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British American Presbyterian.

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TORONTO, CANADA, FRIDAY AUGUST 28, 1874

[Whole No. 133

Contributors and Correspondents.

RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

III. LEIPZIG.

As the train drew up at Magdeburg Station at three o'clock in the morning, you may be sure that I felt in no humour to appreciate the excellent arrangements for restraining Jehu's importunity but bundled myself into a cab as fast as possible, giving the name of the first hotel mentioned in the list of my guide book. I was too tired to realize that during the last six or eight hours I had been whirled over historic ground. The only things that interested me were the clocks at the several stations—calculating from these how far we yet were from Leipzig. It was already midnight when we passed through the fortifications and under the Citadel of Magdeburg. I strained my eyes to discover through the darkness the cathedral where a Saxon princess, Editha of England, sleeps near her husband Olho, but could not detect it.

The first sight of Leipzig by moonlight prepossessed me in its favour. It was fair-time, and all the streets and promenades were crowded with booths, while the long rows of stately buildings that surround the inner town, formed an imposing background to all the sleeping activity through which we drove. Leipzig, with a population of 108,000, is the next most important commercial city in Germany after Hamburg. It is the centre of the book trade. Every publishing house of any size in the whole of Germany has its depot in Leipzig. Having heard so much of the book trade it surprised me at first to see so few book stores, and these very insignificant to one whose ideas were formed from those on King Street, Toronto; but that explains it. No bookseller requires to keep a large stock on hand, for he has only to send to the proper wholesale ware-room, and while the purchaser waits the book is brought. There is a booksellers exchange just as we have a Corn Exchange, and every new book is reported there and offered for sale. Many hundreds of dealers congregate here at certain seasons of the year to transact business. There are upwards of 800 book stores and 80 printing offices in the town, and from Leipzig immense quantities are sent to all parts of Europe. Many English publishing firms now have their books printed at Leipzig and bound up in England. The work, although less accurate, is much more cheaply performed. I count it no small advantage resulting from my visit there, to have made the acquaintance of a reliable bookseller who can at once forward any work published in Germany. Baron Tauchnitz, whose cheap editions of English works are ruthlessly destroyed by custom house officers, to the grief of impetuous literati, is British Consul at Leipzig.

Leipzig is certainly not more than eight centuries old, and it is curious to read now of the foundation of its prosperity being laid by Otho the Rich, Margrave of Meissen. Everybody now knows Leipzig; but whoever heard of Meissen, a little village on the Elbe, with a castle rock and cathedral within the fortress walls. Yet the little group of huts in the marshes, at the junction of the Parthe, Pleiss and Elsher, was thankful for the privileges that enabled it to start its annual fairs, and finds in these same fairs still, notwithstanding railroads and factories, the chief source of its prosperity. The total value of sales effected at these fairs is said to average \$50,000,000 annually. The increase of Leipzig's population might compare favourably with an American town. In 1834 it was only 44,800, in 1874 it is 108,000.

Like many of the continental towns, whose fortifications had to be kept in repair long after those in the British islands that had any had allowed the ivy to have grown over them, Leipzig consists of an inner and outer city. The inner composed of high, quaint looking, closely packed houses, with narrow, crooked streets, and countless alleys; the latter with wide, straight streets shaded with trees, and handsome modern mansions. Between these lie the public gardens, with trees, and flowers, and retired walks, occupying the site of the old city walls. One feels forcibly how much the world has improved in the last hundred years, when, in the midst of all this beauty he comes suddenly—as I did at Freiberg—upon a portion of masonry or crumbling archway still standing. In this Promenade and in the Parks the public monuments and statues are found. Leipzig rejoices in several—Gollert, Schiller, Mahomedan, Thier Bach, Hillar, Pust, Poniakowsky, and Muller all come in for a share of the public honor, the last being the "Mayor," who succeeded in having the Promenade named after the public. The Germans

are not a public spirited people however. Mendelssohn had to pay nearly all the expense of Bach's monument out of his own pocket. The Leipzig Historical Society also strives to perpetuate the names of the city's celebrities. The house in the Buhl, where Wagner was born, is carefully marked with a tablet setting forth the fact, and that in which the Lyman writer Gollert lived and died, is similarly distinguished. Here, as elsewhere, the memory of Schiller is venerated, and the very room in Ghols, which he occupied for a few months, is preserved with its furniture untouched. Leipzig considers it no small distinction that in one of its suburbs the "Lied von der Freude" was composed.

Space will not permit me to speak of the lovely "Rosenthal" redeemed from the marshes of the Pleisse, of Connewitz where many a social evening was spent, and German wit shone at its liveliest, of Entritzsch, where with unmoved countenance the stolid Leipziger might be seen pouring down quart after quart of "Goss," but which set your correspondents teeth on edge, and plowed furrows in his face, which it required days of laughter at teutonic oddities to remove—these and many other memories it might be pleasing to recall, but they will all come in due season; meanwhile the world famed "Leipziger Messe" next claims our attention.

NOTES FROM P. A. LANDING AND FORT WILLIAM.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Agreeably to your wish, I send you a few notes from this somewhat distant field. I reached here per Steamer "Cumberland," on the evening of the 8th inst. The appearance of the place is considerably improved since last year, and just now it is decked with its gayest, for the reception of the Gov. General and his party. The population is much the same as last year, apparently not much larger. There is, however, now less anxiety felt regarding the ultimate future of the place, for it appears certain the Railways to pass through the beautiful valley of the Kaminstiquia River. For the present season, however, this will not affect the business of the place to any great extent.

In church matters there is but little change to note since last year. We are still under obligation to our Methodist brethren for their kindness and liberality in giving us the use of their church on Sabbath mornings. The attendance for the past two Sabbaths has been fair. On Sabbath afternoon I preach at Fort William—now accessible both by land and water. There the attendance has been very good.

Mr. Editor, through your valuable paper, I again thank the kind friends who have contributed towards the erection of a Presbyterian Church here. The sum collected by the Missionary before leaving for the field is \$380, all from Toronto, with the exception of \$16 from friends in Ingersoll, and \$10 from London. Of the above sum, over \$200 was contributed by members of Knox Church, Toronto, \$14 by members of Gould St. Church, \$48 by members of Bay St. Church, \$28 by members of Charles St. Church, and the balance by personal friends of the missionary, some of them belonging to other Denominations. We are also indebted Mr. Jas. Campbell; this sum might be considerably increased, had the missionary sufficient time at his disposal to call on more of our people. The missions of the Lake Superior region have the cordial sympathy of our people in the older and wealthier districts, and we are fully satisfied there is a sufficient number of them willing to contribute all that is needed to complete a church building here, did they but know the necessities of the place and how much depends on the success of our efforts now.

Owing to the scarcity of money here this season, our people resident in the place will not be able to contribute much at the meantime. They are but few in number, and not wealthy. We cannot expect aid to any large extent from our friends at the Fort William Station, as in all probability they will be building some place of worship for themselves. Our hopes for the future are good. We will therefore work and wait, for "the earth is the Lord's, and the fulness thereof." Of his own he gives us, to use for his glory.

D. McKERACHER.

P. A. Landing, Aug. 19th, 1874.

A lady prayed for her daughter thirty-nine years without receiving any answer. At length she came to die. Her death was the means used for her daughter's conversion. The daughter became a most eminent Christian, much used in the turning of sinners to Christ.

"Canadensis" and Mr. Anderson.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I certainly had no intention, as Mr. Anderson appears to think, of "reviving" a discussion which I did not intend to originate in the first place. Had I had either the wish or the leisure to continue it, I should, of course, have replied to his former letter, and answered an enquiry contained in it. The quotation from Dr. Christlieb was given, on the principle on which such selections are usually made, simply because I thought it an interesting and characteristic passage, bearing upon an interesting subject. Of course, however, any of your correspondents have a right to give counter views if they choose.

Mr. Anderson's letter, while it depreciates personalities, contains an unfair personality in its introductory paragraph, though I feel sure that the unfairness must proceed from inadvertence rather than intention. So far from making any intentional use of Dr. Caird, in the first instance, to "bring in my views" on this subject, it was in defending him from what I considered harsh strictures on another point, that, to elucidate my meaning, I gave casual expression to an opinion which I certainly did not then imagine would be opposed by any of your readers. The opinions of others have been cited by me only to show some of your correspondents that a view, which they denounced as self evidently erroneous, has been held by those whose claims to respect, as earnest Christians and profound theologians, preclude the supposition that they could hold it rashly or unadvisedly. Mr. Anderson's allusion to this, and his anecdote respecting Dr. Chalmers, have nothing to do, however, with the merits of the question at issue, which, surely, it would be better to discuss on those merits alone.

Without prolonging a discussion which has, I think, gone as far as is profitable, I would simply assure Mr. Anderson that I have by no means "overlooked," but carefully considered, the passages of Scripture to which he refers. That they do not carry the same conviction to my mind which they do to his, is simply another proof that on some subjects, for the present, Christians must agree to differ. That a profound Bible student like Dr. Christlieb should have overlooked them, is pardonable! My view of the whole scope and bearing of these passages is, however, so different from Mr. Anderson's, that, as the subject is a complicated one, I should despair of making it clear to him without writing at a length, for which I have neither time nor inclination. This is the less necessary, however, since, if he will carefully read Dr. Christlieb's book, he will understand better than he does now how the author can express himself as he does, without "overlooking" the passages which seem to Mr. Anderson so decisive.

As to the other opinion, regarding which Mr. Anderson wishes to know whether I endorsed Dr. Christlieb's statement, I may say that I gave the latter simply as belonging to the passage in which it occurred, without thinking it necessary either to express assent or to dissent from an opinion which, coming from so profound a scholar as Dr. Christlieb, is of much more value than any which I could possibly form. To me, indeed, the plain and natural reading of the passage seems to justify Dr. Christlieb's cautious statement, that "Scripture is not without traces" of such a thought. But I should think it very rash and presumptuous to dogmatize on a confessedly difficult and mysterious passage, on which the most learned commentators and profound theologians have found it impossible to agree, and which, I think, must be considered one of the "deep things" which, with our present resources, we cannot satisfactorily solve.

I must herewith decline all further controversy on a subject which has already been fully discussed, and with which, after all, we have nothing practically to do, except to fulfil our Lord's command, to "preach the Gospel to all nations." After all has been said about it that can be said, it must be left to every intelligent reader of the Bible to form his own conclusions regarding it, from a careful and prayerful study of the Word of God. Mr. Anderson has undoubtedly as good a right as Dr. Christlieb to have his own conscientious conviction regarding it, and to have that conviction respected, but so, also, he must admit, have those who differ from him.

CANADENSIS.

Christian Union.

The following circular has been published in Europe:—"On the 14th of September next and following days a conference composed of men belonging to different churches, and desiring the great future union of Christians, will meet at Bonn. The purpose of this conference is to examine the formula of faith of the first centuries of the Church, as also the doctrines and institutions which were held essential and indispensable in the universal Church of the East and West before the great separation. There is no question whatever of a union by absorption or a fusion of the different churches, but of the establishment of an ecclesiastical communion on the basis of unity in things necessary, with the maintenance of every church's peculiarities which do not alter the substance of the ancient faith.

"The Committee of the Remission of the Churches."

The Constitutional Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In view of the points brought forward by "Stadacona," touching the constitutionality of the course determined upon by the last Assembly in regard to the Remit on Union, and the consideration of the high authority, whose opinion on the matter, as given in your last issue, coincides so exactly with his own; would it not be the part of wisdom, were our Church to pause before committing itself to a course of action open even to the suspicion of being opposed to the letter or spirit of the Barrier Act?

It may fairly be questioned whether the advantages which such hasty legislation is expected to secure, will counterbalance the vexatious complications likely to arise, in the event of the carrying out of the Assembly's programme.

If unconstitutional means are employed to hasten the consummation of Union, the Union if consummated next year, could scarcely be recognized as valid, and might furnish a basis for litigation on the part of dissentients in regard to Church property.

Humiliating though it may be to recede from the course determined upon, it would be tenfold more so were we called upon to defend our position, and define our constitution before a civil court of law.

Apart from the above considerations, however, there is another aspect in which the Assembly's contemplated action appears peculiarly offensive. Admitting said action to be fairly within the scope of the Barrier Act, it nevertheless offers violence, not only to the former practice of the Churches in similar circumstances, and to the courtesy extended by previous Assemblies, to their successors in office, since the commencement of the present negotiations for Union, but also to the feelings of those brethren who are eligible for election, as members of next Assembly, by the insinuation therein implied that the cause of Union would not be safe in their hands, by reason of hostility to it, or a want of ability to deal with it.

Possibly no consideration of this kind was present to the mind of the Assembly, when deciding to pursue the policy complained of; but even the most favorable interpretation of motive in the premises, namely, desire for speedy Union, cannot justify the unseemly haste which would lead to a trending down of brethren of our own communion, in order to embrace more speedily in Christian fellowship, those of another denomination.

Yours truly,
AN ELDER.

Presbytery of Hamilton.

The Presbytery of Hamilton, in connection with the Church of Scotland, held its regular meeting in St. Andrew's Church, Hamilton, on the 19th inst. When there were present: Dr. Jno. Hogg, and Messrs. Burnet, Livingstone, Campbell, Stewart, Yeomans, Dobie, Waits, Smith, Sym, and McLaren, ministers; and Messrs. Hutchinson, Inch, McCree, Hall, Little, and McArthur, elders. The Rev. G. A. Yeomans, B.A., of Woolwich, was appointed Moderator for the ensuing Synodical year. After routine business the question of Union was submitted, when the following resolution was moved by Rev. Robt. Burnet, and seconded by Rev. Robt. Dobie:—

"That whereas the question of the incorporation of all the Presbyterian Churches in the Dominion, under one general assembly, has not come constitutionally before the Superior Court of the Presbyterian Church of Canada in connection with the Church of Scotland.

"Whereas such question having not come constitutionally before the Superior Court, it follows that the documents styled a remit, now submitted by the Synod for the consideration of the Presbytery of Hamilton cannot be dealt with except by the way of remonstrance and of remedy.

"And whereas, if it can be proved that the Synod, in violation of its constitution, has adjourned to November next to receive its own changed, and therefore new remit, thus overriding the barrier act,

"Be it resolved, therefore, that this Court now respectfully approach the Synod with the following historical statement, embodying the past action of the Synod and the laws of the Church in reference to procedure in church courts.

"(a) That the committee agent union of Presbyterians was appointed by the Synod in consequence of and after the reading of a letter on the subject written by a member of another church, and in terms of said letter, aforesaid, in minutes of Synod, Montreal, 4th June, 1870.

"(b) That an overture agent union, subscribed by members of the congregation of Lindsay, setting forth the desirableness of a union with the Canadian Presbyterian Church, was considered unnecessary, and dismissed on the ground that a committee had already been appointed to meet similar committee chosen by the other sections of Presbyterianism in the Dominion. See minutes of Synod, Montreal, 7th June, 1870.

"(c) That on the 9th June, 1871, the Synod adopted, without any overture, articles comprising what is termed the Basis of Union for the Church, to be known under the name of the Presbyterian Church of British North America.

"(d) That in 1872, at Kingston, on the 12th of June, the Synod's legislation interfered with, and proposed to annul a requirement of the charter of Queen's College, at Kingston, in reference to the nomination of Trustees for the Arts Faculty.

"(e) That at a meeting of the Synod in Montreal, 7th June, 1873, the following resolution was passed, approving of the 7th paragraph of the Report on Union—see Appendix N, minutes of Synod 1870—which resolution was unconstitutional, the subject matter of said basis and accompanying resolutions never having been overruled before the Superior Court: 'That the Synod send to the said basis and resolutions to Presbyteries Kirk Sessions, and congregations to report to the next meeting of Synod with reference thereto, it being the conviction of this Synod that there is nothing in them, inconsistent with the principles which this Church holds, and has always held.'

"(f) That the legislative power of the Synod has been exceeded inasmuch as in the Form of Polity Synod, General Provisions, Section 5, 'The Synod shall receive and shall dispose of business coming up from Presbyteries in the way of overture, reference, complaint, and appeal;' and further, in acts of Assembly, Act of 1867, it is enacted, 'That before any General Assembly of this Church pass any acts, which are to be binding rules and constitutions of the Church, these acts be first proposed as overtures to the Assembly, and therefore the members of this Court consider that all the proceedings in the direction of Union have been unconstitutional ab initio.

"(g) That on the recommendation and letter of a party not belonging to our church, it is courteous to the membership of our church, and to the ministers in the minority holding anti union views, to nominate a committee per seilam to bring in a report recommending a change of name of our denomination—that on such recommendation and letter, it is unconstitutional to discuss the desirableness and practicability of obliterating the time honoured name of our Church.

"(h) That legal advice has been taken as to whether a minority adhering to the doctrines and government of the Presbyterian Church of Canada in connection with the Church of Scotland can retain the property of said Church, and an affirmative reply has been obtained.

"(i) That an overture sent down by the last Synod in terms of the Barrier Act cannot be passed into a law till after the election of the constituent members of a new Synod, and that to receive returns on that so called Remit at an adjourned meeting of the same Synod is unconstitutional. See Barrier Act.

"Be it therefore resolved by this Court that the decision of non approval on what is called the Basis of Union and accompanying resolutions, be transmitted as their deliberate and enlightened judgment on the so-called Remit, craving the attention of the Synod to the fact, that should a breach rather than a Union be the result of further forward action in the direction of the Union movement the onus of such result will be with the majority of the Synod, as members of the Synodical minority are determined to claim all their rights and privileges as ministers and elders of the Presbyterian Church of Scotland, and to retain their present church connections."

Mr. Burnet supported the resolution in a speech of some length, and Mr. Dobie followed, expressing his sense of pain at the contemplated Union, and his determination to remain in connection with the Church of Scotland. Rev. J. O. Smith, M.A., moved, seconded by James Hutchinson, Esq., that this Presbytery approve of the preamble, basis and accompanying resolutions, *simpliciter*. Messrs. Smith, Campbell, Hutchinson, Livingstone, and Waits supported the amendment. Messrs. Stewart, Inch and Burnet further supported the motion. The Presbytery then voted, when ten voted for the amendment and four for the motion, showing a large majority in the Presbytery in favor of Union.

E. W. W.

Death of Rev. C. C. Stewart.

It becomes our melancholy duty this week say's the [Owen Sound Times, to record the death of Rev. C. C. Stewart, Minister of the Canada Presbyterian Church of this town, which took place at his residence at an early hour Thursday morning. Mr. Stewart was a native of Nova Scotia, and was educated for the ministry at McGill College, Montreal, where he took the degree of N. A., and distinguished himself as a student of more than ordinary ability. His first pastoral charge was the Presbyterian Church of this town, to the pastorate of which he was called in the fall of 1870, and soon by his kindness of heart and zeal in the Master's cause, won for himself a host of friends, extending far beyond the congregation with which he was immediately connected. In addition to his pastoral duties, he devoted himself to literature, contributing to religious magazines and publishing several works, the principal one of which "The Scriptural Form of Church Government," was so well thought of that it had the honor of being adopted as a text book in the college of the denomination. But that insidious enemy, consumption, soon began to prey upon his energies, and in 1872 had gained such a hold on him that during the summer of that year he had to leave his pastoral charge and betake himself to the sea-side for a couple of months to benefit his health. He returned temporarily benefited, and resumed his labors, but the disease still continued to gain on him, and for nearly a year past he had given up the work which he never expected to resume, and gradually sank on Thursday morning when death put an end at the early age of thirty-three, to the career of one who gave promise of being one of the most prominent ministers of the Canada Presbyterian Church. He leaves a widow and two small children to mourn his loss, and it is hardly necessary to add, that they have the sympathy, not only of the denomination, but of the whole community, in their affliction.

The Pastor and People.

The Golden Key.

Prayer is the key to unlock the day, and the bolt to shut in the night.

Prayer is the key For the bending knee. To open the morn's first hours, See the incense rise To the starry skies, Like perfume from the flowers.

Not a soul so sad, Nor a heart so glad, Crossing the portals of night, But the day-break song, Will the joy prolong, And ban some darkness to light.

Take the Golden Key In your hand, and see As the light this drifts away, How its blessed hold, Is a crown of gold, Through the weary hours of day.

When the shadows fall, And the vesper call, Is sobbing its low refrain, 'Tis a garland sweet, For the toil-wearied feet, 'nd an antidote for pain.

Soon the year's dark door, Shall be shut no more; Life's tears shall be wiped away, As the pearl gates swing, And the gold harp ring, And the sun unshades for aye.

-New York Observer.

Overcome Evil with Good.

From a recent sermon by Canon Liddon, of St. Paul's Cathedral, London, we make the following extracts:—

"Overcome evil with good." This was the motto of the early Christians—this the law by obedience to which the world is to be subdued to Christ. Our forefathers knew that if they had tried to conquer evil with evil, to beat the enemy with his own weapons, they must have failed altogether. The old heathen society was much too clever and much too strong to be 'discomfited by any rival in its own line of action. It had intellect, wealth, position, and the possession of untold social and political power at its disposal. It had its sophists and philosophers in the world of thought; its armies, its police, its statesmen in the world of public life. Against those the Church of Christ had nothing to produce—nothing, at least, of the same kind, and yet it conquered. It conquered through the simple might of goodness—goodness inspired and sustained by Christ. "The weapons of our warfare," remarks the apostle, "are not carnal, but mighty through God to the pulling down of strongholds." The passive virtues of the Christian martyrs were stronger than the active energies of their heathen persecutors—stronger, that is, in the long run. For those martyrs had before their eyes the ideal and image of a meekly suffering One; one, though he was reviled, reviled not again, who, when he was suffered, threatened not; and the instrument of whose shame had already in their eyes become the symbol of His glory.

To conquer by suffering was a new thing in the world's history, but to conquer by the glory of God was to overcome evil by the power of goodness. It was to awe souls deeply conscious of their own inward restlessness and disorder by the spectacle of other souls, moving with a tranquil majesty, the secret of which they knew not, around the true centre of their being, the everlasting God. The apostles who understood this were sure of the event—sure of it from the very first, and in the long run of history they were not disappointed.

"Overcome evil with good." Oh what a motto is this for a young man who has been religiously brought up somewhere in the country, and who, on coming to London to begin the business of life, enters one of those vast establishments which are to be found not a hundred yards from this cathedral. He finds himself necessarily—it is an inevitable condition of our society; it cannot be set down to any individual or class of individuals now—he finds himself in an atmosphere of strangely intermingled elements, but it is upon the whole very unlike that which he left at home. He is invited, as the phrase runs, to see life; he is rated gently or coarsely on the score of his country prejudices. He is told that those who really know what is to be said about these things think very cheaply indeed about the church and the Bible, and laugh at the notion that prayer has any sort of power with God. And at first he shrinks back at hearing these things with an instinctive distress. But in time his ear becomes accustomed to them; and then he becomes more or less intimate with a particular section of his associates, and he is pressed more and more earnestly to be, as they term it, a man, and to break with the prejudices of his boyhood—to do as he likes, that is, to sin with a high hand; to say what he likes, that is, to probably to blaspheme the person and work of his Redeemer. Ah, it is hard to resist, for he has been going down the hill for some time past the course of his descent has already given him an onward impetus; it is a struggle for life. But there is one ready to hear him, ready to aid him, if he will only seek for aid, in the heavy task of overcoming the evil within himself first, and then then the evil in society around him "with good." Simple decisions—perfectly courteous, but unswervingly determined, will carry the day. Ev' may talk loudly, it may bluster, but at heart it is always a coward, and it skulks away at the show of a strong resistance. It may be hard work—that is, at first—but in the end purity, straightforwardness, charity and love will win the battle. Opposition will die gradually into silence, silence into respect, and respect into sympathy, if not into imitation. "Thou art more glorious and excellent than the mountains of prey." "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep—"at thy rebuke," in the mouth of the weakest of thy servants.

Overcome evil with evil." What a prospect this is to be taken to heart by any one of us who live with a person of irritable tem-

per—a husband, a wife, a parent. Hours, days, weeks, months, years pass by, and there is no change in them, but on continuous friction—nothing but a persevering bickering which fixes on any and every circumstance and keeps up a sense of unintermitted, almost regulated, soreness. This is not uncommon. Many Christians who keep great passions under restraint seem to compensate themselves by indulging in all kinds of faults of temper; and thus they become a very great trial indeed to those who live with them. These last may exclaim with the Psalmist, "Woe is me that I sojourn in Mesek, that I dwell in the tents of Kedar. My soul hath long dwelt with them that are enemies unto peace. I labor for peace; but when I speak to them thereof, they make them ready for battle."

Ah, there is something better than that exclamation. It is overcome these minor forms of domestic evil with good. To conquer this irritating irritability by an un-falling Christlike sweetness. Difficult, this, no doubt, brethren, for such as you or I—impossible to nature, but possible enough, thank God, through His wonderworking grace.

These are the prosaic realities, as we term them—these are the trivial incidents of our ordinary life; and we seem to be a long way, now, from those high thoughts amid which we were moving just now—about the nature of evil, and the mystery of its existence, and the tragic greatness of its place in history, and God's reason for permitting and his methods of dealing with it, but in truth the same subject is still before us, only in its common and everyday form. It is in the light of these great considerations that we perceive how little the very humblest life differs from that which we deem the highest. For each has proceeded from one Creator's hand; each may be washed in the same cleansing blood; each is offered the same heavenly food; each has before it the certainty of death, judgment, and eternity; and meanwhile each is the scene of that mighty contest between good and evil, between the absolute, self-existent good, and the evil which was generated in free, but perverse, created wills—the which existed when man as yet was not, but when already there was war in heaven, and Michael and his angels fought against the dragon. That great struggle goes on now. The air resounds with its battle-cries; the soil is strewn with its slain. And if we ask to see the conflict, we have but to look, each of us, steadily within ourselves, and each side is represented. We desire to do good after the inward man, but to see, forsooth, another law within our members, warring against the law of our minds, and bringing us into captivity, too often, to the law of sin which is in our members.

Compared with this great spiritual conflict the external affairs of life, some of them, are mean frivolities, since the issues of this struggle will have a permanent and awful meaning when all that meets the eye of sense shall have passed away. May our Lord teach us, each and all, first the reality and seriousness of this great struggle, and then the secret of victory! May he raise our eyes above the narrow horizons which too often bound all our waking thoughts up to those eternal hills from whence alone cometh our help. May he whisper to each of us here in time the grandeur as well as the perils of our destiny, and convince us by happy experience that weak as we are, "we can do all things through Christ strengthening us"—that we can conquer every possible form of internal evil, and, in our sphere, external evil, by the simple inherent strength of good.

Mr. Spurgeon and the Judgments of God.

Mr. Spurgeon, writing in the July number of his magazine, says:—"A clergyman writes to inform us that the gout is sent to us as a judgment from God for opposing the Church of England. If a swollen leg prove that a man is under God's displeasure, what would a broken neck prove? We ask the question with special reference to the late Bishop of Oxford. As for the information that, on account of our late speech at the Liberation Society's meeting, we shall soon have another attack, and in all probability will be carried off by it, we will wait and see if it be true. Despite the fact that the writer claims to be a clergyman, we are no more disturbed than if he had signed his name Zadkiel. The amount of bitterness which the poet has brought us during the last month has proved to our satisfaction that our blows have not missed the mark, but none write so furiously as our Evangelical friends, who are more uneasy in their consciences than others of the State Church clergy."

The Bible Triumphant.

Do not be afraid of the Bible. Its triumphs are certain. The owls may hoot at the rising sun, but the sunshine creeps on, notwithstanding. Tribes may perish, priests may die, stars may crumble into rain; but this blessed book advances at a pace that never ceases; and if it ever retreats, it is to cover its retreats with a greater glory than its advance. This book, inspired by the spirit of God, climbs steep hills, and crosses broad rivers; it is found under the sailor's pillow, in the soldier's knapsack; and it soars with a wing that is not numbed by polar snows, or relaxed under equatorial suns. It carries with it an earnest of its ultimate and everlasting victory. And this book tells what the real disease of man is; it lays its finger on the spot; and it tells us the blessed truth that there is no chance or accident—that all is settled and perfectly arranged; and that even that ripple of sorrow that sometimes comes to the sensitive heart, as you will find if you trace it backward, came from no earthly spring, to fret us, but from the fountain of living waters, to strengthen, cheer and encourage us.—Dr. John Cumming.

There are now ninety-eight Protestant churches in Mexico. Five years ago there were less than six.

The Presbyterians are talking of a new book house and newspaper organ in Indian-apolis.

The Average Prayer-Meeting.

The prayer-meeting constitutes so important a part of the Christian social life of this country, and is so much a thing of the people that it is legitimately a topic for the examination and discussion of laymen. We approach the subject with abundant reverence for the time-honored estimate of its usefulness, and only with a wish for the advancement of its efficiency as an agency for spiritual culture. That it is in any respect the boon that it should be, to the hundreds of thousands who attend upon and participate in its exercises, no one pretends. That it is the funnest and most nearly impotent of any of the agencies employed by the church, in perhaps two cases out of every three, is evident to all. Let us see if we can present a fair picture of the average prayer-meeting.

In a church of, say two hundred and fifty members, there is an average attendance of fifty persons. These are made up, so far as the men are concerned, of the principal church official—the deacons, elders, &c. The remainder are women—the best women of the church, and such of their families as they can induce to accompany them. The clergyman, overworked, and discouraged by the small number in attendance, is there to lead. He gives out his hymn, prays, reads the Scriptures, and, with a few remarks, "throws open the meeting" to the laymen for prayer or exhortation. There is a long period of silence. The deacons, who suspect that their voices have been heard too often, or that they may be in the way of others, remain silent. At last, either one of them is called upon by the pastor, or some poor man, under the spur of a sense of duty, rises and utters, as well as he can, the words of a prayer. Everybody sees that he is in a struggle, and that he is so little at home that he is only anxious to get through without breaking down. The audience is, of course, sympathetic, and, instead of being led in prayer, becomes as anxious for him as he is for himself. And so, with long patches of embarrassing and painful silence, interspersed with dreary platitudes of prayer and speech, unrefreshing and lacking spontaneity to a sad degree, the meeting goes on to the end, which comes when the chapel clock shows that an hour has been spent in the service. To suppose that any great good comes from the spending of an hour in this way, is to offer an insult to common sense.

It would be instructive, if the facts could be ascertained, to know how many of those who attend the average prayer-meeting do so because they truly delight in it, how many because they wish to stand by and encourage their pastor, and how many because they think it is, or may be, their duty. It would also be instructive, if the facts could be ascertained, to know how many men are kept away by fear of being called upon to engage actively in the exercises, and how many remain at home because they have learned by experience that the average prayer-meeting is a dreary place to weary men—one which bores without benefiting them. We fear that, if the facts were known as they relate to these two points, the average prayer-meeting would find itself in very sorry standing. When men go to a religious meeting, of any sort, they go to be reinforced, or refreshed, or instructed. How much of any one of these objects can be realized in such a meeting as we have described? How much of the still higher object of spontaneous, joyous worship can be secured, by listening to the painful blundering of some pious and conscientious layman? Is it not the truth that the average prayer-meeting is a sad mockery of both God and man?

Can it be possible that the Almighty Father of us all is pleased with an offering so little spontaneous, so far from joyous, so painful in its exercises, and so unprofitable in its counsels as this? If, once a week, a whole church would come together joyfully, and sing their songs, and pray their prayers, and speak their thoughts, and commune with one another on the great topic which absorbs them, that would be a meeting worth having. But how would such a meeting compare with the dead drag of the average prayer-meeting? It would compare as life compares with death, as beauty with deformity. So utterly valueless, to all human apprehension, are the prayer-meetings carried on by some churches, that it may well be questioned whether they are not rather a detriment than an advantage, a harm rather than a help, to the regular work of the pastors, and the spiritual prosperity of those whom they lead and teach.

There is something to be said for the layman in this connection, which will leave his piety unimpugned. In the first place he labors at an absorbing employment. He goes to the meeting utterly weary, and without the slightest preparation of heart or brain for any active participation in its exercises. He needs help, and does not feel capable of offering any. He is empty of his vitality, and needs to be refreshed, and diverted from the currents of thought in which his trade or profession holds him. Again, as a rule, he is unused to public speech of any sort. It is impossible for him to lose the consciousness that he is speaking, and, becoming critical upon himself, his spontaneity, and all the good that comes of it, are lost. He sinks to his seat at last humbled into the dust in the conviction that he has been engaged in a performance in regard to whose success or failure he feels either gratification or mortified pride. It does him no good, and what is thus fruitless to him is, by force of its nature, fruitless of good to others.

Shall the prayer-meeting be dropped when it ceases hopelessly to be the vivifying, spontaneous agency of worship and communion that it ought to be? Can any change be made in its methods that will work a reformation? Can it be modified so as to avoid the evils we have indicated? These are questions that we cannot answer but it is not hard to see that a meeting conducted entirely by the pastor is a thousand times better than a poor prayer-meeting. And that, if a prayer meeting must be had, it is better to conduct it after some liturgical form than to trust to the blind and blinding leadings of ignorant and half-distracted men. Spontaneous lay prayers in public are very nice in theory, but in practice, in the main, they are applied that break into shivers on the tongue. The opinion

seems reasonable to us that any pastor, or body of pastors, who will present to the American churches a liturgy for social use, so general, so hearty, so full of the detail of common wants, and so appreciative of the people, as to be the best possible expression of social worship and common petitions, will do more to lift the average prayer-meeting out of decrepitude, not to say disgrace, than can be done by any other means. If non-Episcopal Protestants wish to learn why it is that the Episcopal Church makes converts with such comparative ease, they need not go outside of our suggestion for their information.—Dr. J. G. Holland, Scribner's for September.

A Northumbrian Sermon.

Two were Baptists, one a Swedenborgian, one an Irvingite, and one stood alone, calling himself a member of the Church of Christ. What was very remarkable, the society of these pious fishermen, who, divested of their religion, were nothing more than poor, ignorant men, was sought by some of the most eminent divines of the mother country, including Cummings of London, Lee of Edinburgh, Cairns of Berwick-on-Tweed, Murcell, the Manchester Spurgeon, and hosts of others. Ignorant of every other class of literature, these men were thoroughly conversant with the Holy Scriptures and the best theological works. So extensive was their knowledge, so vast their comprehension of truth, so subtle their reasoning, that the most learned divines were numbed before them, and listened to them in wonder. The Rev. John Cairns, D.D., a man as remarkable for his profundity as for his eloquence, had a handsome church built by his congregation. When it was finished, he invited one of his fishermen—ho who called himself a member of the Church of Christ—to examine it. Arm in arm the doctor of divinity and the North Sea fisherman walked through the richly carpeted aisles, examined the gorgeous pews, gazed upon the carved pulpit, the lofty ceiling, the stained glass windows.

"What do you think of it, brother?" asked the doctor.

The rugged North Sea fisherman raised his eyes to the ceiling, drew his rough fustian jacket closer around him, and following his arms upon his breast, said in reverential tones:

"Howbeit the Most High dwelleth not in temples made with hands."

The divine gazed upon the fisherman, an expression of admiration on his face, and laying his hand affectionately on the latter's shoulder said:—

"Brother, you have preached the first and the grandest sermon that will ever be heard within these walls."—Atlantic Monthly.

Hearers of the Word.

Congregations are often very strangely made up of heterogeneous materials. It is a wonder that such mixed assemblages hold long together. Nothing but God's grace could ever keep a church alive, as many of them do live, year after year and generation after generation. No human institutions have such tenacity of life. And when we take the broad historical view, we do not wonder that the perpetual preservation of the Church in the world is the standing miracle of Christianity. Nor do we cease to admire the abundant grace given to those faithful ministers whose long pastorates are getting to be more and more remarkable in our age.

A glance at the variety of hearers is alone sufficient to sustain our assertions. All kinds of minds, tastes, prejudices, and educations are represented in every congregation. One man likes nothing but hard, logical argument; another, who is imaginative and emotional, must have these traits satisfied. Some are coldly critical; others are exacting in all matters of taste; and yet others delight only in something that is sensational, warming, and impulsive.

Then there are fair-weather Christians, and half-day hearers, and star-seekers, and the runaways who delight in vagrant itineracy from church to church, and whose vacant seats in their own place of worship are a poor offset to their odious comparisons with neighbouring churches, whose pews they help to fill. Every congregation has also its Athenian attendants, on the search for something new to hear and talk about. Next we find Mr. Love Ease and a large company of Nocturnal Christians, who like much to sing of harps and crowns, and the gates of pearl, but to whom the cross is yet an offence, and always will be until they are willing to take it up daily and follow Christ. Drowsy hearers are not uncommon, whether from habit or disease, or what other reason, we need not say. But it is very hard to wake them up. Alongside of them are some who may be called leaning Christians. They are always leaning on somebody human for encouragement, for consolation, and for strength. Others are never so happy as when they are weeping, and perhaps their next neighbour scorns to shed a tear. Indifference is the greatest bane of our congregations. It is like triple ice—a heavy, cold, freezing apathy, which kills the good seed of the Word. There are some such, of whom there is small hope until they really get angry with themselves, or the preacher and the truth. Better a tempest than stagnation in that wide circle.

We have said nothing of the Bereans—the attentive and glad receivers of the Gospel; nor of the classes named by our Lord in his parable of the Sower. In every church and congregation there is some good ground, as well as that which is stony and the hard wayside. But the solemn teaching for all classes is contained in the words of the great preacher—"Take heed what ye hear; take heed how ye hear." In these "times of refreshing" from the presence of the Lord "the destinies of myriads of souls may hang upon the way in which they hear and take the next sermon." Faith cometh by hearing, and hearing by the Word of God.

"An Ounce of Prevention"

"I cannot help being cross these hot mornings. I report, I wray. I try to make up for my irritability in every way I can; but I cannot help it; I have made up my mind to that."

This confessed Mrs. Grey to her intimate friend, Mrs. Carter, who was visiting her. "And," said Mrs. Carter, "you make discord, that you understand?"

"Perfectly well."

"You who should strike the key-note of harmony every morning, destroy harmony instead."

"I confess it, but what shall I do? I get worse instead of better, with my efforts to improve."

"Suppose you wanted to lead and accompany the family singing with your piano, what would you first desire in the instrument?"

"That it should be perfectly tuned."

"You should not use it for the purpose otherwise?"

"No."

"Very well; you are the leader and harmonizer of your servants and children, and it follows that you must be in tune, or you do the opposite from what you desire."

"That is it, exactly; but I cannot get in tune; I am miserably discordant."

"What you need is time and opportunity for your soul to tune itself, under the influence of the gentle, loving Spirit, who is always ready to harmonize our discordant souls. You are bearing too many burdens, and you say truly that you cannot help irritability; but you can help the state of affairs that produces irritability. You must watch constantly, prayerfully, against the temptation to overwork. To do great deal physically for your family seems a virtue, I grant; but if what you do results in spiritual neglect, then you are sinning against your family, and you cannot avoid the responsibility. For instance, your husband asked you to go to ride with him yesterday, and you refused."

"But I wanted to finish Ellen's dress. She needed it very much."

"I will grant that she needed it; but she needed more the loving, patient spirit that you are not able to give her to-day. You gave her a dress yesterday, and to-day you give her impatience and ill-nature as the price. She went to the picnic this morning, muttering that she should be glad when she was grown up, and away from home. If you had gently but firmly insisted that she should do without her new dress, and had gone to ride with your husband, you would have avoided all the morning's irritability."

"You are right; I see it all very plainly, but I never saw it so before; it is a positive sin to do more than is compatible with serenity, if one can possibly avoid it."

"Yes; and the list of avoidable labours can be stretched out very long. Do anything, do without anything, rather than injure the spirit. Have harmony at any cost. Take care of the soul, of home, of patience and love and sweetness, at any cost to the body."—Mrs. M. F. Butts, in Christian at Work.

"Take Your Religion."

"Good-bye," said Uncle John to Will as he entered the cars for a week's vacation in the country. "Good-bye, Will. Got everything along?"

"Yes, Uncle, think I have. There's my trunk and satchel and gun and umbrella and—"

"There, boy. I didn't mean those traps. They're not everything."

"What then?"

"Oh, something more important."

"I guess I've got money enough to take me there."

"Not that, my child."

"Well, I believe you think I've forgotten my Bible, but I haven't."

"I hope you have not forgotten that, though, to be sure, it is an easy matter to take it along just for the respectability of the thing. Mind you use it. But how about your religion? Is that going into the country with you? Many professed Christians take a vacation from their religion just as they do from business. Don't do that, my boy. Take your religion with you. You need it. Others need it too."

"Thank you, Uncle."

"Take your religion along!" sounded in the young lad's ears as he took a seat in the cars. It made him feel more courteous to fellow-travelers. It helped him to speak a word to them. It led him to give a religious paper to one who had just laid down a dice novel.

"Take your religion along?" echoed a still, small voice, as he met old friends in the country village, and helped him to say a word for Christ. It sounded from the church bell and prompted him to speak for his Master in the little village prayer meeting. Here a new voice was a great encouragement. It urged him to take the place of an absent teacher and tell a class of laids how pleasant he found it serving Jesus.

Months have passed since then, but many still thankfully remember the young man who took his religion along.—S. S. Times.

A Statue of Oliver Cromwell is to be erected in Manchester, England. It will be almost the only public statue of that famous man in the country.

New York is the first State in the Union to adopt compulsory education. A law passed by the last Legislature requires parents and guardians of children between the ages of eight and fifteen years to give them, in a school or at home, at least fourteen weeks' instruction every year in reading, writing, arithmetic, English grammar and geography. It prohibits the employment of children within the ages named of any labor during the time when the common schools are opened, and school officers are given the authority to see that the law is observed.

Wide-Awake Preaching.

A good deal is being said now-a-days as to the most efficient method of preaching needed in the pulpit. Some favor expository preaching, some the didactic, some the homiletic, some even the metaphysical. We suppose what is most efficient depends upon the constitution of the preacher himself. Some do best in hortatory efforts; others, again, are wonderfully successful in the simple exposition of the Scriptures; but whatever the method be, it should have the elements of directness, of simplicity, and of pungency. When a preacher has his subject he should go right at it, as if he meant to hit it. The system of using texts by way of accommodation is a most pernicious one, and it is a false system. We have all heard of the minister who preached from the text, "Top not come down," and equally absurd illustrations are being constantly met with.

So, too, the elements of simplicity is a most necessary one. We once heard a minister—and he was of that abused class, the army chaplains—speak of "landing a finny inhabitant of the briny deep upon the dry and parched earth." What he meant was fishing, only he did not live the sense to say so.

Pungency is another essential element. As we had occasion recently to say, we want more clear, ringing Anglo-Saxon in the pulpit, and less artificiality of language and voice, which makes the preacher seem to be either an improved automaton, or a *vox humana* stop taken out of the organ and set up in the pulpit. This dismal wailing which we sometimes meet with, mixed up with weak metaphor and redundancy of speech, is often put forth as the offspring of culture; but culture does not acknowledge the wayward child. It was with no such uncertain sound that the great Apostle Paul preached the magnificent discourse on Mars Hill, or declared the whole counsel of God all the way from Jerusalem to Rome. Men who employ in preaching a stilted, artificial method, never last beyond their little day.

There is still another point: we need more attention to a free, spontaneous oratory. The gesture may be awakened; but let the words burn, let the manner be earnest, and the hearers will not be apt to go to sleep. The importance to a preacher of being wide awake in the delivery of a sermon even if he be liable to the charge of that great bigness of modern Chadsbands, "sensationalism," is well illustrated by an anecdote which Professor Lawson, a theological teacher in England, used to tell of one of his pupils, Andrew Fletcher, who, after completing his theological studies, passed the first two years of his ministry in a college of leatherness with his father, a clergyman of Perthshire, Scotland. When the father preached, the listeners were few; when the son discoursed, the house was flooded. The father's sermon elicited no praises, the son's were loudly applauded whereas the former became jealous and irritable. At length the son borrowed one of his father's sermons, and on the following Sunday preached it from memory with great emphasis and animation. The hearers were louder than ever in praise of the youthful orator, and one worthy remarked, "The old man never in his life preached a sermon equal to that!"

So, too, when a friend of Mirabeau complained that the Assembly would not listen to him, that fiery leader asked for his speech, and the next day electrified the Assembly by uttering as his own the words they had refused to hear from another. In either case it was the manner that made all the difference. This age is a waking age, a nervous age, a quick age. Men have much to learn and they hear much. The men of to-day are wide awake than their ancestors ever were, and it becomes the successful preacher of to-day to be aroused and wide awake. If one of the Apostles could leave heaven and drop in some of our churches, he would think himself in a first-class dormitory, nor would he be far out of the way. When a house is on fire, the alarm comes out as from a clarion. It is some of this wide awake spirit in manner, in matter, in tone, in voice, in gesture, which the pulpit of to-day needs, and without which preaching becomes as lifeless as a stone, and as ineffectual as beating the air.—*Talmage in Christian at Work.*

The English Census

The number of British subjects in all parts of the world is, according to the last official census, 234,762,593. This vast number embraces all varieties of the human family from the Anglo-Saxon to the Esquimaux. The British empire covers an aggregate area of 7,769,449 square miles or enough to make forty states of the size of France. It has in Europe a superficial extent of 121,780 square miles; in America, of 3,486,034; in Africa, of 286,860; in Asia, of 964,103; and in Oceania, of 2,960,722. Great Britain and Ireland have a population of 31,845,879, besides which the empire has in Europe a population of 176,213. The English colonies in America have a population of 3,779,650; in Central America, of 1,063,886. In South America it has a population of less than 200,000. British India has a population of 191,807,070, distributed among 487,061 villages. British India has fifteen cities with about 100,000 inhabitants. In Australia, England has 2,000,000.

It appears from the returns of the census that the population of the United Kingdom has doubled in seventy years. The increase has not been the same in all parts. It has everywhere kept pace with the increase of the supply of labor. In England, where the demand for labor has been greatest, the population has almost trebled. In Scotland it has doubled. In Ireland it is stationary. In 1801 the population of Ireland was 5,216,831. According to the last census it is 5,412,977. The increase of the population from 1821 to 1861 was 16 per cent.; from 1831 to 1841 18 per cent.; from 1841 to 1851, 8 per cent.; from 1851 to 1861, 18 per cent.; from 1861 to 1871, 14 per cent. The cause of the decline in the rate from 1841 to 1851 was the cholera and the potato-rot. The emigration from Great Britain between 1861 and 1870 was 1,674,694.

No man has a right to do what he pleases except when he pleases to do right.

Salary of Ministers.

It may be safely said that no profession or even occupation in this country requiring a like amount of intelligence and acquired knowledge, or exacting an equal expenditure of time and effort, is so ill paid as that of the minister of the gospel. While he is debarred by duty, by public opinion and his own conscience, from every gainful pursuit outside his profession, and is absolutely prevented in engaging in efforts for the increase of his income as if a statute made it a criminal offense, he is restricted, in the great majority of instances, to a salary which would be scornfully rejected by men of like abilities in almost any ordinary business calling. And the people who are benefited by his ministrations, to whom he devotes all his time, and talents, and sympathy, take advantage of the fact that he has no choice of occupations as men in every other calling have, but must remain permanently in the one profession to which he has consecrated his life.

If men were magnanimous this could not be so. If they were merely generous, it would be deficient. If true magnanimity or generous feeling prevailed, men would be everywhere prompt to see not only what is due to the dignity of the ministerial calling and the eminent intellectual and moral force which it requires for its prosecution, but they would recognize its claims upon them by reasons of the peculiar self-abnegation which it demands, and the isolation from all other pursuits which it absolutely necessitates. And in response to this noble dedication, self-surrender, and exclusion from all those opportunities which are open to other men, if Christian congregations were magnanimous, or generous, or even just, the hire of their faithful minister would no longer be suffered to remain on the mean and insufficient scale which now rules in so many parts of our land.

There is another consideration. People wrong themselves when they stint the salary of their minister to a scant pittance scarcely sufficient for his mere subsistence. Of all professions in the world, that of the minister of the gospel most requires frequent and prolonged intervals of calm withdrawal for contemplation, reflection, and study of the hearts and tempers of himself and others. If he is insufficiently paid, this is impossible, and his people are the real losers. By just so much as their minister is absorbed in the consideration of the gnawings of his necessities, they are excluded from the benefits of his searchings into the deep things of God and his investigations of the nature and wants of man. It can not be expected that a minister will be profoundly learned in all the minutiae of the diseases which affect the soul of man, or ready with the cures which he may find by a study of the works of the Great Physician, if the bulk of his time is diverted from these studies by the carking and grinding cares of his own instant and ever recurring necessities. We are not only mean and ungenerous to our minister, but are "fenny wise and pound foolish" toward our families and ourselves, if we forget the maxim, "The laborer is worthy of his hire." The nobler and more beneficent the labor, the readier should men be to rate and compensate it at its true worth. And certainly there is none nobler or more beneficent than that which is exclusively devoted for life to the service of God and the salvation of souls.—*Christian Intelligencer.*

Lord Dalhousie's Will.

The Dundee Advertiser publishes an abstract of the will of the late Lord Dalhousie. The whole residue of his estate falls to his sister, Lady Christina Maule, during her life, and after her death £6,000 each is to be paid to his nine nephews, and £4,000 each to his seven nieces or their children. His property in France is left to his oldest nephew, Major Thomas Young, along with such a sum as will make up £20,000. He also leaves £20,000 to the Free Church for the payment of stipends of £200 a year each to the ministers of the four Free Churches on his estate. The bust of Lord Byron goes to Mr. John Clark Brodie; his bust of Fox to Mr. A. Rutherford Clark; and his picture of Dr. Guthrie preaching in Glenesk to the Free Church College, Edinburgh. Legacies varying from £50 to £500 and a year's wages to each of his servants, gardeners, gamekeepers, and foresters. The chief factor, Mr. Guthrie is remembered with £1,000, and a valuable picture by one of the old masters is left to his local solicitor, Mr. Shields. All political correspondence and confidential public papers connected with his official life are to be selected and placed in a locked box by themselves, sealed up and deposited in the family charter-room at Panmure, and not to be opened until the year 1990, and all correspondence with public men is to be arranged and similarly deposited.

Tract Distributing.

A testimony to the influence of tract distribution comes from an unexpected source. A Swedish gentleman, a firm believer in the doctrines of Swedenborg, has for years been sending copies of large and expensive books in advocacy of Swedenborgianism to clergymen who would send money to pay postage on them. Four thousand copies of a large octavo have been thus distributed. This testimony in favor of the usefulness of the tract work is valuable. Why should not the Calvinists gain wisdom from this Swedenborgianism, of which there are many, to any minister who will send his address and money to pay the postage. In these days of vague and loose doctrinal thought, there is a great room for some man of wealth to do a great work in this direction.

The famous Cheney case, in Chicago, seems approaching a settlement. Closely following the death of Bishop Whitelouse comes the decision of the Chicago court, denying the application of the late Bishop for an injunction restraining Dr. Cheney and his congregation from further occupancy of Christ Church. Pending further proceedings, this places Christ Church in the hands of Bishop Cheney and his congregation of the Reformed Episcopal Church.

Color In Animals.

The variety of coloring in animal life is one of the marvels of nature, only now beginning to be studied scientifically. It is vain to say that an animal is beautiful, either in symmetry or diversity of color, in order to please the human eye. Fishes in the depths of the Indian seas, where no human eye can see them, possess the most gorgeous tints. One thing is remarkable: birds, fishes, and insects alone possess the metallic coloring, whilst plants and zoophytes are without reflecting shades. The mollusca take a middle path with their hue of mother-of-pearl. What is the reason of these arrangements in the animal kingdom? It is a question which cannot be satisfactorily answered; but some observations have been made which throw light on the subject. One is, that among animals, the part of the body turned towards the earth is always paler than that which is uppermost. The action of light is here apparent. Fishes which live on the side, as the sole of the turbot, have the left side, which answers to the back of a dark tint; whilst the other side is white. It may be noticed that birds which fly, as it were, bathed in light, do not offer the strong contrast of tone between the upper and lower side. Beetles, wasps, and flies have the metallic coloring of blue and green, possess rings equally dark all round the body; and the wings of many butterflies are as beautifully feathered below as above.

On the other hand, mollusca, which live in an almost closed shell, like the oyster, are nearly colorless; the larva of insects found in the ground or in wood have the same whiteness as well as all intestinal worms shut up in obscurity. Some insects whose life is spent in darkness keep this appearance all their lives; such as the curious little beetles inhabiting the inaccessible crevasses of snowy mountains in whose depths they are hidden. They seem to fly from light as from death, and are only found at certain seasons, when they crawl on the flooring of the caves like larvae, without eyes, which would be useless in the retreats where they usually dwell.—*Chambers' Journal.*

Tale-Bearing and Newspaper Reporting.

Tale-Bearing, a vice forbidden in Scripture, and too much of the present newspaper reporting in our ambitiously "enterprising" sheets seem to be identical. They have the same evil origin, and are productive of the same dire results. They originate in malice, cupidity, and prurience. They alike blast and burn everywhere.

A meaner occupation cannot easily be found. The whole business of reporting personal, family, or even neighborhood rumors is little less than unmitigated scurrility. It is of the sneak-thief order. The element of decency is lacking in it. At the same time, it is a crime too terrible in its consequences to be tolerated. House-breaking, robbery, and murder are no worse. It breaks up homes that would continue peaceful and happy but for its destructive hand. It robs the private citizen of what is dearer to him than all gold and lands. It batters and bruises and leaves half dead numberless innocent and helpless ones. It takes away the very life by the stiletto of tongue and pen. No wonder that the Law-giver of Israel would not tolerate tale-bearing.

That there should be found a class of men so lost to honor as to sell themselves for a few dollars a day to snook about into the private affairs of their fellow-beings, and then, reckless to truth and callous to mercy, to stab men and women to the heart by the weapon that cuts deeper than the sword, is a terrible revelation of the depths of depravity. Deeper guilt in this direction cannot well be reached, unless it be that of the conductor of a journal who, for the sake of selling a few more copies of his filthy sheet, will publish anything, even though it bring irreparable injury and lifelong anguish to many loving and pure hearts.

Such a man's occupation is just satanic; nothing less. If the reported statements are false, it is sheer diabolism to publish them; if doubtful, then the ordinary promptings of humanity should dictate suppression; and if true, then charity, that hides a multitude of sins, should shield the offender as far as consistent with public morality, and use loving ministrations and silence in such a way that the offender may, if possible, be restored.

Horuko is the name of the young Japanese Empress, and a very strong-minded and sensible woman she is. She has the hardihood to allow her eyebrows to grow to the natural length, and to permit her teeth to glisten with their own pearly whiteness, instead of being blacked as those of all other ladies of the better class are in Japan.

India has 11,000 primary schools, with about 250,000 boys in them. No system of public schools has yet been provided for girls and the need of them is attracting serious attention. As to the schools now existing, the great difficulty seems to be to supply a sufficient number of competent teachers, and for this purpose it is proposed to establish a considerable number of normal schools.

A new use has been discovered in Italy for old maids. On the Pope's eighty-third birthday a curious deputation waited on him to present their congratulations. It consisted of eighty-three maidens, young and old, arranged in the order of their ages, from one year to eighty-three years old. The Pope is reported to have been much delighted with the interview, but is not likely to marry.

There is living in England a clergyman named Turlov who has received two and a half million dollars from the taxes of his country for doing nothing. Forty years ago two sinecures which he held were abolished, and he was granted pensions in compensation to the extent of over £11,000 a year. He still lives at a park near Hortham and continues to draw more than the income of a lord chancellor, without ever having done a stroke of real honest work for it.

The Railway Engineer.

The first duty of the railroad surveyor is to trace, in a general way, the course of the projected railroad upon an ordinary map by means of a careful study of its mountain ranges and its water-courses. The more detailed and elaborate the map, more perfect can he make his preliminary and office survey. This being done, the real work of the survey begins. For this purpose the chief engineer makes a general reconnaissance of the whole ground, generally on horseback. He provides himself with the best map or maps he can obtain. He picks up as best he can more definite and precise local information. To succeed in his work he must have qualities which are rare, qualities which no mere school of engineering can impart. In his profession, as in every other, there is a certain something indefinable in native genius, something which may be developed and trained, but which no more development and training can wholly supply.

The engineer must be a man of ready parts. He must have himself always well in hand. He must understand humane nature, and know how to deal with it. He must be equally at home in the log hut among the mountains and in the velvet-carpeted mahogany furnished office in the great city. He must be a man of quick eye and abundant resources, able to meet an exigency, or to vary in detail, and on the moment a carefully matured plan for the purpose of avoiding an unexpected obstacle, and reaching the general result with the least expenditure of time and money. The engineer has tunneled the Alps, and an expert assures us that with money enough it would be possible to construct a permanent floating bridge across the Atlantic. But there are a great many things which it does not pay to accomplish, and the successful engineer must be able to subordinate professional pride to practical results; to avoid obstacles that can be avoided, and to overcome those that he can not escape; to make the fowest rock cuttings, tunnels, culverts, and bridges; and to be known and honored less for what he has done than for what he has avoided doing.—*Harper's Magazine.*

The Adulterations of Tea.

This subject, which all—whether chemists or not—are interested in, has been very exhaustively dealt with in a paper read before the Chemical Society of London, at a recent meeting, by Mr. J. Bell, of the Laboratory at Somerset House. He says that tea is adulterated to a very large extent, not only with leaves of various kinds, including exhausted tea-leaves, but also with inorganic substances, such as quartz, sand, and magnetic oxide of iron; these latter substances are rolled up inside the leaf, and one sample of green tea, examined was found 20 per cent of quartz, and 8.6 of the magnetic oxide. The latter may readily be separated by grinding up the tea, and removing the magnetic oxide with a magnet. The facing, employed for green tea usually consists of French chalk and Prussian blue. In the preparation of exhausted tea-leaves, they are rolled up with gum-water, and then dried, catechu being added in some cases to restore the astringency. The article known as the "maloo mixture" consists essentially of exhausted tea-leaves. In searching for the presence of other leaves than those of the tea-plant the best method is to heat a small quantity of the suspected tea with water until the leaves are sufficiently softened to admit of being unfolded. They should then be spread out on a piece of glass, and carefully examined as to the nature of the serratures and the character of the venation, also the form of the cells of the epidermis and the stomata, and the peculiarities of the hairs as shown by the microscope. The essential differences which the tea-leaf presents when compared with other leaves were minutely described. The chemical composition of tea was next discussed, the amount of lignin and of tannin being very important.—*Popular Science Review.*

The Castaway.

A pastor related in my hearing, how he once had under his care a church blessed with many excellent women. One of the best of these, who had overworked herself, suddenly became, as she supposed, "a cast away." She sent for her pastor, and confided to him her deplorable condition. She could not pray. To read the Bible was a hated task; she must be a castaway.

The pastor considered a while, then he said, "Have you confidence enough in me to do exactly what I tell you?"

"Certainly," she replied; she had all confidence in her pastor's judgment.

"Put your hand in mine," he said. She obeyed. "Now give me your solemn promise never to open a Bible, or attempt to pray, until I give you leave."

After a moment's hesitation, she made the required promise, and the minister took his leave.

I think it was that very day, perhaps the day after, that a messenger came in hot haste for the minister to hurry to the good sister's house. With a quiet smile the pastor turned to that errand.

As he showed his face at the door, the sister rushed to him crying, "Release me! release me quick, or I shall pray! I must pray, I will pray—you shall not hinder me!" "Do pray," said her pastor; and that was the last of her being "a castaway."—*Augusta Moore.*

Secret and family prayer should be daily. We daily have the same necessities, are exposed to the same dangers, tread on the borders of the same heaven or hell. How should the voice of praise and prayer go up as incense in the morning, and rise as a rich perfume in the shades of each evening! What more lovely object than the one in bloom of health and the dew of youth bending with reverence before the King of heaven, seeking forgiveness, peace, guidance, and life! And what a strange, misguided and pitiable object is a soul that never prays!—*Albert Barnes.*

Random Readings.

A word of kindness is a seed which, even when dropped by chance, springs up into a flower.—*Sicourney.*

It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

Every human being is connected with God's world by a thousand ties, and cannot live a single day without doing good or evil.—*Dr. E. Porter.*

A man should never be ashamed to own he has been in the wrong, which has but saying in other words that he is wiser to-day than he was yesterday.—*Pope.*

A Scotch minister, when asked whether he was lying, answered, "Really, friend, I care not whether I am or not, for if I die, I shall be with God; and if I live, God will be with me."

Time is the only gift in which God has stinted us; for he never entrusts us with a second moment till He has taken away the first, and never leaves us certain of a third.

The Cross of Christ, on which he was extended, points in the length of it to heaven and earth, reconciling them together; and in the breadth of it to former and following ages, as being equally salvation to both.

It was a speech of a woman labouring under a horror of conscience, when several ministers and others came to comfort her—"Call back time again. If you can call back time again, then there may be hope for me; but time is gone."

I used to draw under my mother's superintendence, and to her I read aloud books of history and general literature. It is thus that she developed in me that love of reading and that curiosity for all things which were the springs of my life.—*Cuvier.*

He who can look up to his God with the most believing confidence is sure to look most gently on his fellow-men; while he who shudders to lift his eye to heaven often cast the haughtiest glances on the things of heaven.

Morality without religion is only a kind of dead reckoning—an endeavour to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Longfellow.*

One cannot enough wonder or be thankful to Providence that, from time to time, he places in the spirit of a whole people, or of individuals, those truly Godlike thoughts on which our inner being reposes.—*Humboldt.*

No man is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does to feel, though he believes himself united to God! How far is he from abjectness when he ranks himself with the worms of the earth.—*Pascal.*

I ask you solemnly, in God's name, not to let the sun go down to-day till you have spoken to one man or woman alone about his or her soul. Will you not do that? Is it too little for you? Then I must be plain you, and say you are not worthy to do it.—*Spurgeon.*

The religion of Jesus Christ is altogether a practical thing. Just consider how we are taught any thing else that is practical. It is not by hearing or reading about making shoes, that a man becomes a shoemaker, but by trying to make them.—*Augustus Hare.*

The Calvinistic people of Scotland, Holland and New England have been more moral than the same classes among other nations. Those who have preached faith, in other words, a pure morality, have always produced more popular virtues than those who preached good works, or the mere regulation of outward acts.—*Sir James Mackintosh.*

A man may preach from false motives. A man may write books, and make fine speeches, and seem diligent in good works, and yet be a Judas Iscariot. But a man seldom goes into his closet, and pours out his soul before God in secret, unless he is in earnest. The Lord himself has set His stamp on prayer as the best proof of a true conversion. When he sent Ananias to Saul in Damascus, He gave him no other evidence of his change of heart than this:—"Behold, he prayeth."

The Epistle to the Romans was written to a Church who had believed, and who really knew the truth. Yet how the Apostle goes over the whole ground from the beginning, thus showing us that those who have believed must be continually occupied with all the truths of the Gospel—doctrinal, dispensational, and practical. We want no new doctrines, but we want a deeper insight into, and a richer experience of those things which are so clearly revealed.—*Old Truths.*

Pride in the church, manifested in building costly and gorgeous houses, not so much for worship as for ostentation and admiration, is the crying evil of our day. The consequence is, the poor do not have the Gospel preached to them. They can't afford to attend the rich churches, and the rich churches have expended so much money in their magnificent temples, they can't afford to send the Gospel to the poor. God save our Church from becoming an asylum for the merely proud and aristocratic classes!

The Bishop of Lincoln has made an earnest appeal to the Wesleyans in England to return to the Established Church. But the present state of things indicates that more Church of England people will go to the Wesleyans than Wesleyans will come to the Church.

Professor Porter, of the Presbyterian College of Belfast, lately missionary to the Jews at Damascus, has returned to England after a journey of four months in the land of Moab, east of the Jordan. He was successful in exploring a district hitherto untraced by an European foot.

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FRIDAY, AUGUST 28, 1874.

THE END OF AN OLD SONG.

Patronage is for ever at an end in the Church of Scotland. It came in, in 1711, and goes out in 1874; having thus lasted for 163 years. The words of Lord Seafield, when the last formalities were finished, and the old Scottish Parliament broke up for ever, comes now to our lips. "There is the end of an old Song." Dierael's Patronage Bill, ere now the law of Scotland, is the "end of an old Song."

The song of the Patrons may have been a merry enough song to them but it has been a sad song to the Kirk of Scotland. There are blots and blemishes and shortcomings enough to be found in the history of that Church, but its spirit, (except when over-borne by craft, for it never submitted to violence) has always been as a general rule the "Spirit with which Christ maketh his people free." In the First Book of Discipline, drawn up by Knox and his brethren, it is enacted that no man should enter the ministry without a lawful vocation; and that a lawful vocation standeth in the election of the people, examination of the ministry and admission of them both. In the Second Book of Discipline, the Patronage (that is the right of the landed proprietor of a parish, be he Jew, infidel, or scoundrel to appoint its minister) is denounced, as well it might, "as an abuse flowing from the Pope and the corruption of the canon law," and as a yoke to which the Church, cannot in faithfulness to Christ and to his people on any account submit. The lairds opposed the Church with a persistency that justifies the assertion made by a St. Andrew's Professor once, that "there are just two things in nature that never change, the fixed stars and the Scotch lairds." But the Church was stronger than the lairds, or rather He that was with her was stronger than they that were with them.

Inch by inch the Church of Scotland fought for Christ's Headship, His right to rule her not as a mere phantom king, unreal and invisible, but as a Sovereign whose behest given in his Book, she must follow out to broad plain acts and facts, let the consequences be what they may. She conquered. The Revolution of 1688 acknowledged her rights which were again recognized by the conditions of Union in 1707 which solemnly covenanted "to establish and conform the worship, discipline and Government of the Presbyterian Church to continue without any alteration to the people of Scotland in Scotland in all succeeding generations." Twenty-one years of peace and prosperity, without "heats, divisions of schisms" passed over the Church, during which time it "grew like the hly and spread its roots like Lebanon."

It was only however four years (1711), after the treaty of Union (1707), when the British Parliament, under the influence of a Jacobite Toryism, of the worst form, broke its solemn pledge to the Scotch Church now helpless without a Parliament, whose last dying act was to guard the Church's rights. And why did the British Parliament break its promise with such indecent haste. Let Tory historians tell this. Sir Walter Scott says that the "act which restored to patrons the right of presenting clergymen to vacant churches was designed to render the churchmen more dependent on the aristocracy and to separate them in some degree from their congregations; who could not be supposed to be equally attached to, or influenced by a minister who held his living by the gift of a great man as by one who was chosen by their own free voice." Or let us listen to a letter written in 1708, by one (a leading English Jacobite) to an influential Scotch Jacobite, on the approaching restoration of patronage. "This (i.e., the restoration of patronage) will undoubtedly make way for an entire re-establishment of the ancient apostolic order of bishops for our Queen having right as patron, to a great many churches, she will still prefer those of our persuasion to others, and the rest of laical patrons partly through inclination and partly through interest to please her majesty will follow her example."

Whatever the motives were, and in all likelihood they were of a mixed character patronage was restored and the Church was no longer in its highest and noblest sense free.

Patronage did what the politicians intended it should do, and dark days settled down on Scotland and its "Kirk." Men totally unfit for the office of the ministry, admirers of Hume, disciples of Socinus, men their whole lives a play, and despisers of the good, were thrust by sheriff and soldiers upon an unwilling people who fastidiously of thousands from the national Kirk to form those numerous Presbyterian communities whose names and differences and origin puzzle the stranger in Scotland.

But the day begins to break, and the first effort of the revived Evangelism of Scotland was to cast its rider. When this century was about twenty years old and Queen Anne's bill about a hundred, Dr. Andrew Thomson unfurled the banner of "anti patronage," "claiming for the people," as Guthrie tells in his autobiography, "not all, and sundry not the whole of the parishioners, but such as were members and in full communion with the parish Church, a right to choose their own minister." "Thomson was supported," Guthrie tells us, "only by a few bold and daring spirits among the laity."

Dr. Guthrie himself was one of the very small and despised body of anti-patronage men. "In 1834," he tells us in his autobiography, "when the subject was pushed to a vote out of a House of some two or three hundred, we could not muster more than forty-two votes on our side. Our opponents called us in derision, the "forty-two Highlanders," and I was never nearer winning the character of a prophet than when in my confidence in the goodness of our cause, I ventured at a public meeting in Arbroath, on mentioning this joke or sneer, to predict at that the next time we went to battle we should be "the 92nd Highlanders." And sure enough, when the year, the debate and the vote came, we found ourselves but one or two short of that number, having doubled our strength in the interval."

But Thomson was suddenly removed by death, and the helm of the ship came into the hands of Dr. Chalmers, who thought best sparing the life of the wild boar, for fear of offending its masters from the wilderness that laid waste the vineyard, to put on it a strong muzzle whereby it could be kept from doing harm. That muzzle, the (Veto Act), only made the beast more furious, ending in 1843, in the disruption and the formation of the Free Church till all, last General Assembly, House of Commons, House of Lords, and our Sovereign Lady the Queen, have decreed the beast should die. He is dead. "Requiescat in pace" which means in English, "We don't want to see his face any more."

And what does Scotland say to the abolition of Patronage? All the dis-established Presbyterian Churches of Scotland, that is about two thirds of the people, seem to regard the business very much as the Scotch people of old regarded the death of Cardinal Beaton.

"As for the Cardinal, we grant, He was a man we weel might want, And we'd forger' him very soon, And yet I think, the soothe to say Although the lawn is weel away, The deed was foully done."

As for patronage, it is "weel away." But the time of the deed, the motive and the doer of it seem out of joint with the memories, temper and expectations of the Scotch Dissenters. As for the time of the deed, they say it is too late to save the Scotch establishment, and bring back the dissent and protesters to its bosom. When of two brothers, reason United Presbyterians and Free Churchmen, John and Thomas, one i.e., John insists on keeping a dangerous bear about the place, and thereby drives Thomas who cannot stand the bear out of house and home, it is, as a general fashion, too late for John to kick out or kill the bear and ask Thomas to come back, after Thomas has built a good house for himself about which there is no appearance or smell of bear. As for the motive of the deed, they say it is unfriendly to the voluntary churches which are expected and intended to come into the citadel of establishment, not with banners flying and music playing as men who fought a good fight, but as people being ashamed steal away when they flee in battle. As for the doer, they say he is Disraeli and to be dissenting Scotch who know his Erastianism, as well as his Toryism that is enough. Their feeling is suspicion in regard to "every apple out of that creel."

"Tamco Donnao dona ferentes." But a right deed, although not done at a rightful time nor in the best spirit ought to be welcomed as at least a step in the right direction. Let us suppose that this abolition of patronage (like the preaching of Christ Paul knew about) has come of envy and strife, of contention and not sincerely, what then? notwithstanding every way, whether in pretence or in truth, patronage is abolished and therein do rejoice, yea and will rejoice.

Some friends in Seaforth presented the Rev. William Graham with a purse containing one hundred and thirty-four dollars along with a suitable address, to which he briefly replied, prior to his departure to Pine River Congregation.

PUBLISHER'S NOTICES.

The attention of Sabbath-school superintendents is directed to the advertisement of Messrs. Heintzman & Co., Toronto. The Cabinet Pipe Organ is in every respect well adapted for schools and the price is exceedingly moderate.

Lawlor's Sewing Machines are giving good satisfaction, especially for manufacturing purposes. Mr. Evans, the manager of the Toronto branch, is a practical machinist, and gives particular attention to repairs.

The Yorkshire Cattle Feeder, manufactured and sold by Messrs. Hugh Miller & Co., Toronto, is so thoroughly well established in public estimation as to require no commendation at our hands. See advertisement.

The proprietary medicine (Dr. Chacada's remedy), manufactured by Jos. Davids & Co., of this city, is highly recommended. It is a safe and efficacious cure for dysentery, summer complaint, &c.

COUNCIL OF PUBLIC INSTRUCTION.

It affords us pleasure to announce the defeat of Dr. Sangster as a candidate for a seat in the Council of public Instruction for Ontario. Notwithstanding the most strenuous exertions of himself and friends, Prof. Smith has been returned by a majority of 277 votes.

At one time we feared a different result; but we are glad to know that a majority of the Public School Teachers of the Province are unimpaired and untainted by the low morality of Dr. Sangster, and advocated by his admirers throughout the country.

The total vote was, Smith..... 1612 Sangster..... 1335

Majority for Smith... 277 Of the votes received, 103 were struck off, the names not appearing in the Inspector's lists. The votes of three Model School Teachers, and one from Algoma District, were also struck on the same grounds. One vote from Norfolk County, was mutilated, the name having been erased and rewritten in blue ink, and therefore was not allowed.

The following is the official return of votes recorded for the candidates nominated to represent the High Church Masters and the School Inspectors of the Council:—

Table with 2 columns: Name and Votes. HIGH SCHOOL MASTERS: Professor Wilson..... 125 Mr. J. H. Hunter..... 54 SCHOOL INSPECTORS: Mr. S. C. Wood, M.P.P..... 30 Mr. H. S. Macdonald..... 21 Mr. David Mills, M.P..... 17

We have reason to believe, that the gentlemen elected will well and faithfully discharge their duties at the Council Room.

THE SCOTTISH CHURCH OF CHICAGO.

Mr. G. McPherson writes as follows to our Chicago conferees anent the proposed change of the relations of the Scotch Church in that city:

In the last issue of The Interior I noticed a short paragraph relating to the trouble in the Scottish Presbyterian Church in which occurs the following language: "The differences between our Assembly Presbyterianism and that of the Scotch Church are as near nothing as anything can be. We believe they are precisely the same in doctrine and polity." To this statement the minority would raise no objection. Had The Interior said our Presbytery Presbyterianism, the case would be different. However, the difficulty is not altogether on the score of doctrine. So far as this is concerned, there would not be, under certain circumstances, any objection to the American Presbyterian Church. The real difficulty lies just here. There is an element of Scottish Presbyterians in Chicago, and constantly arriving here, which can only be attracted by Scotch forms and Scotch preaching. If these are not provided, they will wander around like lost sheep, lacking a shepherd's care. Many of them, along with their children, will become lost to Presbyterianism and the Church of Christ. Does the Presbytery of Chicago think it possesses the men and the machinery to draw this element successfully? The Old School Presbytery of Chicago had two congregations of this class under its care; and the New School Presbytery had one, and the Re-United Church had one of the first two. Where are these congregations to-day? What are the reasons why they ceased to exist?

The real advantage of a connection with the Canada Presbyterian Church is that that body contains a larger proportion of clergymen born and educated in Scotland, and who are consequently full of Scotch sympathies. The visits of these to Chicago, and the public announcements of their services have the effect of drawing, by the cords of national sympathy, many who otherwise would rarely hear the gospel preached. The writer is fully persuaded that this agency is necessary in order even to save to American Presbyterianism that portion of the Scottish element of our population for whose benefit the Scotch Presbyterian Church was formed. And he would deeply deplore any change which might by any possibility destroy an organization which so far, has been successfully accomplishing the object contemplated by its founders.

STATE OF BELIGION.

Our cotemporary, the Presbyterian Advocate, of St. John, N.B., has been examining the report of the Committee on the State of Religion in the C. P. Church, with the following results:—

"The pleasing prospect of an early union of the Presbyterians of Canada, and not only so, but in British America, invests the religious condition of every branch of the Church, soon to be united, with additional interest. We could wish that our information, in regard to different parts of the Church, were more extensive and particular, as we hope it may at a future day. As it is we are glad to be able to lay before our readers some facts relative to the state of religion in the Canada Presbyterian Church, which is confined to the upper, middle and Pacific provinces. The facts are presented in a report made to the General Assembly.

The report from the Synod of Montreal is complete and explicit. From it we learn that in the Presbytery of Montreal much attention has been given to the state of religion during the past year. "A committee was appointed, and certain recommendations presented by it were adopted by the Presbytery, urging congregations to send in reports; enjoining ministers to call the attention of their people especially to the duties of family worship and the observance of the Sabbath; calling for special efforts to check intemperance and to elevate the public sentiment on this question; and recommending a communicants' class in each congregation, if practicable. Fifteen congregations returned answers to the questions of the Assembly's Committee." In the Presbytery of Ottawa, "a measure of progress in things spiritual appears to have been enjoyed; and in more than one congregation the past year will be memorable for the marked advancement in grace." Fourteen congregations send in returns, against twelve last year. From the Presbytery of Brockville two congregations have sent in returns. Up to the meeting of Synod, no conference has been held in this Presbytery on the state of religion; but your committee are happy to learn from an authentic source that, since the Synod, a very interesting conference has been held. Three congregations in the Presbytery of Kingston send in returns. At a recent meeting, "a solemn and impressive conference was held, after which it was decided to make a similar conference part of the business at each meeting of the court."

In the Synod of Montreal, there has been much earnest labour in connection with evangelistic services. "These services, we have reason to believe, have been productive of much spiritual benefit to the people as well as to the ministers engaged. The reports which come from the deputations conducting these services, give decided encouragement for the further prosecution of this good work."

From the Synod of Toronto comes a full and carefully prepared report. In that Synod the Presbytery of Toronto sends in 10 returns from sessions, Owen Sound 5, Simcoe 10, Ontario 10, and Cobourg 7. "All the reports concur in setting forth an increase of membership, greater interest in Church work, and a better attendance on ordinances, growing liberality, decrease in Sabbath profanation and intemperance." Meetings of special interest are referred to as having been held in Peterborough, Cobourg, Milbrook, Port Hope, Baltimore and Cold Springs.

Owing to the absence of the convener of the Synod of Hamilton's committee, the tabulating of the returns and the collation of the facts presented had to be entrusted to another brother, who cheerfully and efficiently discharged the duty thus unexpectedly devolved upon him. In the Presbytery of Hamilton, returns come from 8 sessions; Paris, 12; Guelph, 14; Durham, 4; Boner, 4. "There is a spirit of waiting desire for times of refreshing from the Lord's presence breathed in some of the returns, while others lament coldness and absence of spiritual life and power. Let our acknowledgements be made unto the Lord that His presence is felt among us, by His work making silent but steady onward progress."

The Presbytery of Huron sends returns from 18 sessions, with a remarkably full and instructive report of the Synod of London. In the Presbytery of Stratford returns have been received from 9 sessions. In the report of that Presbytery reference is made to "an interesting and an important work of grace in the congregation of Mitchell" of "the origin, nature, extent, and results of which, however, no definite information has been received." It is to be regretted the details were not given.

From a conjunct view of the reports just referred to, it is inferred: That in the congregations from which returns have been received, there has been in most cases a considerable increase in the membership; that family worship is generally observed by heads of families that are members of the Church; that in almost every congregation there is a congregational prayer meeting, and that in some there are district meetings for prayer, conducted by Elders or other members of the Church, in which considerable interest has been manifested; that the congregations, with few exceptions, have a Sabbath school or schools, in which many of the Elders as well as other members of the Church engage in the instruction of the young, and that the schools are, in some degree, although not so fully as they should be, sustained by the sympathy and aid of the congregations; that in the congregations there is a growing liberality in the support of Gospel ordinances among themselves, and that in many cases a more liberal support is given to the scheme of the Church; that the Sabbath is on the whole well observed, although complaints come from various quarters of temptations to disregard the holy day which are too readily yielded to; that intemperance on the decrease, but that, in many communities, the drinking usages of the day are still exerting a most baneful influence; that in many congregations there is a growing interest in the cause of Christ, as well as a more regular attendance on public ordinances, and that, among young men and young women, there is a greater readiness to improve the opportunities afforded them for Bible-class instruction, while a goodly number of them have joined themselves to

the Lord in a perpetual covenant that shall not be forgotten.

In reply to the question addressed to ascertain, whether any particular hindrances to the advancement of Christ's cause could be specified, the answers have been, for the most part, to the effect that no hindrances could be specified as peculiar to their own neighborhood—none but such as are obvious to all, and lamented by Christ's people in all parts of the land. Thus, from the Report of the Paris Presbytery, expresses a conviction which seems to be strong in the minds of all who are longing for days of revival: "The only great hindrance to the spread of Christ's Kingdom appears to be prevailing worldliness. Manifesting itself either in an immoderate desire to acquire earthly riches, or in a disposition to seek the highest happiness in the pleasures and gaieties which the present world offers."

A very noticeable feature in the reports of Synods and Presbyteries is the expression of deep interest in Evangelistic services—continuous meetings held in congregations on successive days or evenings under the superintendence of the pastor, aided by Elders or such other Christian friends as he may invite. Such meetings have frequently been held with the happiest result, and the blessings which have rested upon them lead us to doubt whether the general abandonment of many of the time-honored days of preaching in connection with sacramental occasions has been a wise thing.

In the carefully prepared report of the Toronto Synod, we find suggestions to the effect that conferences on the state of religion should be held in all the interior Church Courts, beginning with the Session and ending with the Synod, and that all interested be invited to take part in them; that a special sederunt of the General Assembly be set apart for considering the state of religion, and viewing it in all its important aspects; that the holding of Evangelistic Services should be encouraged; that special efforts should be made to render the ordinary weekly prayer-meetings more attractive and profitable; and that the answer to the questions on the state of religion should be read from the pulpit, and a sermon bearing on vital religion preached at the same time.

The Presbytery of Huron is "of opinion that interesting information might be elicited by the question, 'Is the work of prayer observed?' and that a question of the following kind might be useful, not only as a means of drawing forth information, but also as a means of suggesting a profitable exercise:—'Are any special means adopted for making the congregations more intimately acquainted with the Home and Foreign Missionary operations of our Church, or with missionary operations in general?'"

The committee, which collected these facts, make a recommendation which may be generally useful. It is to the effect that the preaching of the simple Gospel is the best mode of meeting sceptical speculations and objections. This was the mode by which the greatest evangelistic conquests have been achieved, the preachers, at the same time realizing their dependence on the influences of the Holy Spirit, in order to permanent success.

Ministers and Churches.

The Bible Class Scholars of the Presbyterian Sabbath School, of Thamesville, treated their Pastor, Rev. J. Becket, to a Surprise Party on Tuesday evening last; among the more interesting items of the occasion was the presentation to Mrs. Becket of a bedroom set, valued at \$25.

The congregation of St. Andrew's Church, Almonte, presented the Rev. Mr. Bennett with a well filled purse, to enable him to pleasantly spend his holidays—which he is now doing in the province of Quebec. The money was collected by Mr. John Crawford, and the presentation was made by Mrs. Wylie. This generous consideration of the congregation is deserving of praise and evinces the kindly feeling existing between people and pastor.—Gazette.

A lecture was delivered last Friday evening, in Knox Church, Scarborough, by the pastor, Rev. George Burnfield, M.A. The subject was "The Book of Job." The lecturer, at the outset, showed Froude's ignorance of the true ideas of Calvinism, by his contradictory statements and his injustice to Calvinists, by endeavouring to foist on them views of the facts and events in the Book of Job which they do not hold, and by charging them with consequences arising from theories that Calvinists do not entertain. 1. The lecturer then dealt with the authorship of the Book; 2nd, with its age. He showed its great antiquity, and the probability that it was written between the Deluge and the time of Abraham. 3. He then dealt with the style of the Book, contrasting its force and poetic beauty with imitations from Byron and other English poets. 4. He next dealt with the object of the Book. The lecturer showed it had a right to claim inspiration on the same ground as any other Book in the Old or New Testament. Its harmony with other Scripture was shown from the fact that its teaching was the same as that of the whole Scripture. Job's view of the Resurrection was especially dealt with, showing that though his statements were not as definite as Paul's on this doctrine, still they were in unison as far as they went. 5. The lecturer then stated the practical lessons derived from the Book, lessons greatly needed in our age, viz: that there is an over-ruling Providence, and that there is a moral government in the world; that there is a God who guides and disposes all events—the God of the Bible. The lecture bore marks of deep thought and was highly appreciated.—A. H. H. and attentive audience.—Con.

How to Keep a Library.

The following description of how to keep a S. S. Library, we copy from the S. S. Teacher. It seems to be very simple and comprehensive. The cards and catalogues will be furnished on application to this office:—

This is the great puzzle of most Sunday schools. It is all very nice in theory that the teachers should keep the account on the class-books, but they will not do it. They are too good-natured, too irregular, too ready to accept the scholar's indefinite statement that the book was brought back at some time or other. Every school abandons this plan when they have lost two or three libraries by means of

The next trial is of a plan that makes the librarian a sort of secretary, charging them upon a book. But the difficulty of this plan leads to the check system. Now this last will keep the books, but it is a great deal of work. Sometimes it takes the form of bran tags, sometimes of pegs in holes, sometimes of a tag hung over the pigeon hole from which the book is taken. This system is better than any we have yet mentioned, and in some of its forms it approaches so nearly to the true way that it seems strange that a librarian can work it and not hit upon the right plan.

The sentiment is now general among those best best informed, that the "Pigeon Hole and Card Plan" in some form is the best. But there is a wide diversity of opinion in regard to the detail of its management. One superintendent has his books distributed before the school. The objections to this plan are many. The greatest is, the children have the books in their hands during the session of the school, and it is exceedingly disagreeable for a superintendent to have to make use of discipline to prevent scholars from reading. Then, too, any plan by which the scholars go to the library and wait for their books is promotive of disorder. But if you distribute during the school by any method, and we have seen them all, you detain and weary the school, prolong the session, and perhaps interrupt the teacher, which last is worst of all. If you send the scholars to the library after school you have "confusion worse confounded." What shall we do then?

The Library Case should be divided into partitions. These partitions are made of tin, the outer edge of which is turned to prevent abrasion of the fingers. When a book is lost or removed, another of the same size is inserted in the place of it. The books have numbers corresponding to the numbers on the library case. When a pigeon hole is empty, the book with the corresponding number is out.

The Catalogue is printed on cardboard and posted up in the vestibule or front part of the church or Sunday-school room. There should usually be several of these. Of course it may be printed in book form and given to the scholars, but in this case the school will in a few months be without any catalogues. County schools will find it more economical to have the catalogues written.

Cards of two kinds are used. This is what we call No. 1:—

LIBRARY CARD. Class No. SCHOLAR'S NAME: RESIDENCE. NUMBERS OF BOOKS WANTED.

Upon this card the scholar writes his selections, and he always retains it except during the time that the librarian is taking out the books. The selections are of course set down by number. Any number of them may be put upon the card at a time, the librarian taking them in the order in which they are placed. Card No. 2 is the scholar's introduction to the librarian, and when once given to him is always afterward kept in his possession.

LIBRARY TICKET. THIS IS TO CERTIFY, that the Bearer, is a regularly enrolled Scholar in Class No. Teacher.

The scholar leaves his book at the library on entering the school, and deposits card No. 1 in a box for that purpose. The librarian assigns these No. 1 cards so that they are arranged by classes. The cards numbered 2 are already put away in such a way that all belonging to one class are in a package, box, or pigeon hole together. When Jane Smith's is taken out, the number is erased from card 1, the card is put inside the book, the number of the Sabbath is punched out with a conductor's punch on the margin of card 2, and that card is put in the pigeon hole whence the book was taken. If that book is number 40, and the Sabbath is the fourth in January, it will always be known that Jane Smith holds number 40 while her card remains in pigeon hole number 40, and that she took it on the 4th Sunday in the year, because the figure 4 is the highest number cancelled on her card. (This cancelling may be done with a pencil.) When book number 40 is returned Jane Smith's card must be taken out to make room for the book.

The books for each class are placed together on the librarian's table. Each book contains the card (No. 1) of the scholar who wants it. Just before the last hymn issuing the librarian passes quietly and rapidly round the room, and hands to each teacher the books for his or her class. No book is given to a scholar until the school is closed. Then the teacher hands to each scholar the book containing that scholar's card (No. 1.)

Not to exceed thirty seconds of the time of the school is taken up with distribution. Perfect accuracy in the charging is attained. The time each book has been out can be ascertained at any time. It is the simplest and easiest for the librarian. The scholars have no access to the library. Your success does not depend on the accuracy of the teacher.

Book Notices.

WESTMINSTER REVIEW FOR JULY.

The reprint of the Westminster Review for July has just been issued by the Leonard Scott Publishing Company of New York. The following are the contents: I. "Butler's Analogy—its Strength and Weakness." II. "Emigration." III. "Goethe and Mill: a Contrast." IV. "The Admiralty and the Navy." V. "Mr. Lewes and Metaphysics." VI. "The Emancipation of Women." VII. "Lamarck." VIII. "The Nationalization of the Established Church." THE CATACOMBS OF ROME AND THEIR TESTIMONY RELATIVE TO PRIMITIVE CHRISTIANITY: By the Rev. W. H. Withrow, M.A.

We have here a handsome volume of nearly six hundred pages, full of matter of absorbing interest, and profusely illustrated. Mr. Withrow has produced a work which, we venture to predict, will be widely read, and which will help to a truer conception of the testimony of the Catacombs relative to Primitive Christianity. The book will be sent post free by the author for \$2 50; ten per cent discount to ministers. Address drawer 130, Hamilton, Ont. See advertisement in another column.

SCRIBNER'S MONTHLY FOR SEPTEMBER.

Scribner's for September contains an unusual number of stories. The most striking of all is Bret Harte's amusing sketch of "Wan Lee, the Pagan." Then there are stories, continued or complete, by Jules Verne, Miss Trafton, James T. McFay, Constance Fenimore Woolson, Harriet Prescott Spofford, and Mrs. Hopkins, author of "Miss Marigold's Thanksgiving." Mrs. Davis describes "The Pepper-Pot Woman." Mr. Burroughs writes charmingly about "Mellow England," Mr. Crosby brightly about "Gastric Literature," and M. S. S. says something about umbrellas. Mr. King's "Great South" paper deals with Alabama and Mississippi. Dr. Holland's Topics are "Literary Style," "The Average Prayer-Meeting," and "American Inevitability." The Old Cabinet has to do with "Knight Errantry," and "Story Making." Social custom, literature, science, anecdotes and fun are represented in the other regular departments.

We are in receipt of the Calendar of Manitoba College, for the Session 1874, 1875, which commences on the first Tuesday of October. The College building has been removed to the city of Winnipeg, and all necessary arrangements are completed for the comfort of Professors and Students. As the teaching is entirely non-sectarian, no doubt the classes will be largely attended, and the College widely beneficial to the young men of the Prairie Provinces. The staff is composed of Rev. Geo. Bryce, M.A., Professor of Science and Literature; Rev. Thomas Hart, M.A., Professor of Classics and Modern Languages, with Rev. Messrs. Black and Robertson as Lecturers in Special Course. A number of medals, libraries and prizes will be awarded at the final examination.

The call in favor of Mr. J. J. Cameron, probationer, moderate in on Thursday two weeks ago, was signed by over 90 members and adherents of St. Andrew's Church, North Easthorpe. Mr. Cameron has signified his willingness to accept the call if sustained by the Presbytery, and there is every prospect of his speedy settlement over this charge, vacant since the death of Rev. Mr. Bell.

The sum of \$10, credited in our issue of the 7th inst. to the "Malcom Fund" as from Rev. R. Scott, was the contribution of the Wyoming congregation.

ELECTIONEERING IN VACANT CONGREGATIONS.

There are many evils in connection with vacancies that demand a remedy and must have one sooner or later. The one evil, we wish to notice now is that of two or three parties in some of our vacant churches, making a quasi-political campaign of election of a minister.

If there are men of experience and piety holding a prominent position in the church, their opinion might influence the judgment of others, and none would object. But when men, with more zeal than justice, make use of every means to influence others to vote for their particular candidate, some remedy is needed. This kind of business is well enough for politics, but when it works in the Church of God, it is the source of great evil.

What we complain of is that such enthusiasts influence others, not only by magnifying their own special favorite, but also, by depreciating the character or abilities of other candidates.

It is both unjust and opposed to the spirit of the law of the Protestant Church Government to allow the minds of any parties to be influenced by such means.

If the church, to preserve the purity of elections finds it necessary to ask the minister-elect at his ordination or induction if he has used any unlawful means to secure the call to any congregation. Why should there not be some law enacted to give justice to all candidates and allow every member to give his vote to the best of his judgment.

If any minister or candidate is not allowed to use unlawful means, to influence any to vote for him, why should any member be allowed to use unlawful means to make others vote against him?

It may be said it can't be prevented. The answer is easy; if it can be prevented in the case of a minister, the same thing can be prevented in the case of a member.

Should our Church Courts take this matter up and deal with it, then and then only will justice and fair play be given to all candidates for any congregation, and justice will be given the congregation itself.

As things go at present, after a congregation votes for a minister the result may be, and often is, quite different from what it would be, if unfair means had not been used.

When a minister preaches, and a certain man makes up his mind to vote for that minister, no man is doing right to go to that man to try and change his opinion and make him vote differently, and especially no man has a right to do so, by hurting the character or disparaging the ability of the one minister to the advantage of the other.

Men ought to form opinions and hold to them and not be driven about by what active partisans may say; but it is a fact, that there are many in every congregation who can be influenced in such a way.

There are some again who are influenced through circumstances, for example, suppose a manager of any vacancy is determined to have a certain man, he resorts to every means to force his man on the congregation; he holds him up as the paragon of all that is great and good; he schemes and he plans in every way. Now he thinks there is Mr. Johnston, I am a good customer of his and if he does not vote for my man I'll stop my custom. The shrewd manager takes his hat and rushes into the store of his victim. "Good morning Mr. Johnston, how did you like the sermon yesterday?" "I enjoyed it well, it suited me in every respect, and I intend to vote for Mr. Graham who preached." "You do!" ejaculates our zealous manager, "yes," "well, I vote for Mr. Brown who preached last Sabbath. Do you know sir he will fill our church in six months, and hundreds of malcontents from other churches will flock to Zion, and besides you know I am a good customer, and if you don't see as I do in this matter, we part. Good morning."

This style may be fit for the hustings but not for God's Church.

We don't suggest a remedy; sufficient will have been done if attention has been drawn to this great and growing evil in the Church. And whether any Church law be enacted or not, every man should assert his independence and enjoy his liberty and vote for the minister he wishes, and Church Courts and Church laws should help all to enjoy these privileges.

ALPHA.

Sabbath School Teacher.

LESSON XXXVI.

Sept 6, 1874. MARTYRDOM OF THE BAPTIST. Mark vi 20-29.

COMMIT TO MEMORY, v. 20.

PARALLEL PASSAGES.—Matt. xiv. 1-12; Luke iii. 19, 20.

With v. 20, read John v. 35; with vs. 21, 22, read Job xxi. 11-13; with v. 23, read Es. v. 3; with vs. 24, 25, read Eco. vii. 26; with v. 26, Prov. xii. 13; with vs. 27, 28, read Prov. xii. 10; and with v. 29, read Matt. xi. 28.

CENTRAL TRUTH.—The world is not worthy of saints.

LEADING TEXT.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. ii. 10.

INTRODUCTION.—No mere man has higher honour given him in the Scriptures than the Baptist. He was a devout, priestly family by father and mother (Luke i. 5). He was foretold in Isa. xl. 3 (as we learn from Matt. iii. 3), and in Mal. i. His birth miraculous, announced by an angel, who gave his name and described his work. He is in boldness an Elijah (Luke i. 17). He was born six months before our Lord, and his circumcision marked by the removal of the judgment which punished his father's unbelief (Luke i. 64.) He was a Nazarene (Num. vi. 1-12), as we see, Luke i. 15. He dressed like the old prophets (2 Kings i. 8). Lived like the country people, and without any miracle (John x. 41), attracted a crowd by his plain, fearless, timely and appropri-

ate preaching, which drew attention to the coming Messiah, as all the peculiarities of the Baptist's history and appearance fixed attention on himself, and gave his testimony interest.

This great prophet and reformer, besides preparing the way for, and announcing Jesus, denounced the hypocrisy of scribes and Pharisees, and when opportunity offered, the crimes of a king, which fidelity on his part led to his death, some time after our Lord had entered on his ministry. Of this tragedy Mark's account is the fullest. Incidentally this lesson holds up the courage and fidelity of the Baptist—of whom he has given the foregoing account—but its burden is human wickedness, and thus we shall mainly set forth. So we shall look at the actors in this scene, as they appear, bad, worse and worst.

I. A THOUGHTLESS GIRL. She was a royal blood, grand-daughter of Herod the Great, and niece of Herod Antipas, with whom we have to do, being the daughter of his brother Herod Philip. Her name was Salome. She was brought up in Rome—a bad school for a maiden nominally Jewish, a descendant of the High Priest. She had acquired, doubtless, what were counted there "valuable accomplishments." Rome, no longer republican and simple, had slavishly copied the vices, not the virtues, of the Greeks, and gross patinomic dances were then in fashion. At a great entertainment at the "Black Castle," or near it, at the fortress of Julias, on Herod's birthday, this girl, conforming to the custom of the court, when, possibly, the king guests were heated with wine, "came in and danced and pleased Herod," &c. (v. 22). How far she was in a plot with her mother we are not told, but she became her willing instrument, and on getting the mad promise of the king, hastened to her mother for instructions, into the spirit of which she heartily entered; for (v. 25), "she came in straightway, with haste," and demanded, not by and by, or after a little, but here and now (v. 25), in a dish, the head of the Baptist.

Costly banquets may be proper in some circumstances, and it may be difficult to show the one point in which such dancing is censurable, as we can in stealing or lying. But a wise and godfearing person thinks of the tendencies of things; and if heated rooms, flashing lights, gay dresses exciting movements, "stimulating refreshments," and the general atmosphere destroys one's watchfulness (1 Peter v. 8), make temptations easier, and resistance harder, then he will stay away. This girl disgraced her name; forgot her womanhood; and won infamy, while "walking in the course of the world" of that time.

II. A WICKED WOMAN. Herodias was at once niece and sister-in-law of Herod with whom she now lived. Her husband, his half-brother, lived as a private person in Rome, where Herod Antipas was entertained, during a visit there. She was ambitious. He—married already to the daughter of an Arabian prince—was unprincipled. He carried her away, promising her to divorce his own wife and marry her. His wife did not wait for a divorce but fled to her father, who proclaimed war against Herod.

John the Baptist had been imprisoned by Herod, Josephus says, on the plea that such crowds as he gathered were dangerous. The king was curious, and at once sceptical and superstitious. He wished to see and hear John. True to his mission as a reformer, the Baptist who hoped and feared nothing from him, reproved his double crime (v. 18). This secured his being kept in prison (v. 17); and Herodias would fain have had him killed, "but could not" till this "convenient" (v. 21) day. She was crafty, ambitious, unprincipled. Her pride, her fears, perhaps of John's influence, urged her on. She went from bad to worse, from adultery to murder. She was the teacher of her child in crime—the evil genius of her husband, of whose ruin and banishment, according to Josephus, she was the occasion.

III. A CRIMINAL KING. There was sin in forming the connection above described—against the 7th, 8th and 10th Commandments. This was sin, knowingly done; for Herod's conscience was instructed, and not yet seared. He feared or revered John; appreciated, though he did not love his character, as "just and holy," and paid much attention to his teaching, which he enjoyed; as many evil men have their favourite preachers, hear them with pleasure, help in their plans, and continue in their sins. This aggravated the king's sin. See Ez. xxxiii. 81, 82.

The imitation of heathen feasts was unworthy of Herod, and one piece of conformity to the world prepares for another. The beautiful and fascinating dancer, captivates him, and the rash oath is made (v. 23). This hasty promise will not seem unlikely to those who know the number and costliness of the gifts bestowed on professional persons on the stage, and this was an aneuer and of royal blood, realizing, perhaps to him, the earlier charms of the mother, who had become his evil genius.

The devil is remorseless to his servants. He has no sooner heard the demand, than he is horrified (v. 26, "exceeding sorry"); but his generals and boon companions had heard the asseveration. Is there not a "code of honour?" Was not he "a man of honour?" Shall the life of a fanatic preacher be considered beside his promise? Executioners were near the throne in those days; and the Baptist was probably in the dungeon-keep, over which royal revels were of an held. It is soon over—the Baptist dies, the grim and ghastly gift is in a dish and at Herodias' service, and the faithful tongue shall no more shame the face of a vengeful woman, and a weak, wicked king. She doubtless felt, like another woman of the time, Fulvia, who forced her needle through the tongue of dead Cicero, as Agrippina did to the head of her rival Lollia Paulina.

From this we may learn that (a) fidelity, like John's, may cost one his life; but it is to be practised notwithstanding, by God's faithful ministers. They who mean to keep the sin, hate, they who forsake it, love their reprover.

(b) That consciences will feel the truth, even though the will is bent on sin. But

how far men may go, and yet remain slaves of sin; as a prisoner may strip of his clothes, but be held by a chain.

(c) How neutral is the judgment-day, to redress the balances of this life.

SUCCESSIVE TOPICS.

The name—birth—parentage—dress—character—work of the Baptist—his fidelity to the king—Herod's sin—how John probably imprisoned—effect of his preaching on the king—his bitter enemy—how he was protected—occasion of his death—the influence on the king—by whom—her relationship to him—his promise—how confirmed—the princess' councillor—the demand—its effect on Herod—his compliance—why—the execution—the presentation, and the lessons to us.

Rev. J. S. Black has accepted the call to be junior minister of Eskine Church, Montreal, and will be settled on 8th October next.

We are requested to insert the following:—"The Malcom Fund" amount advised in issue of 7th August, \$1817.96; since received by Mr. J. T. Boyd, of London: Knox Church, Parkhill, \$26; Duff's Church, East Pashinch, \$13.27.

MISSIONARY NOTES.

Six persons were added to the native church at Yeddo, Japan, on the first Sabbath in January.

In India, from 1861 to 1871, the number of foreign missionaries was increased by only nine—from 479 to 488; but the number of ordained natives went up from 97 to 225, the number of "churches or congregations" from 971 to 2,278 and the number of communicants from 24,976 to 62,816.

A missionary at Monastir, European Turkey, writes: "I noticed the other day, in one of the warehouses, quite a number of barrels of Boston rum. I think America sends to this city more liquor than Gospel light. In making calls on New Year's day, and other holidays, I have frequently seen New England rum offered to guests."

The Sierra Leone Church is sending out men to the mission fields beyond. Seven have joined Bishop Crowther on the Niger during the year. Yoruba is showing how the grace of God can maintain the native church, even when the fostering care of the European missionary is withdrawn.

The Caboon and Corisco Mission of the Presbyterian Church has 3 stations and several outstations. At Gaboon there are 65 communicants; at Benita, 42. and at Corisco, 60. The school at Alongo (Corisco Island) has 32 scholars; the school at Gaboon, 90; and in the training school 12 scholars are being prepared. The prospects of this mission seem to be brightening.

Last year was one of the most fruitful in the history of the Irish Presbyterian Mission in Gujarat and Kattinwar. Ninety-nine adults were baptized—six in Ahmedabad, twenty in Surat, the rest in Borsud. The report says: "The hand of God has been specially manifested in the Borsud districts, in the quiet turning in the hearts of many from serving idols to the worship of the only living and true God. The spiritual character, the absence of excitement, and the permanence of the movement to Christianity among the Dhers of the above district have been most gratifying to us. All who have been admitted into the church have remained in their own villages and at their usual occupations, except in a few instances, in which the leaders in their villages have been set apart as evangelists. The friends of missions will be glad to learn that this most interesting awakening continues."

A letter from a Parsee, in the Bombay Guardian, expresses a strong conviction of the truth and authority of Christianity; and the editor, from his personal experience, testifies that "hundreds" of Parsees in Bombay entertain similar sentiments. The Parsees in Bombay are but a small body—only forty thousand. We may safely say that hardly one educated Parsee now believes in the divine mission of Zoroaster. The marvel and the sorrow is that individual profession of faith in Christ is so exceedingly difficult to an Oriental. But the gregarious character that now makes it so difficult for one to come out from his fellows will, by and by, bring the Parsees over en masse.

BIRTH.

In this city, on the 17th inst., the wife of John Campbell, Head Master of Thebe-street School, of a son.

In Lindsay, on Friday, the 14th inst., the wife of Mr. Charles D. Barr, proprietor of the Post, of a son. At No. 13 Bond street, Toronto, on Monday, 24th inst., the wife of Mr. Win. Wilson, of a daughter, still-born.

MARRIED.

At Bradford, on the 18th inst., by the Rev. D. B. Cameron, Mr. James Craig, of Barrie, to Eliza Simpson White, daughter of Mr. James White, Branghty Ferry, Forfarshire, Scotland.

DIED.

At London, on the 15th inst., James Bernard, only son of Mr. John Cameron, London Advertiser, aged two years and nine months.

At Owen Sound, on 10th inst., the Rev. C. C. Stewart, Minister of Division Street C. P. Church, aged 33 years. On Sabbath, the 16th ult., Mr. Andrew Lairlaw, for many years an active and respected Elder in Beaton Church, New Glasgow. He was mild and gentle in his disposition, and steadfast in his adherence to the principles which he had espoused. His end was peace. "Our fathers, where are they? And the righteous, do they live for ever?"

Mr. Gladstone and the Free Church.

The Free Church of Scotland has found an eulogist of such conspicuous standing and eminence as to satisfy the most ardent of her sons. It has been foretold in the years which immediately preceded the Disruption, when she was a supplicant at the door of the English Parliament, and Lord Brougham and Sir Robert Peel were standing out against her claim of rights, that the day would come when one of the foremost men of the realm would rise in his place and couple her name with such words of honorable commendation as has never before been uttered of any Church in that place, the prophet would have been suddenly dismissed as a vain "dreamer of dreamers." That was the time when sneers and denunciations, and sharp and bitter words were flung from high places against the men who followed Chalmers and Candler in their struggle for the spiritual rights of the Church they loved.

But thirty years have passed, and the Free Church has achieved success. It is a power in the land. Its principles are understood; its sacrifices are appreciated; its noble men are justified, and its work for Christ and man so commended to the world, that no man can hereafter deny it, without proving himself thereby ignorant of facts which he ought to know, or prejudiced against the people whom he ought to respect. The speech of Mr. Gladstone, the late Premier of England, and the most eloquent statesman of the times, made in the House of Commons on the evening of July 6th, does justice to the Church which a former Parliament drove out into poverty and exile, and makes the Free Church of Scotland as much a name of honor as it ever was a term of reproach.

Mr. Gladstone's eulogium is also the more remarkable and valuable that it was simply incidental, and thrown out in the course of a powerful argument concerning the matter of patronage in the Established Church of Scotland. It came in his way to mention the Free Church, and without purpose, as it seemed, and briefly, as if the haste of rapid argumentation forbade longer mention of the worthy deeds which he recalled, he bade "the House remember that the great secession of 1843 had the effect of earning for Scotland throughout the Christian world a degree of notice, a degree of celebrity, and a degree of honor that no such limited country ever enjoyed before. The promoters of the movement went forth from their churches, their homes, and their friends, and flung themselves on the bounty of the poorest part of the population, being strong only in the consolation of having obeyed their consciences. Their conduct drew forth a universal burst of applause all Christendom, and it was admitted that great was the country which in the nineteenth century could produce men who would offer such sacrifices to their conscience and their God."

This was not all. He did not forget to remind the Commons that what they then proposed to do, was precisely what a former generation had most resolutely refused to do, and was thus the most ample justification for the existence of the Free Church. He said:—"The bill now before the House amounts to a cry of *Peccavi*, but if it is also an admission of wrong and a confession of penitence, let me say that restitution is an absolutely indispensable means of testing its sincerity. What are you going to do with these people, whom you drove out of the Established Church, and compelled to find ministers for themselves, to build churches, mansees, and schools, and, in fact, to organize and pay for the establishment of a complete system of Church Government? You compelled them to do all this, and now you say you are going to adopt the principles into which you drove them."

These are sharp words—all the sharper for their truth. The Parliament of Great Britain has made few errors more grave and important in its results, than the vote which infirmed the Church of Scotland that it held its spiritual rights in entire subordination to the will of the State. Its immediate result was the disruption of 1843—the remote result, which seems now to be hastening, will be the Disestablishment of the Church of Scotland. From our point of view, and in the light of our own history, we can hardly think that this, when it comes, will be prejudicial either to the prosperity or spirituality of the good "old Kirk."

We believe that we do not overestimate the value of Mr. Gladstone's eulogy of the Free Church of Scotland. Flattering words are cheap, and in the mouths of prominent politicians, there is a constant suspicion of insincerity in their utterances which spoils their sweetness. But Mr. Gladstone is not this kind of a man, and his words are too heavily laden with truth, to be considered as merely the winning baits thrown out by an expert political leader. The Free Church of Scotland, and all who sympathize with her in her principles and aims, may take an honest pride in the public vindication which has been made for her so fully by the great English Orator and Statesman.—*Philadelphia Presbyterian*.

Rightly Counted.

Recently an eminent Baptist called on Mr. Spurgeon, and made a statement to the following effect:—"Ten years ago he had set aside 1,000 sovereigns toward building a chapel, but untoward circumstances had intervened, and prevented the execution of his design. This he was now, he said, desirous of carrying into execution, and trusted Mr. Spurgeon would render him his assistance. "What do you wish me to do?" asked the pastor of the Tabernacle. "To give me your powerful aid in raising a second thousand, which is imperatively required." "I understand," said Mr. Spurgeon; "but let me see—you have had the use of this money ten years?" "During that time it must have been worth to you at least ten per cent. per annum?" "Well I dare say." "Then, my dear sir, you have got the money without troubling me. Go and build the chapel." And the applicant departed, satisfied with this business-like and thoroughly practical view of the offer.

A Philosopher's Defeat.

Eugene Lawrence, in *Harper's Magazine* for August, gives one of his bright essays on "Galileo and Pagan Infidelity," in which he traces the connection between the fall of Galileo and the decline of Italian literature as follows:

"The trial and imprisonment of Galileo form the final scene in the death of the Italian intellect. The most eminent genius of his country, if not of his age, almost the founder of modern science, the peer and contemporary of Shakespeare, Bacon, Milton, the successor of Michael Angelo, had Galileo obtained an utterance in Italy for scientific truth, the spell that rested upon her might have been broken. There might have blossomed once more a literature touched by the free spirit of a Dante, a political progress that would have reflected the Puritanic revolutions of the North. But with Galileo fell the independence of Italian thought. His abjuration is the saddest picture in modern intellectual history. Conscience of the truth, he was condemned to renounce it and repeat a falsehood. The Newton, the Herschel of his age, he was forced to abjure the favourite studies of his life, and pause forever in that path of scientific discovery which had already made Italy famous. All the world witnessed his fall, and he whose eye had first pierced the mysterious vault above, who of all his race had first brought back tidings of new gods and planets in its sublime abyss, yielded to the terrors of torture, and fear of death; and sacrificed the integrity of his soul to the menaces of the church. With malignant joy the Jesuits saw the last great Italian perish within their toils, and were perhaps satisfied with the humiliation of Galileo."

"When, at the close of his splendid career, covered with renown, yet shut up in his villa at Arcetri, the prisoner of the Inquisition, watched by envious eyes, threatened, should he murmur or rebel, with the most dreadful punishments of the church, Galileo, sick and worn with age and sorrow, lamented in letters to his friends that he had ever ventured on those fatal studies which had served only to bring upon him persecution and shame, a fair-haired, blue-eyed poet from the cloudy North, who was just entering with an equal ardor upon the search for truth, visited the bright skies of Florence, saw with astonishment the imprisonment of its greatest genius, and heard, perhaps, from his own lips, the unmerited sorrows that had fallen upon his later years. It was Milton lamenting for Galileo. In the cultivated society of Florence the young English scholar must often have remembered the lonely prisoner who, shut out from all the pleasures of intellectual intercourse, was confined in the distant villa. Milton at Florence wrote verses, was complimented in graceful stanzas, and was not slow to return the elegant adulation. Yet with all the more intelligent Florentines he saw typified in the fate of Galileo the quick extinction of Italian letters. In his defence of the freedom of the press, he relates to the English public how a severe Inquisition had checked at Florence all mental progress, how the accomplished Florentines lamented that they had not been born in a land like England, where learning was free, how nothing was now written in Italy but "flattery and fustian." "There," he adds, "it was that I found and visited the famous Galileo, grown old, a prisoner to the Inquisition." The spectacle of the great philosopher, silenced, terrified, contemned, never passed from his mind. In his youth he had lamented over him tenderly. In manhood, when a mental tyranny like that which hung over Italy seemed about to envelop all England, and a persecuting church and a despotic king had nearly subdued its virtue, Milton, instructed by the fate of Italian thought, led on the defenders of freedom. And when, in his old age, blind and forsaken like Galileo, he poured forth in sonorous strains the treasures of a life of study one of his most splendid smiles, one of his most touching allusions; it was when he paints the Tuscan artist on the height of Piesole, and makes the chief glory of science lend aid to the immortal grandeur of his song."

Working of the Scotch Education Act.

The Board of Education for Scotland, in their first annual report presented to Parliament, speak most encouragingly of the operation of the compulsory clauses of the Scotch Education Act. They say the School Boards have used the powers entrusted to them with firmness and at the same time with prudence. In very few instances has it been found necessary to prosecute, the mere announcement that the School Board intended to put the compulsory clauses of the Act into operation being sufficient. In one country parish in which there was a large population employed in mines and ironworks, the appointment of an officer to put the penal clauses of the Act in operation against the parents had the effect of sending 600 neglected and uneducated children at once to school. In one district in Glasgow 1400 children were found not attending school when the Board began operations, but in a brief space of time 1000 of this number were attending regularly, and in six cases only was it found necessary to resort to legal proceedings. The sparse and scattered population of the Highland and Insular districts of Scotland, however, present many difficulties to the practical application of this Education Act. In one parish in Ross-shire, owing to its wide extent, nine schools would be required to provide for the instruction of 448 children; and in some of the islands in the outer Hebrides it is calculated that the cost of educating the children would be nearly double the rental. The rental of the island of Minglay, in the parish of Barra, for example, is £57 7s. annually. There are thirty children upon it who require to be instructed, but it is estimated that this can only be done at a cost of £109 a year, exclusive of the aid obtained from the Privy Council.

Tobacco consumption seems to be steadily breaking up in England. The declared value of the importation for the first quarter of the year was only £125,000, against £385,575 for the same period last year.

The Good Fellow.

Who wonder if "The Good Fellow" ever mistrusts his goodness, or realizes how selfish, how weak, how unprincipled, and how bad a fellow he truly is. He never regards the consequences of his acts as they relate to others, and especially those of his family friends. Little fits of generosity towards them are supposed to atone for all his misdeeds, while he indulges upon them the disgraces, inconveniences, and burdens which attend a selfishly dissolute life. The invitation of a friend, the taunts of good-natured boon companions, the temptations of jolly fellowship, these are enough to overcome all his scruples, if he has any scruples, and to lead him to ignore all the possible results to those who love him best, and who must care for him in sickness and all the unhappy phases of his selfish life.

The Good Fellow is notoriously careless of his family. Any outside friend can lead him whithersoever he will—into debauchery, idleness, vagabondage. He can ask a favor, and it is done. He can invite him into disgrace, and he goes. He can direct him into a job of duty work, and he straightway undertakes it. He can tempt him into any indulgence which may suit his whims, and, regardless of wife, mother, sister, who may be stricken in their resources so as legitimately to claim his protecting hand,—regardless of honourable father and brother,—he will spend his money, waste his time, and make himself a subject of constant and painful anxiety, or an unmitigated nuisance to those alone who care a straw for him. What pay does he receive for this shameful sacrifice? The honor of being considered a "Good Fellow," with a set of men would not spend a cent for him if they should see him starving, and who would laugh over his calamities. When he dies in the ditch, as he is most likely to die, they breathe a sigh over the swill they drink, and say, "After all, he was a Good Fellow."

The features of the Good Fellow's case which makes it well nigh hopeless is, that he thinks he is a Good Fellow. He thinks that his pliable disposition, his readiness to do other good fellows a service, and his jolly ways, atone for all his faults. His love of praise is fed by his companions, and thus his self-complacency is nursed. Quite unaware that his good-fellowship is the result of his weakness; quite unaware that his sacrifice of honor and the honor and peace of his family, for the sake of outside praise, is the offspring of the most heartless selfishness; quite unaware that his disregard of the interests and feelings of those who are bound to him by the closest of blood, is the demonstration of his utterly unprincipled character; he carries an unruined, or a jovial front, while hearts bleed or break around him. Of all the scamps society knows, the traditional good fellow is the most despicable. A man who for the sake of his own selfish delights, or the sake of the praise of careless or unprincipled friends, makes his home a scene of anxiety and torture, and degrades and disgraces all who are associated with him in his home life, is, whether he knows it or not, a brute. If a man cannot be loyal to his home, and to those who love him, then he cannot be loyal to anything that is good. There is something mean beyond description in any man who cares more for anything in this world than the honor, the confidence and love of his family. There is something radically wrong in such a man, and the quicker, and the more thoroughly he realizes it, in a humiliation which bends him to the earth in shame and confusion, the better for him. The traditional good fellow is a bad fellow from the crown of his head to the sole of his foot. He is as weak as a baby, vain as a peacock, selfish as a pig, and as unprincipled as a thief. He has not one redeeming trait upon which a reasonable self-respect may be built and based.

Give us the bad fellow, who stands by his personal and family honor, who sticks to his own, who does not "treat" his friends while his home is in need of the money he wastes, and who gives himself no indulgence of good fellowship at the expense of duty! A man with whom the approving smile of a wife, or mother, or sister, does not weigh more than a thousand crazy bravos of boon companions, is just no man at all.—*Scribner's*.

Life in the Ocean Depths.

The unscientific man is generally startled a little, when Agassiz tells him that "the ocean is the true home of animal life." He is so accustomed to think of the sea as barren and desert, that he "makes great eyes," as the Germans say, when the naturalist assures him that it is the land which is comparatively bare of animal life. The land, to be sure is the habitation of the most perfect animals, and as it is, besides, the home of our own species, we naturally connect the idea of life with it rather than with the ocean. The land, moreover, affords growing up and the question is, What more favorable condition for the development of a greater variety of functions, among which is the faculty of uttering sounds, while almost all marine animals are dumb. The latter have such a quiet way, that we are apt to overlook them—the fate of quiet people generally. Sure it is, that, in the number of both species and individuals, the ocean far exceeds the land. We begin to realize this when we look down into a shallow waveless sea, and observe the variety of creatures of all sorts—crabs, snails, worms, star-fish, polyps,—which have their home among the seaweed; and yet those animals which we are able to see in their submarine abode are nothing in comparison to the hosts of smaller creatures, imperceptible to our eyes—the infusoria, myriads of which the microscope brings to our view, and which are all, without exception, aquatic.—*Selected*.

The *Catholic Review* thinks Catholics throughout the world should thank God and take courage in view of the passage by the British Parliament of the Public Worship Regulation bill, whereby the backbone of Protestantism is broken and the Church founded by Henry VIII., and from which all the Protestant sects, it says, have sprung, is declared not to be a Church at all, now or at any previous time.

Our Young Folks.

One Day's Work.

That was a noble day indeed—
Into the ground I dropped a seed.
Into a heart I dropped a thought,
Nothing more that day I wrought
Off, as the year rolled swiftly away,
I grieved because of it no day.
Far distant lands I traveled to,
But not less I sought my home once more.
Where the seed had lain I found a tree
Whose grateful branches overshadowed me
And the thought that blossomed into life
With every leaf my purpose true.

Child's Evening Prayer.

Ever on my bed my limbs I lay,
And thank the grace my prayers to say:
O God, preserve my mother dear
In strength and health for many a year.
And O, preserve my father, too,
And may I pay him reverence due
And may I be thy thoughts employed
To be my parents' hope and joy.
And O, preserve my brothers both
From evil doings and from sloth,
And may we always love each other,
Our friends, our father and our mother,
And still, O Lord, to me impart
An innocent and grateful heart,
That after thy great sleep I may
Awake to thy eternal day! Amen.

Ocean Gardens.

It seems to me that I'm learning faster than ever I learned before. Perhaps it's on account of being helped by so many girls and boys. One of the latest things I have found out is that there are gardens in the ocean.

The paths are made of smooth, white sand, winding about among beds of rock. The plants are delicate waveings of every graceful shape, and of beautiful colours—red, yellow, pink, purple, green, brown, and grey.

Among them the coral branches wave, while out and in, around and between them, all silently swim the glittering forms of fishes as wonderful as the flowers.

A solemn sort of gardens must these be, with never a voice to be heard in them. I think I like best the gardens of the land, made glad by the voices of children and birds. On the land, at least, one would not be likely to mistake an animal for a plant.

In the ocean gardens, many of the things that look like plants are really animals, and we (if we could get at them) might try to pluck a pretty orange-coloured or purple blossom, and find out that we were breaking a piece from an animal, which would be unpleasant to both parties.—*Jack-in-the-Pulpit, St. Nicholas*.

To Put away Faults.

One day I was watching a great Newfoundland dog. He had been told by his master to fetch him a basket of tools that the gardener had left in the shed. The great dog went to obey his young master. He took hold of the basket with his mouth, but he could not lift it. What did he do? Give it up? No, never! One by one he took the things out of the basket and carried them to his master.

One by one! That is what we must try to do with our faults. Try and get rid of them one by one. Jesus knows how hard it is for you to do this, and so he has given you a word that will help you to do it, and that word is "To-day."

I will show you how. Take one fault—we will call it bad temper—and in the morning when you get out of bed, ask God for Christ's sake to help you to help you "to-day" to overcome that bad temper. Perhaps by-and-by something will begin to make you feel angry; then remember your prayers, and try and drive away the angry feeling, and say, "Not to-day."

If you have learned any bad, wicked words, like some poor children in the streets, who do not know any better, then ask God for Christ's sake to help you to-day; then, when you are tempted to do so, remember, "Not to-day; I will not say any wicked words to-day."

And do the same with all your faults. Take them one by one, and try for one whole day not to give way to them. It will come easier then.—*Guiding Star*.

A Tree that Keeps a Standing Army.

Here's a story that a bright little humming-bird told me the other day. As it started from somewhere in the tropics, it grew to be a pretty long account by the time it reached me here in New York State; but it is founded strictly upon fact:

"What makes you live in such a thorny tree?" said the humming-bird to one of her neighbours who always builds her nest on the bull's-horn thorn.

"It's a capital place," said her friend. "The thorns keep the monkeys away from my babies, and the army drives off all the crawling pests that make housekeeping so troublesome to little birds in other trees."

"Army! What army?"

"Why, our army," said the little bird. "Don't you know that our tree keeps an army?"

You may be sure the humming-bird was surprised to hear that. I was. And if I didn't know her so well I should have suspected her of spinning traveller's yarns. But she's honest; what she says can be depended on.

To make a long story short, I'll tell you about that army-keeping tree. It's a thorn-tree, you must know, and as the thorns grow in pairs, curved out like bull's-horns, the tree gets its name from them. When the thorns are green they are soft, and filled with a sugary pulp, which is greatly liked by a kind of small black stinging ant, which are never found except on these trees, and the trees, it seems, cannot live without the ants, at least in that part of the world. The ants bite a small hole near the tip of

one of each pair of thorns, then gradually eat out the interior of the two. The hollow shells make capital houses for their young ones, and never go without tenants.

How do the ants live after the houses are cleared of food? The tree attends to that. On the stem of each leaf is a honey-well, always full, where the ants can sip to their heart's content. These wells supply them with drink. The leaves furnish the necessary solid food, in an abundance of small yellow fruits, like little golden pears. They do not ripen all at once, but one after another, so that the soldiers have a steady supply of ever-ripening fruit to eat, and are kept busy all the time running up and down the leaves to see how their crops come on. When an ant finds a pear ready for eating, he bites the stem, bends back the fruit, and, breaking it off, carries it in triumph to the nest.

It would be a cowardly ant that would not fight for a home like that, and these ants are no cowards. Just touch a limb so as to jar it, and the valiant little soldiers will swarm out from the thorns in great numbers, and attack the intruder with jaws and stings. Not a caterpillar, leaf-eater, beetle, or any other enemy of the tree, can touch one of its leaves without paying the penalty. Thus the tree thrives where it would otherwise be destroyed; and the ants find their reward in snug houses, with plenty to drink and to eat. The small birds, which hurt neither the ants nor the leaves, also find protection with them, and, let us hope, pay good rent in morning and evening songs.

Isn't that a profitable partnership?—*Joak in the Pulpit, St. Nicholas for September*.

Lesson for the Day.

A silly woman, pious perhaps, but very soft and shallow, hears the stirring words of her eloquent pastor; is roused, warmed, soothed, exalted—she thinks *edified*—and straightway she believes him to be the man sent to do her good. She goes to his study to tell him so: how much enjoyment she finds in the words; or she writes him a letter and pours out her little soul-full of twaddle about her gratitude for what her dear pastor has done for her; how she is "lifted up" by his instructions; how she loves him as a friend given to be her guide and comfort, and so on, and so on, more and more, running into a mawkish sentimentality, a sickening man-worship, disgusting to every sensible person, but very nectar to a vain, worldly preacher, who seeks only to make his hearers "feel good." Such people never go to their pastor to ask "what they must do to be saved." It is to tell him how good they feel; how he is "exalting" them, "filling them with joy, peace, and love." We cannot go into particulars without offending the tastes of every reader. We make our meaning plain. We wish to be understood as saying that what worldly preachers and sentimental women call "communion of soul" and "kindred spirits," "mutual help" and "holy sympathy" and words in the same strain, is not religion—it is not even religious. It is of the earth, earthy. It is "carnal, conceived in sin." It is simply the lower nature, the human passion of one creature toward another. God is not in it. God never led a man or a woman to desire forbidden fruit. "Let no man say when he is tempted, I am tempted of God; every man, when he is tempted, is drawn away of his own lust and enticed. Then lust, when it hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." It is in immediate connection with these divine teachings that the inspired writer goes on to say, "Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrained word which is able to save your souls."

These are the truths that underlie all moral character. They condemn everything that is earthly and sensual, and forbid the delusion that sinful passion has a divine origin. It is a travesty of the gospel to hold that this "yearning after affinity" which sacrifices the obligation of society, family, and honor is anything even akin to love. It is an insult to every pure emotion that human or divine nature ever feels to call this guilty passion by the sacred name of *love*. Lust is not love. Desire is not love. Love is of God. God is love. Love is to be gratified, for all it wants is lovely, pure, and right. It never seeks anything else. It binds the family and society and all the good in golden chains of pure affection. But it never inspired a sinful desire in a human breast.

A man who is "drawn" toward a woman whom he has no right to love, a woman "drawn" to a man whom she has no right to love, may be more sure than if they heard a voice out of the skies telling them so, that they are not "drawn" by divine grace, to a holy purpose, or any good motive whatsoever. The devil has hold of the rope that draws.—*New York Observer*.

For the Press.

Among the many trials and perplexities of an editor's life, says an exchange, there is no one which is so vexatious, and so unsatisfying as the deciphering and correcting of badly written and improperly prepared manuscripts. If aspirants for literary honors knew how much really depended upon the legibility and correct appearance of their contributions, they would be far more careful than they are. The best of articles, if the "pen is poor and the ink is pale," has half its excellence obscured in the reading, whether it be read aloud haltingly and hesitatingly, and both reader and listener but half catch the meaning of the writer, or whether it is glanced over with an impatient eye, which omits what it cannot immediately comprehend.

Then even if the reader be satisfied of its merits to the point of acceptance, if the article is prepared improperly for the printer, it is still necessary to reject it. For an editor has little time to spare for the correction or re-writing of manuscripts.

But how should manuscripts be prepared to please both editor and printer?—This should be asked by all those who do not know.

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USES OF CHARCOAL.

The Country Gentleman says: "At this season of the year one desires to obtain some purifier, and charcoal is one of the greatest value for the purpose."

ORCHARD GRASS.

Farmers in the East are speaking very highly of the merits of orchard grass. A writer in the Philadelphia Press says that he has had a field in orchard grass over thirty years that still gives bounteous crops.

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There is no food for a family cheaper, and, when properly cooked, better than green corn. It is nutritive and digestible, and is alike palatable to all.

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22' Shuter Street, corner of Victoria, TORONTO.

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NOTED FOR CHEAP HATS,

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RODGERS' Ivory handled Table and Dessert Knives

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Table, Dessert, and Tea Spoons.

Table Mats, Tea Bolls, &c., &c., &c.

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THE MOST EXTENSIVE and complete factories in the world, producing better work at less cost than otherwise possible.

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Invite special attention to their New Stock of

MERINO AND COTTON HOSE

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Uses his own new PATENT FILLERS, EXTRACTORS, and MOULDING-FLASKS.

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LIVER PILLS,

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Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

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Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of

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TO EXPEL THE WORMS.

Beware of Imitations.

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Statement for the year ending Dec. 31, 1873.

RECEIPTS. Premiums.....\$1,670,295 13 Interest.....501,791 51

Total Receipts.....\$2,172,086 64

DISBURSEMENTS. Death Losses.....\$416,880 00 Paid for Surrendered Policies.....180,369 24

Total amount returned Policy-holders.. \$350,400 41

Assets, \$8,000,000; Surplus at 41 per Cent., \$1,933,871.

This Company unites absolute safety to low cash rates; it is economically managed, and returns yearly all surplus revenue to its Policy-holders. Its liberal features are equalled by few Companies, and excelled by none.

J. H. MCNAIRN, General Agent, Temple Chambers, Toronto St., Toronto

IN THE SURROGATE COURT OF THE COUNTY OF YORK.

In the matter of the guardianship of the infant children of Samuel Higgins late of the City of Toronto, in the county of York, Hotel keeper, deceased.

TAKE NOTICE

That after the expiration of twenty days from the first insertion hereof, application will be made to the Judge of the Surrogate Court of the County of York by Ann Castle, the mother of said infant children, to be appointed guardian over such infants.

This notice is given under the provisions of section 3 of Chapter 74 of the consolidated statutes of Upper Canada. CAMERON, McMICHAEL, HOSKINS, Solicitors for said applicant, Ann Castle Dated this 20th day of June, A.D., 1874.

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