (CONDOR PUBLISHERS) having been formed to extend their operations to Toronto, the capital and centre of the Province, arrangements are now nearly completed for the carrying out of the project.

THE LIBERAL will then consist of the following journals: THE LIBERAL, published daily at Toronto; THE DAILY ADVERTISER, published at London; THE WEEKLY LIBERAL and WESTERN ADVERTISER, issued at Toronto and London.

THE LIBERAL will commence its career as a 32-column journal, well printed on good paper, and will be calculated to be a valuable and interesting medium of communication on our space.

The Liberal will be published daily at Toronto, and will be published daily at London, and will be published daily at Toronto and London.

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The Convener of the Assembly's Committee on Sabbath Schools, is desirous of gaining information from all parts of the church before preparing his report, and would be greatly aided and obliged, if the Clerks of Presbyteries and Synods, or the Secretaries of Sabbath School Conventions would forward to him, notices of meetings held during the year. And he respectfully asks, as a favor from them, a synopsis of the main discussions and leading points, or any resolutions passed or recommendations made. He would especially solicit superintendents of Sabbath Schools, or any other friends of the cause, to favor him with any valuable information or important suggestion.—J. THOMSON, Convener, Sarnia.

Official Announcements.

STAFFORD.—In Stafford, on 1st Tuesday in July, at 11 o'clock a.m.
 HENON.—At Goderich, on 1st Tuesday of July, at 11 a.m.
 HENRY.—At Paisley, on the 2nd Tuesday of July, at 2 o'clock p.m.
 BUCKVILLE.—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.
 SIMCOE.—At Barrie, on Tuesday, July 6th, at 11 a.m.
 HAMILTON.—In the McNab Street Presbyterian Church, Hamilton, on the second Tuesday of July, at 11 a.m.
 CONTOUR.—At Millbrook, on the first Tuesday of July, at 11 a.m.
 KANSAS.—In Peaton, on the 2nd Tuesday of July, at 10 o'clock a.m.
 QUELPH.—In Chalmers Church, Quelph, on the second Tuesday of July, at 9 o'clock, a.m.
 TORONTO.—In the Lecture Room of Knox Church, Toronto, on Tuesday, 1st June, at 11 a.m.

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

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

PARCELS OF TRACT NO. 2 "GIVING AS AN ACT OF WORSHIP," have been sent to all the ministers on the roll of the Synods, as far as possible, for distribution among the congregations.
 If any of the congregations or mission stations have not received them, and wish a supply, they are requested to send their application, stating number required, to

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	16 Extra Moyune Imperial	...	70c.
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	21 Extra Fine	do	80c.
	22 Finest Imported	...	90c.
	23 Finest Scented Capers, for flavouring	...	60c.
	24 Fine Orange Pekoe	...	60c.
	25 Finest	do	70c.

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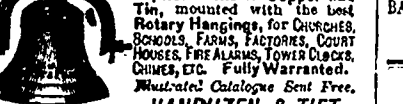
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28	Extra Kailow	do	60c.
29	Extra Fine	do	70c.
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32	Fine	do	50c.
33	Superior	do	60c.
34	Extra	do	70c.
35	Extra Fine	do	80c.
36	Finest Assam	...	60c.
37	Fine Oolong	...	60c.
38	Superior	do	60c.
39	Ex. Fine	do	70c.
40	Finest Imported	...	80c.
41	Fine Manhattan Mixture	...	40c.
42	Superior	do	50c.
43	Extra	do	60c.
44	Extra Fine	do	70c.
45	Finest Imported	...	80c.
46	Fine Houqua Curious Mixture	...	40c.
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50	Choice upon Choice which has no equal	...	80c.

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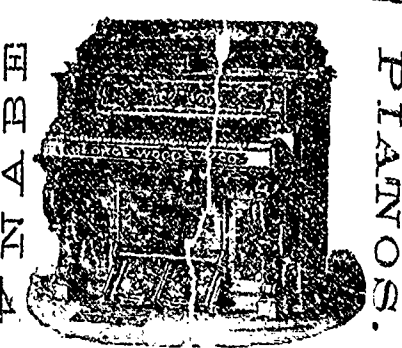
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