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British American Presbyterian.

Vol. 3.—No. 22.]

TORONTO, CANADA, FRIDAY JULY 10, 1874

[Whole No. 126

Contributors and Correspondents. NOR-WESTERN STATES.

(From our own Correspondent.)

THE SWING TRIAL AND THE CHICAGO PULP—DIVISION OF THE PEOPLE.

Permit me a correspondent to offer his congratulations on the fact that Union regulations have taken during the sittings of the Supreme Courts at Ottawa. Difficulties that appeared to be insuperable in the end of May have been dispelled from the clouds before the brightens of the summer sun, and now all is bright and hopeful. I rejoice in the happy turn, I feel as glad as if I were a member of one of the Churches concerned. It presents me aspects to me, a general and a particular one. In general it is joyful news to hear of scattered and even branches of Presbyterianism anywhere in the world coming together, even though it were at the end of the earth. In particular, so far as this case is concerned, your correspondent happens to have many and warm friends in all the four adjoining Churches, in some of them more than in others, but there are a few at least in each. Therefore his interest in the work goes on to all the more intense. His prayer is that no other cloud may arise to darken the fair prospect. In that case the daughters of Scotland will have out-tipped their old and honored mother in the race, as why should they not?

It is almost too late to refer to the now famous Swing trial of Chicago, the echoes of which are fast dying away, and it will soon cease to be as prominent as it has been. I have no intention, however, of entering on the merits of the case, I merely wish to notice one or two phases of it. In the first place the secular papers so-called gave much space both to the reporting of the whole case and to the discussion of it on its merits. So far as the reporting of the case is concerned there is no room for complaint. On the other hand those of us that are professedly religious men feel that we are under deep obligations to the press of Chicago for such a minute report of the whole proceedings. For good or for evil, the readers of the papers in and around the fast city of the West got a full dose of some of ecclesiastical news. It may be presumed that a pretty large proportion of the readers have not perused as much of that class of reading for a quarter of a century as they have done in the last three months. The same satisfaction cannot be expressed in reference to the discussions that appeared in the daily papers. Whenever the merits of the question were touched on, it was abundantly apparent that the gentlemen who wield the facile pens on all topics that belong to the sphere of the daily paper, and every one knows what room there is for versatility in the breadth and endless variety presented by what is embraced in that sphere, are nevertheless utterly at sea when they propose to discuss that which belongs to the domain of theology. There have been many examples of the same or similar phenomena. When Kaku deals with Painters and Painting he is too all intents and purposes infallible, if he ever fails ordinary mortals are unable to tell. But when he dares to enter on the domain of political economy he becomes as other men, instead of being a god. Sir William Hamilton displayed a similar weak case when he left the charmed circle of Mental Philosophy and presumed to break a lance with Scottish Theologians on the subject of necessity and free will. These gentlemen of the daily press if they were modest enough to acknowledge that they don't know everything, but that they are slow to do, they would gain and keep the respect they deserve. But no, forthwith they must speak or castrate on that which has taxed the greatest minds from the time of Aristotle to the present day. It seems as if Professor Paton ought not to say a single word to his care until he has taken counsel with the editors of the Chicago daily papers. If that is what we have come to, a much more direct method might be adopted. Let the seminary be broken up, let the Professors send to pastoral work, or let them become missionaries, and let the students spend some years in the editorial rooms of the Tribune, Times or Inter-occur, and the work will be done both expeditiously and efficiently. We advise the Chicago Press Association to send up an overture to the Assembly that is to meet in Cleveland next year asking an enactment to that effect be passed. Men that never saw the Westminster Synod, and that had to repeat the Lord's Prayer, would

repeat the Lord's Prayer, that could hardly tell whether Hosea in the name of an Old Testament or a New Testament Book, can rush in where angels fear to tread, and name dogmas of their own at the same time that they deery dogmas with all their might. Now is this a young American phase of thought, or perhaps I should say want of thought. This same thing is seen in the Press of Scotland, old and old Presbyterian Scotland. Men like Knight are victoriously defied by the secular press, while all others are stigmatized as craven and illiberal and behind the age, as the liberal descendants of the Inquisitors of Spain and Italy. But I have dwelt long enough on that phase of the subject, perhaps too long.

In coming into contact with the people in this part of the country I have noticed the diversity of opinion that is entertained regarding the trial. Diversity of course may be expected. So far as my experience has gone, but that is not very far, the majority sympathize with Professor Paton. Not only do they admire the ability with which he conducted the case all through, as well as the moderation and good temper that characterized his procedure, they are strongly of the opinion that he was right, that he was under an obligation to do what he did. The feeling is growing on the part of very many that indefiniteness in the Church ought to be watched more carefully than it has been, and while the making of a man a heretic for a word is never to be encouraged yet it should be understood that any departure from a point of faith that is vital is not to be borne for a moment. Considerable surprise is felt at the attitude assumed by some of the Church papers of the east. That the Evangelical should be hostile to Professor Paton is not very strange considering its antecedents, though it has avowed very emphatically that Mr. Swing is not an exponent of the new school side, a position which most understand before. It is however, felt exceedingly strange that the Observer should so recently persist in advising Professor Paton to withdraw from the Prosecution. The Observer has hitherto been regarded as an ultra defender of the Calvinistic faith, but it cannot be considered so any longer. Whether enthusiasm for the principles of the Evangelical Alliance has carried the editor of the latter paper away from the moorings of old school doctrines, or has infused into him a spirit of exceeding liberality beyond what is due to characteristic him, I know not, at all events many feel much disappointed at the position of the Observer on the controversy. It is to be hoped, however, and prayer is to be devoutly offered up, that the Lord will overrule all these distracting elements and make them in the end to work out the further development of sound doctrine and the promotion of the Church of Christ in the world.

Michigan, July, 1874.

DR. FRASER'S MEETINGS.

In accordance with the decision of Assembly, Dr. Fraser, the Medical Missionary of the C. P. Church to China, is now visiting the congregations throughout the church. Dr. Fr. began by going to Montreal where he preached on Sabbath June 28th. In the morning in Erlene Church, and in the evening in Cole Street Church. In both churches the congregations were large and a deep interest was manifested in the services. At the close attention was especially directed to the work of Foreign Missions. Nazareth St. and St. Joseph St. S. Schools were also visited during the afternoon and a contribution towards outfit and passage. On Wednesday evening the D. held a meeting at LaClute, and on Thursday evening at St. Andrew's.

The good results of these meetings is easily seen. The interest of the people is deepened in Foreign Missions. Especially in that Mission to which our attention as a church is now particularly directed by seeing and hearing the missionary who is soon to be engaged in the work, and in the case of S. Schools, which the L. never fails to visit, and address if possible, an impression is made which can never be effaced and one which gives great power to the teachers in speaking to the children on the subject of Missions.—Con.

Brigham Young, Jr., according to the Salt Lake Tribune, has an original way of complying with Scriptural injunctions. At a conference meeting recently, he thus instructed the brethren:—"I pray for you, brethren, but I always pray that they may go to hell!"

BEAVERTON

REPORT OF THE ANNUAL MEETING OF THE BEAVERTON CONGREGATION.

Mr. Editor, It is, I think, no small service rendered to the Church by your paper, that thereby the Church is helped to know herself. "The members—the generally distant congregations and individuals, and mission fields too, will more likely have the same care and love for another," and whether one member suffer—we shall hope to see more—all the members suffer with it; or one member be honored, all the members rejoice with it.

I have seen members of the C. P. Church wonder at something incredible, when they were told of what large congregations going up to the house of God daily for nearly a week, and that not as some extraordinary revival; but not less frequently than on two occasions in every year, Communion seasons. Others, I have found, looking at these cases as instances of congregations yet enshrouded in the old foggy clothes of past forms, or rigidly cold in the shapes of unprogressive ideas of worship. Well, sir, I am for progress, and with little patience of submission to forms and practices in the House of God, whose only or chief claim to acceptance is, that they are "of the old time," and are venerable "traditions of the elders." On the other hand it is, I think, a "popular fallacy," that unwise, absurd, and obstructive prejudices are to be feared and looked for only among things and ideas that seemed old-fashioned because existing in the past. Let us penetrate to the root, and always seek to discover what is scripturally right, spiritually and morally good, and for adoption.

I would regard it as a sign and step quite in the opposite of true progress, if a body, for instance, the congregation of the C. P. Church at Beaverton, proposing to shorten the extension or diminish the number of holy religious services, at Communion seasons. I had the privilege of taking part in the disputation of the Lord's Supper there on Sabbath the 28th of June last, and as the session and its proceedings were widely known, there is evident to a large amount of genuine religious life, the born of the Spirit of God, widespread throughout the congregation. Meetings for public worship extend from Tuesday to Sunday, and on the 28th inclusive. Large numbers came during that period several sermons were preached, besides several addresses at prayer meetings by members. In addition to these services, the congregation resolved itself into a number of prayer meetings at different convenient points. At least four or five annual prayer meetings were held daily. These were conducted by members. The office of the eldership is not understood at Beaverton, to be merely honorary, nor only for the Session consultation and bearing of the vessels of the Lord at communion seasons.

The first day of these religious services bore the impression strongly in upon my mind, that it was an immense regard for venerable forms and the customs of the fathers that led the people together for the weekly assembly of countenance, earnest, yet lively and eager, seemed to utter one voice, "I was glad when they said unto me, Let us go into the house of the Lord." There were no occasions of the Lord's Supper during this happy first impression. All through the souls of the people manifestly were feeding on the word. The deeper the truth the people fed on, the more they went down into the recesses of spiritual and exponential life, one could see the stronger souls and more familiar like responses. The service of song was delightful. There was a variety of hymns drawn from the old and dead congregations. Any imperfections of harmony were more than forgotten amidst the breathings and energy of the great waves of the new music that were rolling in from heaven. The collection plates went round every day. The people put their hands in their pockets, and awaited the approach of the pastor, as of a welcome and familiar friend. It is a good indication of healthy spiritual worship, when giving the gold and silver to the Lord is a cordial part of it.

The pastor, the Rev. John McNamee, who was invited there on the 15th of July last, has already deeply entrenched himself in the confidence, esteem and affection of the people. After a tedious and discouraging journey of about five months, he has returned rejoicing and thanking God, that he sent them a pastor evincing decided ability, godliness, zeal and piety. They are very desirous that he should feel contented and enjoying himself here. In addition I feel very anxious, that they should proceed without another six months delay, to the erection of a new church. The necessity would be felt to get the ground for the next Autumn and Winter, and the building should be in progress early next Spring. Congregations often indulge in very erroneous conceptions as to the things that constitute a revival. One of these "popular fallacies" is, that a fruitful address with a special donation, is the golden means of showing a minister's zeal and strengthening his hands. When a true pastor's heart is set on advancing Christ's kingdom in some particular line of special despatch or retarding shortcoming, and his people are in the appreciation of him by some tribute to his hands, he will not address, and say, "Would to God that they would help me as they should and could, in the Lord's work." Now, I cannot think of

the Beaverton congregation as judiciously attributable with either liberality or lack of concern in the propriety of the Lord's vineyard. But there appear to me obvious symptoms of their wholesome caution (except in all respects and respects) resistant upon such a desired prompt and vigorous and well organized effort to build a suitable house for the public worship of God immediately.

Port Perry, 15th July, 1871.

MANITOBA MISSIONARIES.

MANITOBA BAPTIST AMERICAN PRESBYTERIAN.

Sir,—In your last issue, an extraordinary letter appeared headed "What does it mean?" I have no anxiety to relieve the distress of the writer, but lest some true "friends of Manitoba" should be misled by his untruthful statements I write a correction. The writer states that the "College of Manitoba" is now in Session, and wishes it to be inferred that the Professors are neglecting their duties toward it. This is not the case. The College has been almost entirely a fortnight now, and had its classes fully maintained till the last. The writer appears to forget that there has been a General Assembly. Professor Bryce was unwilling to come again this year to the General Assembly, but was urged by the College Council to come, and was appointed by the Presbytery. He left Manitoba on the 15th of May, and arrangements were made by the Rev. Mr. Robertson, of Winnipeg, to look his classes. It was not the intention of Prof. Hart to come down at the time of the departure of Prof. Bryce. The "Manitoba Mission Committee" of the Church of Scotland, however, telegraphed to him to be present at the Synod. Prof. Hart was urged to go for wise reasons by the members of our Presbytery, and the Rev. Mr. Black undertook his classes for the few weeks of the session still remaining. After the Assembly a special effort was made to have our classes resumed before the end of the Session to be of any service. Dr. Clark the second missionary of the Church of Scotland, who seems to be considered as an absentee was in Ottawa under the instructions of his own church, and these two missionaries are now under the orders of their own Manitoba Mission Committee. The impression sought to be conveyed by the writer is perfectly untruthful. In so far as I know Prof. Bryce is the only minister of our church now absent from Manitoba. Prof. Bryce has received the sanction of the Assembly it may be well to state that the presence of Prof. Bryce in Ontario is accounted for in the following manner. The impression sought to be conveyed by Manitoba College to increase its Building Fund, and empowered the Board to borrow \$1,500 for six months; this money to be raised in the meantime by Prof. Bryce. Prof. Bryce has received the sanction of the Commission, and has been awaiting necessary information to prosecute his work. To relieve the mind of your zealous correspondent, and to give him a full and plain from Manitoba has made it necessary for him to return without completing this task had on him by the General Assembly. The statement that instruments arrive in Winnipeg without any due to receive them and are left to the Methodists is not true. Rev. Mr. Robertson, a most zealous and capable minister, is stationed in Winnipeg, and in addition to supplying Knox Church, and doing its pastoral duties, preaches on Sabbath afternoon at the Immigrant sheds. The statement that our missionaries are recalled at the opening of the Synod is not true. The only session involved is perfectly without foundation. The statement that there is no one on the ground on account of the absence of the Rev. Mr. Bryce is also untrue. The Presbytery of Manitoba is still in existence, and likely to survive the absence of one of its members. Moreover the Presbytery and the Board have no objection to the presence of these young brethren who have gone out in regard to the question, "whether it is rather an amusing or an unkind thing that the very paper which contains this question has on its first page, a full account of a work in Winnipeg and the Province of Manitoba." I have, however, to add in behalf of Professor Hart should it be necessary, that the difficulties of maintaining the present College staff in resignation may be laid at the feet of the Board. It is not necessary that any of our friends should be misled; of the pithy writer, whom it is quite easy to recognize, and his unworthy in giving in writing such a letter, I deem it best to take no notice.

Yours truly,

GEORGE BAYCOX.

A most enthusiastic meeting was held in the Music Hall, Montreal, at the close of the High School, on the 27th ult., and 603 worth of prizes were distributed to the deserving pupils. The improvement in the attendance and efficiency of the High School, since Mr. P. C. McGregor, B.A., an Mr. J. Wilkie respectively became headmaster and assistant, was the subject of addresses by leading citizens. At the close a handsome and costly writing desk and gold pens, accompanied by a very flattering address, were presented to Mr. McGregor by his pupils. A similar present was also made to Mr. Wilkie, the assistant. Both gentlemen replied graciously.

A SUMMER RESORT.

About this season of the year many readers of THE PRESBYTERIAN will be seeking for suitable localities in which to spend a few weeks in search of relaxation and health. To all such we can recommend Brockville as offering many inducements. The town is beautifully situated on the St. Lawrence, which at this point is over two miles in width, just at the termination of the Thousand Islands. There are numerous walks and drives in the neighborhood, and the food of the water can secure boat at any time, while for pure air the locality cannot be excelled. It is also easy of access. Leaving Toronto by the afternoon Steamer, Brockville is reached next morning about half past six o'clock. After enjoying for hours the ever changing and lovely scenery of the Thousand Islands. To ministers and others whose time may not allow them to make the trip to Port William or go down to the seaside, the St. Lawrence between Toronto and Montreal offers a pleasant change at a very moderate expenditure of time and money. Should any of our friends act on this hint, they will find comfortable quarters, and the quiet of a home, at the BAYCOX HOME, Brockville. The proprietors, Messrs Howe & Marston, spare no exertions likely to conduce to the comfort of their guests, and their charges are exceedingly moderate. If any one wishes to prolong his trip, a few hours ride by Railway brings the traveller to Ottawa River at Arnprior. From this point there are Steamers for the Upper Ottawa—a most enjoyable excursion.

The Difficulties of Infidelity.

In the Y. M. C. A. room, Fort Hope, on Friday evening last, a most eloquent address was delivered by the Rev. Mr. Mitchell of Millbrook, on "the difficulties of Infidelity."

In approaching the subject of the lecture the Rev. Gentleman referred to the fact that sometime or other almost every Christian was tempted to give up religious faith and Christian hope—that no pilgrim could avoid the question of whose faith is not sometimes well slippered; and as suggested by the painful experience of doubt and fear incident to the Christian life, and with a view to the establishment of a more rational Christian faith, the Rev. Gentleman raised and discussed, namely: "Suppose you give up the Christian religion, what shall you have in its place?" The lecturer fully upon the discussion of this question the lecturer went on to point out some of the disadvantages arising from the fact that the position of infidelity were for the most part acting members of the profession. Instead of confining themselves to a mere guardianship of their strength, they should often, by a bold and vigorous sally, seek to drive him from his "stronghold" with utter and hopeless discomfiture. Two things as preliminary to the discussion must be pointed: First, that man was by nature a religious being, and that the Christian in his faith, the true religion, was raised and discussed, namely: "Suppose you give up the Christian religion, what shall you have in its place?" The lecturer fully upon the discussion of this question the lecturer went on to point out some of the disadvantages arising from the fact that the position of infidelity were for the most part acting members of the profession. Instead of confining themselves to a mere guardianship of their strength, they should often, by a bold and vigorous sally, seek to drive him from his "stronghold" with utter and hopeless discomfiture. Two things as preliminary to the discussion must be pointed: First, that man was by nature a religious being, and that the Christian in his faith, the true religion, was raised and discussed, namely: "Suppose you give up the Christian religion, what shall you have in its place?" The lecturer fully upon the discussion of this question the lecturer went on to point out some of the disadvantages arising from the fact that the position of infidelity were for the most part acting members of the profession. Instead of confining themselves to a mere guardianship of their strength, they should often, by a bold and vigorous sally, seek to drive him from his "stronghold" with utter and hopeless discomfiture. Two things as preliminary to the discussion must be pointed: First, that man was by nature a religious being, and that the Christian in his faith, the true religion, was raised and discussed, namely: "Suppose you give up the Christian religion, what shall you have in its place?"

The Rev. Mr. Donald, and the Rev. Mr. Baird, in appropriate speeches, moved and seconded a vote of thanks, which was cordially tendered to the lecturer for his very able address.—Fort Hope Times.

We have often stated that anonymous communications will receive no attention at our hands. If correspondents really wish their letters to appear, they should not forget to furnish their names, not necessarily for publication, but as a guarantee of good faith.

The Pastor and People.

A Song of Three Words.

ONARE, LABORARE, ET CANTARE.

Three blissful words I name to thee,
Three words of potent charm,
From eating care thy heart to free,
Thy life to shield from harm
Whose these blissful words may know,
A bold blithe-fronted face shall show,
And, shod with peace, shall safely go
Through war and wild alarm

First, are thy forward foot thou move,
And wield thine arm of might,
Lift up thy heart to Him above,
That all thy ways be right
To the prime source of life and power
Let thy soul live, even as a flower
That skyward climbs in sunny beam,
And seeks the genial light

Then gird thy loins to manly toil,
And in the toil have joy;
Great hardship with a willing smile,
And love the storm employ.
Thy glory this the harsh to tame,
And by wise stroke and tobanic flame,
In God-like labor's fruitful nemo
Old Chaos to destroy.

Then 'mid the workshop's dusty din,
Where Titan steam hath sway,
Croon to thyself a song within,
Or pour the lutey lay;
Even as a bird that cheerily sings
In narrow cage, nor frets its wings,
But with full-breasted joyance flings
Its soul into the day.

For lofty things let others strive
With roll of vaulted drum,
Keep thou thy heart, a honeyed hive,
Like bee with busy hum.
Chase not the bliss with wishful eyes
That ever lures and ever flies,
But in the present joy be wise,
And let the future come!

—John Stuart Blackie, in *Good Words*

All to the Glory of God.

A minister sat in his study, preparing a sermon on the words, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." He thought on his theme till his soul glowed with a divine enthusiasm. He described a man rescued from sin and death by God's infinite grace, bearing the divine image, doing a divine work, exemplifying before men and angels the elevating, purifying power of true piety, revealing to others the sources of this divine power, lighting the flame of devotion on other altars, and thus glorifying God among men. He described this, not merely on the true work of a creature loyal to the Creator, but as the noblest employment to which men or angels can attain. At last, reaching the practical application, he paused to reflect, "First of all, myself, and the work which engages me this moment. Am I writing this sermon for the glory of God? Has any ambitious thought, any desire to win the praise of men crept in? Have I remembered him only in whose name I speak, and the immortal souls to whom I speak; or have I hoped to hear this and that intelligent hearer say, 'That was a fine discourse?' Have I thought of my reputation? Has any inferior motive secretly taken the place of the higher? Am I doing this 'to the glory of God?'"

Thus pausing, pen in hand, with heart uplifted, he applied the touchstone to his own case, and then completed his notes. When he preached it many felt the teaching power of divine truth faithfully proclaimed.

The day after the sermon those who heard were engaged in their several vocations. The legislator, dealing with important interests, which affected the welfare of a whole nation, stood up for justice and right regardless of the frowns of those whose selfish schemes he frustrated by his fidelity. "I will do it," said he, "to the glory of God." And the demagogue, whose plans were defeated by his firm adherence to the right, called him impracticable, and a fanatic; but deep down in their hearts they felt that a divine power lifted him above the reach of the sordid motives by which they were governed, and thus God was glorified in him.

The merchant was in his store dealing with a wealthy customer who was careless of the price of things. The goods had been examined and the price named, and the transaction was terminated. All at once, as if gently whispered in his ear, the words came to the merchant, "Do all to the glory of God." "Sir," said he to the buyer, "I have made a mistake; I named the price as it was a month ago. Within a few days these goods have fallen in value. I will charge you, therefore, twenty per cent less." And the buyer gave a glance of surprise, made a playful remark, and departed with his purchase. But, as he went his way, he walked slowly, and was thoughtful. He was saying to himself, "I wonder if it is really religion that makes some men so fair in their dealings." Thus God was glorified in him.

And over the hill, in a lonely field, a laboring man was digging a ditch. He stood in the mire, and his clothes were soiled with it. He was alone, and so he commended with his own heart "All to the glory of God! What can I do to glorify him? If I had influence, I would use it for God. If I had money I would give liberally to good causes. But I must dig this ditch, work in this mud here alone. I can do nothing 'to the glory of God.' But he worked away steadily, industriously, and did an honest day's work. And when the farmer came to look at the field, he said to himself, "This man works as well when he is alone as when he knows that I am close at hand. I wonder if it is because he is religious that he does not need watching, like some others?" Thus even a ditch was dug "to the glory of God." Thus God was glorified in him.

And in the evening of the same day, a poor widow sat in her garret patching her son's jacket. She, too, had heard the sermon. "Ah," said she to herself, "how mightily would I do something for the glory of God if it were in my power; but what can I do? It takes every moment of my

time to work for my children, and even I can hardly get food and clothing for them. I can do nothing. I must be content to let others have this joy, and win a brighter crown than lies within my reach." But those who saw her humble Christian life, said, "How carefully this mother trains her children. How regularly she comes to church with her boy, even if he does wear a patched jacket for want of a better one. What a treasure is a Christian mother!" Thus God was glorified even by poverty.—*Rev. Dr. Crane, in S. S. Times.*

Models of Prayer.

We have been interested in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and above all, in length, from those heard in those days in the christian pulpit. It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible put together. The first is in Genesis xiv: 12-14, and contains one hundred and ten words, and it is not more than one minute in length. The next is in Exodus xxxii: 12-15, and contains one hundred and eleven words, and is not over a minute long. The third is in Joshua vi: 7-9, and contains ninety words. The fourth is in 2 Kings xix: 15, 16, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah i: 5-11, and is about two minutes in length; another is in 1 Kings viii: 12-13, an important dedicatory prayer, offered by Solomon himself, at the dedication of the temple, and it did not occupy more than six minutes; while that of Daniel ix: 11-19, was probably four minutes long. In the New Testament, the prayer of our Saviour (John xvii) is well known; it is contained in twenty-six verses and is five minutes long, while the model prayer—the Lord's Prayer—is far briefer still. Now here are ten prayers from those who certainly know how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; and yet we sometimes hear men pray thirty and forty minutes, and after wondering all over the moral universe, and wearying their fellow-worshippers with vain repetitions, utterly fail of the prime object of all public prayer—to lift up the hearts of men to commune with heaven. It must be an extraordinary occasion, equal at least to the dedication of the Jewish Temple at Jerusalem—an occasion that none of us shall ever see—to justify a prayer more than five minutes long. There are few "Oh's" and "Ah's" in these models. Their authors do not often say, "O Lord, Lord," but tenderly filially, directly, quietly, simply they ask the blessing they desire, as though they were children who knew that they were addressing One who was more willing to give them good gifts than they were to ask them at His hand.—*Gospel Banner.*

The Bunyan Statue at Bedford.

On the 8rd of June, Lady Augusta Stanley unveiled the statue of John Bunyan, presented to the town of Bedford by the Duke who bears that name. Business was suspended, the town was crowded with visitors, and gay with flags, and merry with bands of music. The statue, which is erected on St. Peter's Green, is nine feet high, and contains about two tons of bronze. On the Pedestal are scenes in relief from the "Pilgrim's Progress." The front represents the termination of the fight with Apollyon, and on the sides are the meeting of Christian with Eyangelat, and the burdened Pilgrim's release from his load and interview with the angelic messengers. At the back of the pedestal the following words are inscribed:—"It had eyes lifted up to Heaven; the best of books in his hand; the law of truth was written on his lips. It stood as if it pleaded with men." In the Corn Exchange there were several relics exhibited: Bunyan's will, found in his cottage at Elstow, yellow with age, dated Dec. 22, 1665, and with signature distinct; a page of a church record, written by Bunyan himself, stating in clear language and penmanship how certain brethren and sisters were called before the Church and admonished for various faults; ancient editions of "Foxe's Book of Martyrs," in which on three separate pages Bunyan had in rude verse written his admiration of men who went to the flames; an old-fashioned pint mug used by Bunyan while a prisoner; the walking-stick which accompanied him on his itinerations; a quaint worm-eaten cabinet given to the "Bunyan Meeting" trustees by his great-granddaughter in 1802; and a small oak round table made from the wood of Bunyan's pulpit. Bunyan's cottage at Elstow has been restored; but original portions of the building still remain, and in the vestry of Bunyan's place of worship in Bedford the veritable arm-chair in which he sat.

While thousands of people were assembling round the statue, a procession was being formed at the Shire Hall, which marched through the town to St. Peter's Green, including the civic authorities, Members of Parliament, and ministers of various denominations. Lord Shaftesbury, Sir C. Reed and Baroness Burdett Court were unavoidably absent. In arriving at the statue, the Mayor took the chair, and was supported by Dean Stanley and the Rev. Drs. Brock, Stoughton, and Allon, &c. The Mayor, in a few preliminary remarks, reminded those assembled that it was about two hundred years ago that Bunyan was pursuing his work in Bedford and the neighborhood. Then his worship told how the Bedfordshire people appreciated Bunyan's labours; how he lived humbly about a mile from the spot where they were assembled; how, for twelve years he languished in the county prison. He then called upon Lady Augusta Stanley to unveil the statue. The band played the National Anthem, and the people cheered loudly when the bronze representation of Bunyan appeared. Dean Stanley being called upon to address the crowd said:—"The Mayor has called upon me to say a few words, and I shall obey him. The Mayor has done his work, the Duke of

Bedford has done his, the sculptor and artist have done theirs, and now I ask you to do yours in commemorating John Bunyan. Every one of you who have not read the "Pilgrim's Progress" if there be any such person, read it without any delay; those who have read it a hundred times, read it for the hundred-and-first time. Follow out in your lives the lessons which the "Pilgrim's Progress" teaches, and then you will all of you be even better models of John Bunyan than this magnificent statue which the Duke of Bedford has given you."

Mr. Wright, of Birmingham, the Nonconformist representative, spoke of Bunyan as pre-eminently a man of the people; and after some brief remarks from other gentlemen, the programme, as far as the Green was concerned, was finished. An hour later a procession of 3,000 Sunday-School children marched up to the statue, and afterwards adjourned to a neighbouring field to spend the afternoon as a holiday.

In the afternoon there was a meeting at the Corn Exchange, presided over by the Mayor. Its principal feature was an address by Dean Stanley. He commenced by quoting the words, "As I walked through the wilderness of this world I alighted on a certain place where there was a den." In considering the local claims which Bedford had on Bunyan, however, he declined to surrender the claims of England as a nation. The wandering gypsy life he had given him a national character. From his marches with the army to Leicester he probably gathered the imagery for his "Holy War." From his journey to Canterbury it was possible he had got his idea of the Delectable Mountains. In London it probably was he got his notion of Vanity Fair. None of these places, he granted, could rival his birthplace, the village of Elstow, and even Elstow could hardly rival the Bedford Den. It was the duty of the people of Bedford to see that Bunyan's glory never faded from them. It was in Bedford that he became the most famous preacher of his time. His teaching was got from a body that had produced many illustrious men—a Havelock among its soldiers, and a Robert Hall among its preachers. Lord Macaulay remarked that the seventeenth century had produced in England two men only of original genius, and both these were Nonconformists—the one John Milton, and the other John Bunyan. (Cheers.) He (the Dean) ventured to add this further remark, that the whole of English literature had produced only two pure works of popularity and both of these were by Nonconformists. (Applause.) One was the work of a Presbyterian journalist, and was called "Robinson Crusoe" (applause); the other was the work of a Baptist preacher, and its name was the "Pilgrim's Progress." (Applause.) The Rev. Dean then proceeded to draw a contrast between the time in which Bunyan lived and the present day, and said that, thanks to the discounture of the giant "Old Intolerance," such things as were common then were now out of the question. (Applause.) Nonconformists and Churchmen might well join together in doing honor to Bunyan, because the "Pilgrim's Progress" was one of the few books that acted as a bond to the whole Christian Church. It was a book which, next to the Scriptures, had contributed to the culture of the human race. (Applause.)

The meeting was afterwards addressed by Earl Cowper, Dr. Brock, Dr. Allon, and others, and the proceedings, which were altogether of a very harmonious character, were brought to a close by the awarding of the customary votes of thanks.—*London (Eng.) Weekly Review.*

Watch the Books.

How large a proportion of mothers and guardians exercise anything which can be called watchful care as to what books and papers the children shall read? And yet the booksellers' shelves groan under the weight of the most dissipating, weakening and insidious books that can possibly be imagined; and newspapers which ought never to enter any decent house lie on the table of many a family sitting-room. Any one who will take the trouble to examine the records of any large circulating library will be astonished at the immense demand which there is for these average novels. And in our parlours and chambers to-day, myriads of little girls are curled up in corners, pouring over such reading—stories of complicated modern society, the very worst kind of reading for a child; stories "whose exciting pages delight in painting the love of the sexes of each other, and its sensual phases." And the mothers do not know what they are reading; and the children answer, when asked what they read: "Oh, anything that comes along!"—*Anna C. Brackett.*

Sources of Power.

What wood and water are to the steam-engine, food is to the body. By the burning of the wood, water is converted into steam, and that gives power. By the consumption of food and its digestion power is given to the body to work, and the brain to think. As there is more heat in some woods than others, so there is more "strength" or power, or nutriment in some kinds of food than in others. If persons have to "work hard" bodily, or have to think intensely, they must eat more than if they did not labor much, or think much.

Great thinkers, are great feeders, as Count Cavour, Prince Bismark, Charles Sumner, Henry Ward Beecher and Daniel Webster. Observant men, who have had large numbers of workmen in their employ, have long since noted the fact that the most work could be got out of those who had the best appetite.

Hence, to study easily, that is, to get lessons easily, children and college students should eat heartily, and if they will only eat at three regular times daily, and nothing between meals, of plain, nourishing food, there is very little danger of eating too much, and there is a reasonable certainty of their having good health and becoming efficient students and scholars. The time may come when persons will order their food with a view to the amount and character of the labor to be performed.—*Holt's Journal of Health.*

The Revival in Scotland.

Messrs. Moody and Sankey closed their evangelistic work in Glasgow during the week ending May 19th. The gatherings of people were immense. We give the description of the last service, taken from the *Times of Evening*:

"Sabbath.—The last day of Messrs. Moody and Sankey's stay in Glasgow was indeed a great one. Two meetings were held in the Crystal Palace—the first at 9 a.m., for young women, inasmuch as many could not get within the Palace on Tuesday evening. The morning was happily one of the finest. The large place of meeting was quite filled with women, the only men admitted being members of the choir and ministers. After the hymn 'Valley of Blessing' was sung, Mr. Moody read part of Luke ii., and said he wanted to call attention to the words in the 7th verse, 'There was no room for them in the inn.' Room for other people, but no room for Christ, who, though He might have come with all the glory and grandeur of heaven, had to be laid in a manger. There was no room for Him in any town of Judea, Samaria, or Galilee. Nobody wanted Him, though He came to save all from death. And now, to-day, what nation wanted Christ? Was there any on earth that would have Him as its King to-day? If a man should get up and say, 'Thus saith the King of Heaven, he would be hooted down. Very few churches wanted Christ. We have the forms of Christianity, but not the real, personal, living Saviour. And applying the subject to individuals, he would ask, 'Was there room for Christ in their hearts?' The Son of Man has come knocking, knocking, but no room for Him. Mr. Moody presented a glowing picture of the home in Bethany, where there was always a warm welcome for Jesus when no other house was open for Him. He pressed on the large audience the necessity of opening their hearts for the Son of God at once if they would be saved. Was it not strange that so many said, 'If I become a Christian, I shall have to give up so much?' On this, the last Sabbath I shall speak to you in Glasgow, I want to plead with you to receive the Saviour into your hearts. I made room for Him nineteen years ago, and never once regretted it. He will come in if you only open your hearts and allow Him. May God help you to decide the matter now."

"Mr. Moody engaged in prayer, and intimated that a meeting for inquirers would be held in the Palace after the other meeting was dismissed.

"Evening.—In the evening a gospel meeting was advertised for 6.30. As it was the last, it was also by far the largest, and in many respects the greatest and most wonderful of all the many gatherings seen in Glasgow during the past three months. Mr. Moody, anticipating that, as the meeting was to be unrestricted, the Palace would be occupied by many who had already heard him speak, wished to address a special meeting of those who did not profess to be converted. When he arrived at the gardens, such a scene as presented itself was probably never before witnessed by any one present. The grounds between the gate and the Palace were densely crowded with men and women, boys and girls, who could not have numbered less than 10,000 persons. Within the Palace, which had been packed long before with some 6,000 people, all was calm and peaceful. Short addresses were delivered from the platform by the Rev. Mr. Gualter, Trinity Free Church, Aberdeen, and by the Rev. Dr. Joseph Brown, Glasgow. Mr. Sankey came in about 6.30, and sang the hymn, 'Nothing but leaves,' after which it was intimated that Mr. Moody was addressing the crowd outside. While the choir sang another hymn, the audience quietly left the Palace, and joined those who were listening to Mr. Moody. He spoke from the box of a carriage, from which he easily swept the whole of the assembled thousands, who listened with rapt attention to the words which fell from his lips. With a warmth never exceeded by him, he pressed on his listeners the acceptance of a free salvation. In closing, he referred to the kindness he had received in Glasgow, which he could never forget; and urged them, before they left that beautiful garden, to decide the matter of their salvation, so that when he was about to leave them, they might all be spending eternity together. If they did so, that would be the best and most memorable night of their lives; and from the shores of eternity, and perhaps from the battlements of heaven, they would look back on that gathering. As his last words fell on the ears of the eager throng, who had maintained almost breathless attention, a quiver seemed as by one impulse to pass through all present.

"After Mr. Howie had engaged in prayer, Mr. Moody asked the Christians to go into Kelvin-side Free Church, while he and others would meet with inquirers in the Palace. This was eight o'clock. The Palace was again filled with overtowing in a very short space of time, and for another hour and a quarter the gospel was faithfully proclaimed to anxious hearers by the Rev. Mr. Stewart, Glasgow, and by Messrs. Morgan and Olney from London. Mr. Moody, after relating the case of the conversion of a lady in Philadelphia, which had been blessed to many in Glasgow already, turned to Dr. Hutson, and asked if there was any hindrance to the conversion of all present that night. "None," was the unhesitating reply, given in a firm tone, heard over the whole palace. The same question was put to Dr. Bonar, and then to Mr. Sankey, and the same answer was given. It was a solemn moment; and when Dr. Bonar afterwards engaged in prayer, with a low, but earnest voice, it seemed, as the speaker's words crept over the vast assembly, as if they came direct from the Holy Spirit himself. God seemed almost terribly near at that moment, as the shadow of evening was stealing in through the palace of glass, and all external nature was hushed in sympathy.

"The meeting quietly dispersed, while Mr. Sankey and the choir sang the hymn, 'Sweet by and by.' Never shall we forget this day with its memorable close; and we believe we speak for thousands when we say that we are never likely to see another such day on this side of the grave."

A Happy Arrangement.

BY MRS. SARAH K. BOLTON.

I have been visiting with a family of late, where some things have very much pleased me. They are young people, have been married only a few years, but with great love for Jesus, combined with great love for each other and their little child, they live delightfully. They are both finely educated, and perhaps this in part accounts for their taking hold of the duties and joys of life together like the girl in the pretty song, "she carries half the basket up the hill," and feels the stronger and better for it.

She tells that when they were first married, she, partly from her woman's nature, less partly from being educated to lean upon the man she loved, commenced to depend upon him almost entirely; though she was not able to do anything in life alone; consulted him upon most trivial matters; shrunk from any publicity; asked him to do a thousand things for her; wanted to be petted and caressed, forgetting often that he was tired and needed it quite as much as she; in short, had been married to be taken care of, and henceforward expected no rough winds and no self-dependence. The husband loved her, sought to please her; but anxieties came, business relations were disturbed, and the young man needed a counsellor and help rather than a burden, as she had become. He asked advice; she had been so accustomed to lean upon him, that she had little strength to say what was best. He wanted something more in a wife than that; with loveliness and virtue, she must be strong.

The knowledge caused some tears at first, and then, woman-like, she adjusted herself to her condition in life. Her mind was equal to his; she used it. Her judgment was so good that it became almost a veto power in that house. She knew his business. They never extended the money they earned together until they had consulted each other. They learned together; they taught together; they planned life's work together. She helped him about his office work; he helped her about the child.

Custom has made it beneath a woman to go to her husband's counting-room and write for him, or for him to care for the children when he comes home, when often the wife is more tired than he. Some fathers take no more care of their children than if they were a boarder in the house.

They read together; she cut out any newspaper articles that interested her for him to read; he did the same; they were mutually benefited.

The thing that interested me most of all perhaps, in that family was that they shared their religious duties and joys together. At one meal he asked God's blessing; the next she besought it. The first evening of my visit, several guests were invited, and, to my surprise, the sweet voice of the woman commended those friends to God who gave their daily bread. I think they remembered her words more than they would a man's.

At family prayers, one morning he read and she prayed; the next she read and he prayed—at night the same.

That young wife was strengthened by audible prayers; she learned how to express herself as well as he; she was enabled to go to the prayer-meeting exercises, and to bear dying ones to heaven. He went out stronger for her prayers, she for his. The little boy knelt between them, putting his tiny hands over his face. He naturally obeyed the mother as quickly as the father.

I have been in families, indeed I believe I only observed the general rule, when, if the father was absent there was no blessing and no family worship. Is it possible, then, that there is no individual salvation? That if the husband and father does his duty the family will be saved?

Sound Theology.

The present tendency to deery or be indifferent toward a definite and sound theology is dogmatic and rationally bad. The sneers at dogmatics, at systematic theology, at doctrine in sermons, etc., are not born of wise thought; it is very doubtful whether they are the offspring of a sound soul. Never was there more need than now of thoroughly furnished theologians in the pulpit, and their theology is wanted, not for ornament, but for use. It is through the truth that Christ prayed for the sanctification of men, and that sanctifying truth, formalized in thought, vitalized in experience and forcibly sent home in pulpit address, is what alone carries the promise of being the power of God unto the salvation of men. It is bad enough that the outside world is inclined to spurn sound theology; it is far worse when the church member's pew yawns or frets under true doctrinal instruction; it is something pitiable and shocking when a preacher in a Christian pulpit ignores the vital truths of the evangelical faith, or sets them up as targets for his ridicule. A serenity thus used will soon cease to be solemnly sublime with God's conscious presence, and the church gathered within it will find its heroic faith running into feeble sentiment, and its red blood turning to water. The fitting order for the ministry of to-day is, "STAND BY YOUR GUNS!"

But, while insisting upon preserving the vital substance of doctrine, it is neither needful nor proper to stickle for the mere form of words, nor for precisely the old methods of presenting the Christian message. That is a little soul, making a special show of its littleness, which is forever on the watch for something bad or doubtful, trying to scent heresy in the fresh and effective preacher's magnetic speech; ready and eager to make a man an offender for a word.—*Morning Star.*

Patrik Henry left in his will the following important passage: "I have now disposed of all my property to my family; there is one thing more I wish I could do for them, and that is the Christian religion. If they had that, and I had not given them one child, they would be rich, and they had not that, and I had given them all the world, they would be poor."

Sabbath School Teacher.

LESSON XXIX.

THE LEPER HEALED.

July 19, 1874. Mark 1: 33-45.

COMMIT TO MEMORY vs. 41, 42.

PARALLEL PASSAGES.—Matt. viii. 2-4; John xvii. 6.

With v. 86, read Luke iv. 43; with v. 89, Matt. iv. 23; with v. 40, Gen. xviii. 14; with v. 41, 42, Heb. iv. 16; with vs. 43, 44, Lev. xiv. 2-4; and with v. 45, Luke v. 16.

CENTRAL TRUTH.—Jesus healeth our diseases.

LEADING TEXT.—Lord, if thou wilt, thou canst make me clean.—Matt. viii. 2.

Leprosy we can hardly fully understand, because happily it is not a disease generally known among us; and because, like all maladies of which the symptoms vary in various places and persons, different descriptions of it are given, and different theories are held even by medical men. But there are certain facts about which no doubt exists, and which we shall place in the simplest possible form, as introductory to this lesson.

1. Death comes through sin. Gen. ii. 17, Rom. vi. 23.

2. All disease is a presage of death, almost like the beginning of it; it is the witness to each of us that we shall die. It is the product of sin.

3. It was on this account that the dead and all who touched the dead were ceremonially unclean before God. Num. vi. 9.

4. So God might have regarded all who were diseased or in contact with disease as unclean. But this would have shut out all sufferers from sympathy, and interfered with the business of life. God does not legislate against the happiness of mankind, but for it.

5. As all men belong to God yet He took the first-born as types and representatives of all, so He takes this one disease and makes it the standing representative of all, sets on it the brand of uncleanness, and gives to men, in it, a constant exhibition of the evil of sin in all its fruits and consequences.

6. Leprosy was in behalf fitted to form this standing lesson. It was often loathsome, often painful in a high degree, always to be feared from its spreading and deeply seated character, taking hold not only of the skin, but of the entire system (Num. xii. 12). It was, besides incurable by human skill. When it was thrown off, it was by the mercy of God.

This is all consistent with the fact that God included important sanitary arrangements (as when we separate small-pox patients from the healthy) in his law. It is his way to do many things by one, as the sun lights, heats, and steadies the planets of the system. And it is consistent with the facts of Scripture. Mere contact did not spread the disease (Naaman, Gehazi, 2 Kings viii. 5); the priests touched it with safety; the separation enforced was for Jews, not for strangers, and intended to give energetic expression to this idea of ceremonial uncleanness (Lev. xiii. 45). Here there was an incurable malady, appointed sign of sin, only curable by divine power. If Jesus shall heal a leper, what impression will be made? Only one is possible. This is a Saviour from sin who is the mighty power of God. We have in this lesson, an earnest appeal, a prompt cure, and a disregarded caution.

I. AN EARNEST APPEAL. "A leper" (v. 40), made it. He would have his garments rent, like a mourner's for the dead, his head bare (Ezek. xxiv. 17). Alas! it was for himself he mourned. He was unclean as if he had touched a corpse, or a grave, and when cleansed by the priest (v. 44) it would be precisely in the same way as if he had been defiled. (See Num. xix. 6, 18, and Lev. xiv. 4-7). He was shut out from the city (Lev. xiii. 46; 2 Kings vii. 3), and his ghastly pallor warned all men off from him, as from one on whom "the stroke of God" has rested.

Yet this man was no worse in himself than others. Christ's words were true of him (John ix. 3). On the contrary, he was better than many who would not believe in Jesus, or cry unto him for relief from the maladies of which this hideous disease was the type.

He makes an earnest appeal—"beseeching him, and kneeling down to him, and saying," an humble appeal, "If thou wilt," leaving the decision wholly in his hand; a believing appeal, "thou canst." He was asking such a temporal blessing as was not absolutely promised. An uncertain timidly therefore is proper enough in him, which would be quite improper when plain and absolute promises are being urged before God.

II. A PROMPT CURE. Whether he fully understood his own act or not, this poor suppliant treated Jesus as a priest, capable of dealing with this disease, and more than a common priest, who could judge of a cure, not perform it; and Jesus from pity, "moved with compassion," did what no ordinary man might do and be clean—"touched him" (v. 41), and making the response the more gracious by putting it in the terms of the request, "I will," etc., performed the miraculous act of cleansing. Its miraculous character was attested by the instant and visible departure of the symptoms (v. 42). The reality of the cure was to be attested by the proper legal authority (v. 44), "go shew thyself unto the priest."

Jesus did this, as High Priest of God, appointed for the putting away of sin; touched the leper and yet remained pure, even as (so Calvin) he took our sinful nature yet was not sinful.

III. A DISREGARDED CAUTION. An eager crowd of men, in search of temporal benefits, would not advance the objects of our Lord's ministry. Many a Christian laborer is less useful than he might be, from the temporal benefits he dispenses becoming a temptation to insinuate approaches on the part of the selfish. On the other hand, an early and emphatic display of such power as clearly identified Jesus with the Messiah—as cleansing the lepers did, Matt. xi. 6),

might rouse the rage of our Lord as enemies prematurely. His hour was not yet come. Furthermore, the publicity and importance suddenly gained by a man of undisciplined mind, who suddenly becomes the centre of a wondering circle, may well enough become a snare. Who has not known of such evils? For one or all of these reasons doubtless, while enjoining the man to comply with the law (see v. 44), and obtain the priest's certificate (Lev. xiv. 8), "for a testimony unto them" (which shows that his touching the man was in no disregard of the law of Moses, the testimony being either to his regard for it, or to their unbelief in his claims, v. 44), he forbade his speaking of the cure. "See that thou say nothing to any man. Perhaps the Master would here set an example to all his servants, of quietness and unostentatious fidelity, that rather shrinks from, than courts, vulgar notice, that dislikes a sensation, and that instinctively revolts from its efforts being turned into a spectacle.

But as even the saved too often do, the man disobeyed the order. It is hard to keep from talking of one's self, especially when one has been the subject of something quite without parallel. "He went out and began to publish it much and to blaze abroad the matter" (v. 45), with the result which probably our Lord deprecated—he could no more openly enter into the city.

There is indeed another way of reading this. Had the priests beforehand known that a man claimed to be cleansed by Jesus, they might have refused to endorse the claim; Christ therefore says, "Without waiting to satisfy curiosity, go and have the matter settled," and so he forthwith sent him away, the caution only being until the interview with the priest. The words of the Lord to Mary may be similarly regarded, as having an understood limited application. "Do not delay to touch me now—I am not yet ascending, but go, &c."

Learn here: (a) the cause of our sufferings—sin.

(b) The effects of sin, loathsome, polluting, fatal.

(c) The Saviour from sin, Jesus.

(d) The proof of his power to put it away—he puts away its sad effects.

(e) We are not to make an ostentatious display of what Christ has done for us.

(f) Quiet fidelity to God's commands pleases him.

SUGGESTIVE TOPICS.

Leprosy not perfectly understood—why—certain facts—sin in relation to death—disease in relation to death—why dead—unclean—why leprosy taken—how it is treated—not infectious usually—examples—proper officers to deal with it—this leper's prayer—the Lord's response—character of the cure—the directions to the man—probable reasons—his disobedience—the effect of it, and lessons to us.

The First Element of a Home.

I never saw a garment too fine for a man or maid; there was never a chair too good for a cobbler or cooper to sit in; never a house too fine to shelter the human head. These elements about us, the gorgeously, the imperial sun, are not too good for the human race. Elegance fits man. But do we not value these tools of house-keeping a little more than they are worth, and sometimes mortgage homes for the mahogany we would bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist, in the wilderness, or sit on a block all my life, than consume all myself before I get home, and take so much pains with the outside that the inside is as hollow as an empty nut. Beauty is a great thing, but beauty of garments, house and furniture is a very tawdry ornament compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of hearty love than for whole ship-loads of furniture, and all the upholsterers in the world could gather together.—Theodore Parker.

In 1845 the first missionaries settled in the Choto Nagpur, India, among the Kols. For five years they laboured without visible fruits. At last 4 men came who were anxious to see Jesus. These became the first fruits of the mission. Now the converts number more than 10,000.

The Moravian Church has one out of every fifty of its communicants engaged in the mission service, and for every member at home nearly three members in the mission field.

He that stands beneath the cross, and understands the scene, dare not sin; not because there is a hell beneath him, or an angry God above him, but because holiness is felt to reign there. God never appears so truly great, so intensely holy, as when, from the pure energy of principle, He gives Himself, in the person of the Son, to die rather than His character shall be impugned. Who, at the foot of Calvary, can pronounce sin to be a slight evil?

Faith doth engraft a man, who is by nature a wild olive branch, into Christ, as into the natural olive, and fetcheth sap from the root Christ, and thereby makes the tree bring forth fruit in its kind; yea, faith fetcheth a supernatural efficacy from the death and life of Christ, by virtue whereof it metamorphoseth the heart of a believer, and createth and infuseth into him new principles of action; so that what a treasure of all graces Christ hath stored up in Him, faith draineth and draweth them out to the use of a believer; being as a conduit-cock, that watereth all the herbs in the garden; yea, faith doth apply the blood of Christ to a believer's heart, and the blood of Christ hath in it not only a power to wash from the guilt of sin, but to cleanse and purgo likewise from the power and stain of sin. And, therefore, saith godly Hooker, if you would have grace, you must first of all get faith, and that will bring all the rest. Let faith go to Christ, and there is meekness, patience, humility, and wisdom, and faith will fetch all them to the soul; therefore, saith he, you must not look for sanctification till you come to Christ in-vocation.—Boston.

Our Young Folks.

Hospitality.

One day Tommy rushed into the kitchen crying out, "Mother, mother, there is an old woman 'down in the road sitting on a log; shall I set Pompey on her?"

"Set Pompey on her!" said his sister, "what for?"

"Oh! because," answered Tommy, looking a little ashamed, "because—perhaps she is a thief."

"Go out, Esther, and see if the poor woman wants anything. Perhaps she's tired with a hard day's travel among the mountains," said the mother.

Esther ran down the green, and peeping through the gate saw the woman resting under the shade of the old oak tree.

"Should you like anything?" asked Esther.

"Thank you, said the old woman; I should be very thankful for a drink of water."

Esther scampored back to the house, and soon procured some cold water from the well, and hastened with it to the poor traveler.

"I thank you," said she after drinking. "It tastes very good. Do you know what the Lord Jesus once said about a cup of cold water?"

Esther was silent.

"I will tell you, He said, Whosoever shall give to one of his people a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward. May the Lord himself bless you little girl, as I am sure I do."

And a happy feeling stole into the child's bosom at the old woman's words, for the blessing of the poor upon her.—Children's Friend.

Hints on Politeness.

My little girl told me last night to give her some rules on politeness. I promised to indicate some very plain rules which govern well-bred persons in their intercourse with the world, promising what I think Hazlitt said to his son, that true politeness requires more than a desire to make those in our presence happy.

1. Girls should rise when an elder person of either sex enters the room.

2. If a gentleman calls upon you, do not hesitate once in a while to ask him into the family room, or give your parents to understand that you want them to come into the parlor to see your company. The young gentleman who does not wish to be occasionally in the company of your parents is not worthy of your society.

3. Be a true lady at home, especially at the table, also you will forget to act the lady abroad. Sit straight; eat deliberately. Don't bow your head too low to eat or drink. Don't pick your teeth or pare your nails in the presence of others. Don't rock or put your feet on another's chair, or look at a person's manuscript while he is writing, or take a book from him, or ask him what he has in a package. Every exhibition of idle curiosity is annoying to a refined person.

4. Do not address a person without speaking out the name. Some persons will take hold of your arm, or touch your shoulder or look at you. This is impolite. Speak out the name—Mrs.—, or Mr.—, or Miss.—, or the given name.

5. Don't speak in a loud tone unless your friends are deaf. Do not whisper in company unless it becomes necessary to say something of importance to your mother. If an old gentleman offers you his easy chair, do not take it; and be sure not to let your mother do anything for the comfort of visitors if you can do it yourself.

6. You will of course never look behind you to notice a person who has passed, nor stare at any one on the street, or in the stores. If you have fine clothes, do not be ambitious to display them on the streets or in the church.

7. Fix on an hour for retirement, and do not deviate from it except under an extraordinary pressure of circumstances. You need not hesitate to tell your friends that you must be at home at 10 o'clock. They will excuse you, for you must have rest, and have it regularly, in order to pass the coming day cheerfully and profitably.

Keep Still.

We fancy this is what every small boy would like to say if he only knew how: Keep still! That's what they always say to us boys. Just as if they never had been any noise in the world until we were born. Haven't old folks all been boys and girls once? Didn't some of them get boxed on the ears at school? Didn't some of them drum on the milk pans, or crack nuts with the fatiron, or slam the doors? Every thing that is smart goes off with a bang. This would be a dull world if it were not for the racket the boys make. Noisy boys are not always saucy. Some are, but we are not. We belong to the "Boy's Rattle-bang Society of Good Manners," and we invite all our young friends to come and join us.—Advance.

Four Good Rules.

- 1. A suitable place [for everything, and everything in its place.
2. A proper time for everything, and everything done in its time.
3. A distinct name for everything, and everything called by its name.
4. A certain use for everything, and everything put to its use.
Much time would be saved, many disputes avoided, numerous articles kept from being lost or injured, and constant confusion and disorder prevented by the strict observance of these important rules.

Upon men of small understanding nothing makes so deep an impression as what they do not understand.

The State of Spain.

"Popery has to answer for the ills from which Spain has suffered and is suffering. It expelled the Jews, the promoters of commerce; it drove out the Moors, the best agriculturists it had; it dried up the fountains of reproductiveness by taking possession of immense wealth in lands and estates, and its convents and numerous army of priests helped further to impoverish the land; and its action and pernicious influence has brought Spain to the miserable condition of decadence, bankruptcy, disorganisation, and ruin it is in. Within this very century, and when the population was a great deal smaller than it is, actually, Spain could boast the possession of 58 archbishops, 684 bishops, 11,400 abbots, 986 chapters, 127,000 parishes with as many priests, 7000 hospitals under priestly management, 23,000 religious fraternities, 46,000 monasteries, 135,000 convents, 812,000 secular priests, 200,000 inferior clergy, and 400,000 monks and nuns! These figures have greatly diminished since, but even now there is an army of 40,000 regular priests of different grades—the declared enemies of liberty, good government, and freedom of thought. No wonder, then, if Carlism is raising its magnificent head. It has all the active and powerful support of the Popish priesthood and their partisans, and both are working hard to establish the ruin and demoralisation of Spain."—Evangelical Christendom.

Philosophy of Clothes.

The Saturday Review has something rather original to say of life when its principal object is the construction or wearing of fashionable clothes. Its observations are suggested by the examination of a journal published for the tailors trade.

"Life all drapery, or at least life viewed exclusively in its relation to drapery, certainly presents a novel and surprising aspect. Political questions, for example, are studied only with reference to the gowns and bonnets which they are supposed to be likely to bring into fashion. It would appear that the fluctuations of French parties keep the drapers and milliners and their customers in a state of perpetual agitation. At one moment the Count of Chambord is thought to be coming to the front, and fleurs-de-lis and costumes of the reign of Francis I. and Henry IV. have to be prepared in haste. These have soon after to give way to bees and eagles and Imperial fashions, while at the same time Republicanism has to be recognized by a revival of the eccentricities of the merveilleuses and incroyables. It may seem strange to a philosophical mind that English ladies should be obliged to change the cut and color of their dresses whenever a new turn is given to political intrigue in France. Perhaps when woman's suffrage is established we shall find our own domestic questions elevated into their national prominence in this respect. The weather is watched by the draper with an intense interest as for the farmer, but the question in which he is interested is its probable effect, not on the crops, but on the style of costume."

Animals Slandered by Man.

There is a fine irony in the use we make of the terms "brutal" and "beastly" "manly" and "humane." As no brute ever kicks its mate to death, nor any beast makes itself drunk, it is a happy use of language by which our police reports invariably qualify the first class of outrage as "brutal," and the condition of a tipsy man wallowing in the gutter as "beastly." On the other hand it is by a pretty, if not well-deserved compliment to ourselves, that we describe the courage transcendently displayed by a hen on behalf of her chickens as pre-eminently "manly;" and when we have occasion to speak of compassionateness, complacently call the quality "humanity," as if the race from which have sprung all the Herods, Neroes, Alvas, and Magendies, of ancient and modern times, were quiet incapable of cruelty.

In one of Esop's fables, charmingly rendered by La Fontaine, a lion is shown a picture wherein a man stands triumphant over one of the animals own kind which he has just vanquished. The four-footed critic in the fable simply remarks:—

Avec plus de raison nous au lions le dessus Si nos confreres savaient peindre.

We may readily imagine the transposition of terms of praise and blame which would follow were the promised experiment of teaching poor Joe (the Chumpanzee in the Zoological Gardens) the language of the deaf and dumb to prove successful, and an age of talking animals to be inaugurated. How the eminently sensible goose, and the calm-judging ass would recalcitrate against the use of their names as synonyms of stupidity and folly! How those affectionate comrades—rats—would repudiate the use of the term "rattling" as signifying treachery! How those quarrelsome and loosely-conducted birds, the doves, would coo satirically under their wings at our romantic inscription to them of innocence and fidelity! And how one and all would hoot, snort, bray and cackle at the utter absurdity of attaching to the word "human" any other sense than that of consummate perfidy and merciless destructiveness!—New Quarterly Review.

"I would not," says Mr. Beecher, "for all the comfort which I might get from the books of the Alexandrian Library or from the Lenox Library, give up the comfort which I get out of nature. . . . There is nothing that grows—no weed, no grass, no flower, no fruit—that is not in some way related to God in my thoughts; and I am never so near Him as when I am in the presence of His works—as when, night or day I am, in that solemn cathedral, the world of nature, and behind it ever changing beauty. There is no such fresco in art as God's hand paints in the heavens. There are no such relations to God as come to us through nature. In the budding, blossoming days of spring, in the balmy days of summer, in the fruitful days of autumn, in the days of winter, in every day of the year, there is something that is a separate leaf to me in God's outside Bible, now that I have learned to read it."

Pastors, Please Read This.

A writer in the Princeton Review of 1860, says: "Ministers have devoted an undue proportion of their labour to those that are grown up; whilst the young, by far the most hopeful part of their congregations, have been almost wholly neglected."

Rev. Dr. Ashbel Green, shortly before his death, said, "If I had my ministry to go over again, I would give far more attention to the children."

Rev. D. Samuel Miller, in his seventy-ninth year, said, "After the observation of a long life, I have come decisively to the conclusion, that if I had my life to live over again, I would pay ten times as much attention to the children of my charge as I ever did when I had a charge. If I were now about to undertake the care of a new or feeble church, I would consider special attention to the children and young people of the neighborhood as one of the most certain and effectual methods of collecting and strengthening a large flock that could possibly be employed."

The Future.

The future falls under the cognizance of God alone; we encroach therefore upon his rights, when we would foresee all which may happen to us, and secure ourselves from it by our cares. How much good is omitted, how many evils caused, how many innocent persons deserted, how many good works neglected, how many truths repressed, and how many acts of injustice authorized, by these tumorous forecasts of what may happen, and these faithless apprehensions concerning the time to come! Let us do in season what God requires of us; and let us trust to Him for the consequences. The future time, which God would have us foresee and provide for, is that of judgment and eternity; and it is this alone which we will not foresee.—Quesnel.

A Long Reign.

Queen Victoria completed the thirty-seventh year of her reign on Saturday, June 20th, as she came to the British throne on the 20th of June, 1837, four weeks after the completion of her eighteenth year. As reigns stand in history, her reign already can be pronounced a long one. It is the longest reign, with six exceptions, that England has known since the Conquest. Of her five predecessors of her own line (Hanoverian) only one—George III., her grandfather—reigned more than thirty-seven years, George II., the longest of them all but one on the throne reigning thirty-three years.—Watchman and Reflector.

Consistency.

Let us remember that whatever unfits us for religious duties, cools the fervor of our devotions, or indisposes us to read our Bible or to pray; whatever we could not engage in with a perfectly clear conscience, wherever the thought of a suffering Saviour or a holy God, of the hour of death or of the day of judgment, falls like a cold shadow on our enjoyment; the pleasure which we cannot thank God for, and on which we cannot ask his blessing,—these are not for us.

Notwithstanding all the assertions to the contrary, open communion is steadily gaining ground in Baptist churches all over this continent. Here is what the President of a leading Baptist College in the United States said the other day: "Open Communion will undoubtedly be the custom of the Baptist denomination in the near future. If I was a young man I should certainly advocate it boldly, and expect to win a victory, and enjoy the fruits of my effort at reform."

The poor copies of Christ's life which are presented to us, even in lives of the most sincere Christians, resemble the copies of good pictures made by little children. The proportions are all faulty, and the colors do not blend together. There is a likeness, but so imperfect a one that we must not take pattern by the copy, but ascend up to the original, and study its every feature there, where alone it is perfect.—Maria Hare.

We are old or young as we have made attainments in knowledge. We are as pupils, to learn. Our education begins at birth; will be carried on after death. Every intellectual endowment is for use; every opportunity and appliance for our service and equipment. We may have had few advantages or many; the question does not hinge there, but what have we gained with our advantages, more or less?

The London Missionary Chronicle gives an interesting account of a contest in medical skill between the missionary at Inyati, in the Matebele mission, and the native doctors. The daughter of the new king, Lupungula, had been given up by native doctors as incurable. The missionary physician found the girl to be in the first stage of consumption, and offered with God's blessing, to cure her, although the natives were much amused at the idea of "praying," they said, "to nothing for a dead body." When she began to grow better, the native doctors tried hard to regain their patient; but the missionary succeeded in keeping her on the mission premises until, to the surprise of her father, she could walk home in sound health.

The India Evangelical Review for January speaks thus of the Santhal Mission (the Santals are an aboriginal tribe in Bengal): "Few Indian missions can point to results so great, attained in so brief a time, as the Indian Home Mission to the Santals. It is superintended by a managing committee in this country, and depends for its support on the Christian community of India. Most of the converts deem it not only a duty but a delight to make known that Saviour on whom they themselves have believed. Most of those recently-baptized, as well as many inquirers now waiting for baptism, are the fruits of the labors put forth spontaneously by the converts themselves. The report mentions the addition of 220 Santals to the church during 1873. Many more have been added since the close of that year."

British American Presbyterian

PUBLISHED EVERY FRIDAY AT

TORONTO, CANADA.

TERMS: \$2 per year, in advance...

Changes and Post Office Orders should be drawn in favor of the Proprietor...

C. BLACKETT ROBINSON, P.O. Drawee 2434 Publisher and Proprietor

British American Presbyterian

FRIDAY, JULY 10, 1874.

ANTI STATE CHURCHISM AMONG R. C. BISHOPS.

It is said that the Roman Catholic Bishops in conference at Tulla, profess a desire to settle the difficulty between the Church and State in Germany, by advocating disestablishment and disendowment pure and simple.

RELIGION AND RELIGIOUSNESS.

"They are two very different things," said my friend, "a man may be very religious and yet have no religion."

There are religious orders who are known among men as the promoters of so-called religions. The priests and priestesses who are dedicated to worship—as the Levites the Flamens, the vestal virgins, the derishes, the monks—are religious people; but what intelligent Christian will affirm that in every instance they were truly religious?

There is religiousness also among private professors of religion, and there we find much religiousness with no religion. There are those who play the religious role—most careful in the observance of every rite and performance of every religious act.

There are and doubtless have been many truly good Christians, religious in one of the above senses. Some ritualists and enthusiasts, and pietists, notwithstanding defects, have given good evidence of true piety; but that piety or true religion is something distinct from, and in addition to, the religiousness which they share with those who are not truly under grace.

The Rev. Jno Gray's remarks on the decisions of the General Assembly, published by his last week, should have been credited to the Quill Packet. In clipping the report we gave the necessary credit, but it did not appear.

display, marching along the street, with the intentions of awakening interest; a mass religious meeting, advertised with speakers from a distance; or some absurd topic of discourse; or some religious curiosity or notorious religious character to exhibit so as to draw a crowd.

We need not lose religiousness, but true religion; we want the spirit as well as the body, the real thing which God approves, as well as the showy outside that men admire and praise.

THE SCOTTISH ANTIPATRONAGE BILL.

This Bill has advanced another stage in the House of Lords, and bids fair to become law. As it originally stood, the body of electors was made to consist of "mao communicants of full age."

THE POPE A TEETOTALER.

We think no church in America has lately surpassed the Roman Catholic in zeal against intemperance. The Pope in his letter last winter to the Massachusetts Catholic Temperance Union, planted himself amongst the foremost of reformers.

In your zeal, consequently, to abolish this disreputable and promiscuous custom, you not only struggle against one vice, but in your efforts to stem the numberless evils flowing from this source you also advance the interests of your religion, promote the welfare of your fellow-men and the prosperity of your country.

We exhort you, therefore, for the true welfare of your country, to vigorously urge onward the total abstinence movement under the guidance of the church. Thus will you, beyond all contradiction, deserve well of God, of the church and of your fellow-men.

OUR MISSIONS.

No. 2.

LAKE SUPERIOR.

It is a hopeful sign for our Church to see her extension so incident with that of our country. With such an adventurous class of people as those entrusted to our care, it is of supreme importance to keep pace with the rapid subjugation of territory that the great West exhibits.

The contract for completing the spire of the C. P. Church, Smith's Falls, has been awarded to Mr. Richard Locke at \$1,420. Rev. W. Mitchell, M.A., of Millbrook, is spending his summer holidays at Cacouada, on the lower St. Lawrence.

Ministers and Churches.

Rev. Prof. Bryce took part in the services in St. Andrew's Church, London, last Sabbath.

We shall be glad to hear from the Rev. S. Donaldson, of Manitoba, frequently. Such letters from other portions of the mission field will be very acceptable.

The Rev. Dr. J. B. Fraser, who will shortly leave Canada as Medical Missionary for Formosa, China, preached in Knox Church, Ottawa, last Sabbath.

A "Social" will be held in Gould street Presbyterian Church, this (Thursday) evening, at 7.30, in honor of Dr. Taylor—the first and much loved pastor of the congregation—who is at present on a visit to his son, T. W. Taylor, Esq., of Osgoode Hall.

A concert in aid of the organ fund of St Andrew's Church, Almonte, was held in the Music Hall on Wednesday evening of last week. Rev. John Bannot, Pastor of the church, occupied the chair. The attendance was very good, and an excellent programme was carefully gone through.

A deputation from the Cookstown Presbyterian Church, waited upon Mr. John Watson, at the Queen's Hotel, Toronto, on Wednesday evening last, on the eve of his departure for his native land (Scotland), and presented him with an address and a Gold Watch and chain, valued at \$175.00, as a slight recognition of his services as Precursor for the past five years, and for his liberality and assistance during his stay among them.

At a meeting of the Presbytery of Toronto (C. P. Church), held on the 7th instant, the ordination of the Rev. Donald McKerracher, as missionary to Prince Arthur's Landing, was appointed to take place in Knox Church of this city, on Monday the 20th of the present month. The services to commence at 7.30 p.m. Rev. R. Gray to preach; Rev. J. M. King to preside, put the questions, and deliver the charge to the missionary; Rev. R. Wallace to address the assembled congregation.

The Stanley street C. P. congregation held a meeting on Tuesday evening of last week for the purpose of electing elders and adopting a constitution. Rev. J. Scrimger, Chairman of the "interim session," presided, and opened the meeting with devotional exercises, after which he called on the members to nominate elders, five of whom were to be elected. Messrs. George Rogers, James Middleton, David McFarlane, James Ross and Alexander Rose were nominated, and elected by acclamation.

On Dominion Day the Presbyterians of Onitla held a Bazaar, which, according to the Reporter, turned out a complete success. Everything was to have been sold at a fair valuation, and consequently nothing but useful articles were procured for it, as it was understood from the first that its dealings were to be founded on real value.

MISSION WORK IN MANITOBA.

The following notes, by the Rev. S. Donaldson, of Springfield, Manitoba, will be perused with much interest by our readers:—

"As immigration for the season is now begun, and new settlements are being formed, it is desirable that mission work should be carried on at several places, out of the reach of our Missionaries. The work is continually becoming greater, and the districts in which it is to be carried on, more extensive. There will be for many years to come increasing demands upon the liberality of the churches that carry it on.

As an instance of a settlement to which our Church has recently sent a missionary, I shall give some particulars about Springfield and Sunnyside. This district is on the east of the Red River, just outside the Settlement Belt at Kildonan, and extending twelve miles to the east, and six miles from north to south. A mission station was opened two years ago in Springfield, and was supplied on Sabbath by our Catechists, whose services were very valuable to our cause here.

While Springfield and Sunnyside have regular supply of preaching, there are other parts of the Province in which public worship is conducted only at long intervals. The Boyne settlement, in which last summer I found about twenty families, is still neglected. It was recognised then as a station in connection with our Church; but since my last visit about half a year ago, it had been visited only once by any of our ministers.

On visiting the West, I found progress in some things very slow. Six years ago a manse was commenced at High Bluff, which is not yet completed. The number of the people seemed to be greater than before, and in some respects there were undeniable signs of progress.

A very important opening for Christian work is to be found here among the Sioux Indians. They came here about ten years ago from Minnesota and Dakota, and in number are about three thousand. They are encamped at different places near the road to the Saskatchewan. At one place I observed more than twenty tents, and about one hundred and fifty men were engaged in some athletic sport.

No missionaries were among them since they came from the States, but there is evidence of their being once under Christian influence. While the needs of the civilized population are recognized, and if possible supplied, those of these heathen savages who reside in the same vicinity are quietly ignored.

Truthfulness and Unselfishness.

Of all people in the world the "truthful" are the most beloved. There is something so beautiful in truth, it is so dear to every human heart, that a person who is simply true gains respect, reverence and love without an effort. No matter for polish, a roughly truthful person is like an uncut diamond; you suspect the radiance if you see it not, and give it your appreciation. Some people are morally true and intellectually false; the heart is true, the intellect is bewildered; they are not despised, the heart shines out; but a nature that is true as steel, where heart and mind are of one accord, is a nobleman in his own right; no one can take away his peerless attraction.

But of all the faults which are "tolerable, and not to be endured," is that latent malice and "all uncharitableness" which wears the mask of truth and assumes a tone of frankness in order to be disagreeable. Real truth may be rough, but is seldom unkind. That which aches it, and is not itself, is unkind, and arrogant, and hurtful. That which people call "speaking one's mind," telling you "your faults for your own good," is often but a selfish expression of personal envy or malice.

Self-consciousness, when it takes on the form of bragging, cannot be said to be a very attractive vice. The man who tells you directly or indirectly of his great and good actions, his large estates, his good pictures, his fine horses; or, in fact, while he illuminates anything which is his, is not placing himself in a fascinating attitude. And it is astonishing how common this is! "To become forgetful of others and only conscious of yourself" is one definition of insanity; and it is curious that a sane person can be a braggart. For one moment let him say to himself an imaginary speech, having "I" as its basis, as coming from some one else, and he will feel the bad effects of the ego as soon from the other side.

Personal unselfishness covers a multitude of sins. What a cloak for all weathers, all journeys, is this splendid garment! How the wearer of it is sought as a companion for a walk or for a voyage! how delightful is he in the family circle! what a reflex of our own moods, be they grave or gay! Such characters, informed and ennobled, become the real saints of the world; weakened or debased, they are still dear to us; an unselfish person, be he saint or sinner, in a palace or a prison, has friends and lovers, which the self-conscious person fails to gain, even though in his determined walk in his premeditated course he may move our respect, our admiration, and even our envy; he does not gain our love.

And in this personal unselfishness we recognize one immortal flower of paradise, which throws its fragrance all around it. It is not enough, alone, to save a character—alas! it has sometimes helped to betray it—but of its beauty and charm there can be no doubt. How much do we owe to the "sweet-tempered," the "cheerful," the "unselfish" members of our families! and our acquaintance, who have lighted up our darkest hours, who come to us like strains of music, and of whom we can scarcely think but with a grateful smile! Sometimes such a character has been sent to us a sort of wandering angel; we have not known what it was to us, until it had taken its flight; in other and happier instances it remains to us a perpetual benediction.—*Appleton's Journal.*

How to Find Profit in Bible Study.

Any Sunday school lesson is all of interest to that teacher who commences its study with the wish and expectation of finding good in it. "Seek and ye shall find." "According to your faith be it unto you;" are the injunction and assurance which God gives to all his children in their pursuit of spiritual blessings. If a teacher does not want to find good in a Bible lesson, it is not likely to be thrust on him. If he begins Bible study as a dry duty, he will probably finish it in the same way. If he enters on it as a pleasant and paying work, he will find it all that he expected. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and the knowledge of God." It is into the open mouths of the longing ones that the mother-bird drops the food she has gathered. It is to those who want good, and look for it, that God gives good abundantly. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—*S. S. World.*

Healthy Throats.

The drug stores are full of troches, lozenges, and compounds for speakers and singers. All these medicines have an important mission, but how much better would it be to avoid the ills than to spend one's time in trying to cure them.

1st. Speak naturally. Let no incompetent elocutionist or the barbarisms of custom give you tones or enunciations at war with those that God implanted. Study the vocal instrument and then play the best tune on it possible, but do not try to make a flute sound like a trumpet, or a bagpipe do the work of a violin.

2d. Remember that the throat and lungs were no more intended to speak with than the whole body. If the vocal organs get red-hot during a religious service, while the rest of the body does not sympathize with them, there will be inflammation, irritation, and decay. But if the man shall, by appreciation of some great theme of time and eternity, go into it with all his body and soul, there will be an equalization of the whole physical organism, and bronchitis will not know whether to attack the speaker in his throat, right knee or left ankle, and while it is deciding at what point to make assault, the speaker will go cool-free. The man who besieges an audience only with his throat attempts to take a castle with one gun, but he who comes at them with head, eyes, hands, heart, feet, unlimbers against it a whole park of artillery. Then Sebastopol is sure to be taken.—*Christian at Work.*

The Leprosy.

This disease has always been peculiar to warm climates, and in such, especially in Egypt, and other regions of the East, it is still found agreeing in all its general symptoms with the description of its ancient character as left in the Bible by Moses.

The disease seems to commence deep in the system of the body, and generally acquires a thorough settlement in the person of its victim before it discovers itself on the outward skin. It may lie thus concealed even for a number of years, especially when it is seated in the constitution by birth, as it often is, when it does not commonly unfold its outward symptoms until the child is grown up to years of maturity. After its appearance, too, it does not proceed with any rapid run. Not until a number of years does it reach its full perfection of disorder, and not until a number more have passed away does this disorder terminate in death. A leprosy person may live twenty or thirty, or if he receives the disease with his birth, forty or even fifty years, but years of such dreadful misery must they be, that early death might seem to be better.

The horrible malady advances with slow but certain steps, from one stage of evil to another, diffusing its poison through the whole frame while the principle of life is still suffered to linger in the midst of the desolation, and one after another the pillars of strength are secretly undermined and carried away till the spirit finds, ere yet she can escape from its imprisonment, the house of her earthly tabernacle literally crumbling on every side into dissolution and dust. The bones and the marrow are probed with the disease so that the joints of the hands and feet gradually lose their powers, and the limbs of the body fall together in such a manner as to give a most deformed and dreadful appearance to the whole person. There is a form of the disorder known in some places in which the fingers and toes one after another separate and fall off, and the miserable sufferer slowly falls in pieces to the grave. Outwardly the leprosy discovers itself in a number of small spots which generally appear first on the face about the nose and eyes, but after some time on other parts of the body till it is all covered over. At first these spots have the appearance of small reddish pimples, but they gradually spread in size till after some years they become as large as a pea or bean on the surface which they cover. When scratched, as their itchy character constantly sollicit, a thin moisture oozes out of them which soon dries and hardens into a scaly crust, so that when the disease reaches its perfect state the whole body becomes covered with a foul whitish scurf.

Particular directions were given in the law of Moses to distinguish the spot of the real leprosy from others that might resemble it in appearance. These are contained in the thirtieth chapter of Leviticus. There are various kinds of leprosy, some more malignant and loathsome than others. According to the appearance of its spots it is called by different names. There is a white, a black, and a red leprosy. This shocking disease is contagious, so that it is dangerous to have much intercourse with leprosy persons. On this account it was wisely ordered among the Jews that such should dwell alone "all the days wherein the plague should be in them," and should be held unclean so that no one might touch them without defilement. Hence too, it was so strictly enjoined that the earliest appearance of anything like the leprosy should be immediately and thoroughly examined.

The leper in whom the plague was ascertained really to exist was required also to distinguish himself by having his clothes rent, his head bare, and his lip covered (all of which were common signs of deep sorrow), and to warn others coming near him by crying out, *Unclean, unclean!* Lev. xiii. 45, 46.

The leprosy is still more fearful as it may be handed down from one generation to another by birth. The leprosy of a father descends to his son, and even to his grandchildren of the third and fourth generations, assuming indeed a milder form as it passes down, but still showing some of its disagreeable effects in each successive case. The leprosy was regarded among the Jews as a disease sent in a peculiar manner from the hand of God, and designed to mark his displeasure against some great sin found in the person who suffered its affliction. Nor was this idea without some support in the dispensations of judgment which their history recorded, and in the especial solemnity with which that disease is noticed in the Levitical law.—*Compiled from Biblical Antiquities.*

"Nothing But Leaves."

There is a religion of sentiment. It lives in refined thought, in beauty of architecture, in pathetic harmonies. It demands a system of propitiations, a subdued tone, elegance of manner in the pulpit, and in social intercourse. It must never yield to deep emotion, nor utter itself in impassioned words. It must be calm, serene, graceful, musical. Its worship must be in a shadowy temple, under a dim religious light, amid gothic arches and cathedral aisles. It must be reminded of the distant and eternal. It feels an awe in the contemplation of mystery, and clothes God in the majesty of darkness, silence and repose! But it has no love for God, no trust in Jesus, no joy in the doctrines and duties of discipleship, no sense of reality in its creed. It is not like the palm-tree, giving out the oil of gladness, dropping rich fruit at the feet of the traveller and flourishing in renewed vigor, even to old age—but like the fruitless elm, majestic and mysterious in the evening shades, impressing us more by its heavy waving foliage than by its massive trunk. Unlike the burdened pear-tree, that holds to your hands the richest of Pomona's gifts, or the humble vine that hangs out its purple clusters to the faint and weary, this mighty, majestic and solemn tree offers us "nothing but leaves."

Mr Ruskin and Literary Savages.

Mr. Ruskin, in a recent number of his *Foray Clavigera*, aiming directly at the *Saturday Review*, thus hits a tribe of critics who are tolerably well known in this country as well as in England:

"It is quite possible for the simplest workman or laborer for whom I write, to understand what the feelings of a gentleman are, and share them, if he will; but the crisis and horror of the present time are that its desire of money and the fulness of luxury dishonestly attainable by common persons are gradually making churls of all men; and the nobler passions are not nearly disbelieved, but even the conception of them seems ludicrous to the ordinary churl mind; so that, to take so poor an instance of them as my own life—because I have passed it in amusing, not in fortune-hunting; because I have labored always for the honor of others, not my own, and have chosen rather to make men look to Turner and Lum than to form or exhibit the skill of my own hand; because I have lowered my rent, and assured the comfortable lives of my poor tenants, instead of taking from them all I could force for the roofs they needed; because I love a wood walk better than a London street, and would rather watch a sea gull fly than shoot it, and would rather hear a thrush sing than eat it; finally, because I never disobeyed my mother, because I have honored all women with solemn worship, and have been kind even to the unthankful and the evil; therefore the backs of English art and literature wag their heads at me, and the poor wretch who pawns the dirty lumen of his soul daily for a bottle of sour wine and a cigar talks of the 'effeminate sentimentality of Ruskin.'"

Greek Antiquities

The *Augsburg Gazette* contains a letter from Dr. Schliemann, giving an account of the archeological researches he made at Mycenæ towards the beginning of March. The necropolis chiefly occupied his attention. It consists of a triangular rock, rising forty metres (132 feet) above the lion gate. Toward the north and south it is almost perpendicular, but it forms six natural terraces towards the east and west. The lowest terrace yielding the most interesting results, Schliemann struck upon two well-preserved cyclopean houses, which he thinks must have been buried before the destruction of Mycenæ by the Argives (468 B.C.). Besides a great quantity of broken pottery and several magnificent vases, all of which are very ancient, he found a cow's head with two horns, a headless cow, and several fragments of cows in terra cotta, as well as a number of beautifully decorated idols. Moreover he dug out a very singular little stone bench with four feet, two serpentine hatchets, a millstone of trachytes, three stone weights, three clay cones, a grinding stone, several pieces of lead, five little cones pierced in the middle and made of the most beautiful blue, green and red stone, and one similar one of terra cotta. Schliemann is forced to give up his researches at Mycenæ for the present, as the Turkish Government has accepted his proposal to continue at his own expense the excavations at Troy. He is to employ 100 to 200 men, and the objects found are to go to the Museum at Constantinople. He will proceed at once to unearth the remaining third of the city. As soon as he will have completed his Trojan researches, he is authorized by the enlightened Greek Minister for Public Instruction, Valassopoulos, to excavate at Mycenæ, on condition, however, of giving up all the antiquities he may find to the Greek Museum.

A Spitzbergen "Cold Snap"

Says a writer: "No description can give an adequate idea of the intense rigor of the six months' winter in Spitzbergen. Stones crack with the noise of thunder; in a crowded hut the breath of the occupants will fall in flakes of snow; wine and spirits turn to ice; if iron touches the skin it brings the flesh away with it; the soles of stockings may be burned off your feet before you feel the slightest warmth from the fire; linen taken out of boiling water instantly stiffens to the consistency of a wooden board, and heated stones will not prevent the sheets of the bed from freezing. If these are the effects of a climate within an air-tight, fire-warmed, crowded hut, what must they be among the dark, storm-lashed mountain peaks outside!"

A Searching Ministry.

Every true preacher of the Gospel will be sure to become a spiritual detective. He may not know anything of his hearers, but in the course of his ministry he will speak as if he had entered into the very chambers of their heart, and read the secrets of their soul. There are some who do not like close dealings, though that seems to me to be the very ministry every Christian ought to prefer, a heart-searching, rosin-trying ministry. To many, plain preaching is very distasteful; they want to be patted on the back, and praised, and extolled, and they like to have human nature lifted on high, and have sweet things said unto them. They are like those of old, who said unto the prophets, "Prophecy smooth things unto us;" but the genuine Gospel, whenever it comes with power, in this respect acts like a sieve, for vain and foolish people are offended at that which searches and tries them, and so they fall to the ground with the chaff, while the precious wheat, under such a ministry, remaining to the glory of God.—*Mr. Spurgeon's New Work, "Flashes of Thought."*

Ten or twelve years ago a Mohammedan fakir visited the Presbyterian missionary, Mr. Woodside, at Kapoortalah, in the Punjab, India, became convinced that Christianity was true, and taught the people of his village so until his death, although he never was baptized. After his death one of his disciples continued his master's teachings, presenting Christianity in the light of worldly advantage. Several of his hearers betook themselves to the nearest mission station, to be more fully instructed. Four of them have been baptized and there is hope for a number of others.

Newfoundland Separate Schools.

They have been guilty of the wretched folly in Newfoundland of conceding "Separate Schools: Here are the results as described by Rev. M. Harvey in a letter to the *Telegraph*:

The sub-division of the Protestant Education grant is an unfortunate measure. It will tend to alienate Protestant denominations and intensify sectarian animosities; it will involve an increase of the education grant to the extent of five or six thousand pounds per annum; ten thousand pounds will have to be spent in building new school-houses, though the present ones are far from crowded; each denomination will receive its own share and will use it with an eye to denominational rather than educational interests, and all united action in connection with a Normal school or a uniform system, is now hopeless. The absurd spectacle is presented of the Church of England, Wesleyan, Presbyterian, Congregational, children sitting in Separate Schools; and all this that the High Church parson may not have to recognize the Wesleyan preacher or act along with him in any shape, and that each may be able to pass the other with a scowl. I fear all hope of real improvement in our educational system is now at an end. Let the other provinces take warning from our folly and resist with all their might the wretched separate school system. A political emergency has induced Mr. Carter and his friends to support a measure which they had hitherto strenuously resisted, and so our education is sacrificed to meet a political necessity. Our experience here proves that when once money voted for education is handed to a religious denomination no proper account of its expenditure can ever be obtained. The method adopted in the new Act is to enumerate the different denominations and divide the money among them in proportion to numbers. The Wesleyans, believing that they had gained on the Churchmen since the last census in 1869, demanded a new one now, hoping thus to get more of the head-money. Their request had to be granted; and thus necessitates an expenditure of £3,000, which is wholly unnecessary after such a short interval, except for the purpose named.

How Alligators take their Prey.

These bone-harnessed monsters show great cunning in the capture of their prey. A naturalist, who kept watch to learn their habits, tied at different times a bird or a small animal to a bit of wood, and set it adrift. The alligator would approach slowly and cautiously at first, making in the water not even a ripple. As quick as a flash there is a turn; down plunges the creature, curving his back, and hurling his tail around, so as to sweep his prey into his terrible jaws.

At the water's edge the bushes are often filled with flocks of small birds. These birds know their enemy too well to allow him to take them by open attack; the alligator therefore resorts to a stratagem. He suddenly appears floating on the surface, lying as helpless as a log, and drift to a considerable distance. The birds, at first scared away, return to the bush, and slake their thirst at the water's edge. All at once there is a splash; two immense jaws open, and ten or a dozen birds are victimized. The cunning reptile has silyly returned under the water. His quick eye often perceives a man or an animal in the water near the shore. He quietly dives, reaches the spot unseen, and attacks from below.

The long of wood trick is often played to induce birds to settle upon his back, which, as his body has the color and appearance of a trunk of a tree, might easily be mistaken for the bark.

If you should listen when near a South American river at night, you would hear the clacking of the alligator's teeth and the lashing of his tail upon the water. The sigh of this hideous creature is said to be awful, and is heard a mile off.

Negroes capture the alligator by tying a cow's hide around the left arm, and wading into the water armed with a long knife. When the foe appears the negro offers him his left arm, which he seizes, no doubt wondering why he cannot swallow it. His wonder is raised still more on finding a long knife piercing his throat or under jaw. Then there is a struggle; the red and muddy water boils around; but the alligator grows more and more exhausted, dies, and is drawn ashore.

Animals of the alligator kind belong to the Saurian or lizard family. Alligators have short snouts; the Gaviol, of India, has jaws long and slender; while the crocodile's jaws are, in length intermediate between these. Reptiles of this class are not to be feared on land, as it is only in the water that their movement are sudden and formidable. There is one exception. The Varied Monitor is a species of crocodile, four or five feet long, that swims with difficulty, but runs well on land, and even climbs trees with dexterity, after the manner of a lizard.—*Young Folk's News.*

Family Worship.

There ought to be no sweeter hour in the day than that which comes the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling stereotyped prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light. It is a mistake to suppose that fluency or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not too minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship. The exercises need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savour shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown-up children than the faith of their fathers.—*Christian Work.*

The New Brunswick Victory.

Most sincerely do we rejoice in the victory won by the people of New Brunswick. Their Free non-sectarian schools are safe. The threats of coercion so unwisely used in the press, at the altar, and especially in the House of Commons, have been hurled back with a spirit that becomes men jealous of their rights as free men and citizens. It is noteworthy that in this struggle the clergy of the Church of Rome have used every effort to win; they have done their utmost; and they have met the defeat they so richly earned. The people of New Brunswick have been fighting manfully for their neighbours as well as themselves. Their splendid victory has put to the blush the weak-kneed cringing of our politicians. A lesson has been read to the people of Nova Scotia which they will not fail to profit by. We most cordially thank New Brunswick for administering this much needed lesson.

We have a word to say in the interest of peace. A religious or semi-religious "fight" is deeply to be deprecated; to be avoided if possible. Corruption, illegality, and a nervous inefficiency of administration must be cured; can they be cured without a battle such as we witness in New Brunswick. We wish it were possible. We are sure that the friends of reform, the foes of Sectarian Schools, are willing to concede all they can consistently with sacred principles. The result of the conflict in New Brunswick shows where our Separatists will be placed if the country is properly roused to deal with the question. And unless there is reform, there is nothing in the future more certain than that the country must and shall be appended to. Now it rests with the Local Government, and certain other powers that we need not mention, to take the initiative in a conciliatory and straightforward reforming movement. Let the general law be vigorously and honorably administered, let the "Anglo Stable" in Halifax be cleansed, and there will be every disposition to avoid agitation. There must be an end to the present Sectarian System in this city. The power to make modifications that will prove satisfactory to the people generally is in the hands of certain authorities at the present movement. Will they be wise in time? Will they yield? Or will they venture to face the coming storm? We say again, that in the interest of peace and good will, we earnestly desire an amicable solution of existing difficulties.—*Presbyterian Witness.*

The True Water.

Some travellers were passing over a dry, sandy desert. They were hot and tired, and parched with thirst, and they longed for some water. "See," said the guide; "look where those three palm-trees rise out of that little patch of grass; there we shall find a little spring oozing out of the ground that will satisfy us all." "That is a mere puddle," said one of the travellers, "it is not enough to satisfy us. Look yonder; there is a vast lake. How odd that we did not notice it before! Let us make haste up to it."

The travellers all turned where he pointed with his finger, and they saw, to their great surprise, a beautiful lake that seemed not far off. They all shouted for joy, and began to run towards it. But the guide cried, "Stop! I know this country well, and I can tell you that this lake is not real water. It is only a pretence, and when you come close to it you will find it vanish away."

But the travellers said, "Have we not eyes? Can we not see for ourselves? Come, let us leave this lazy guide, if he will not come with us. So they all ran toward the lake. But when they came close to it, they found it was just as the Guide said. The lake vanished away, and there was nothing but dry sand where they had hoped to find water. Then they were very sorry, and said, "We ought to have believed the Guide; now we must go back to him."

"Nay," said one of them, "have patience. Look: there is another lake a little further off." They raised their eyes, and, true enough, there lay a beautiful lake that seemed not a mile off. But the wisest of the travellers said, "No, that is perhaps not true water; perhaps it will vanish like the first lake. Let us go back."

So the travellers went back to the spring where they had left the Guide, and when they came they found the water was enough to satisfy the thirst of every one of them. But one foolish man, instead of going back, went further forward, following the false lake, which kept vanishing whenever he came near to it. Night came on, and he lay down all alone, ready to die with thirst. I do not know what became of him; but I hope the good Guide found him next day, and brought him back to the True Water.

Your soul, as well as your body, wants something to satisfy it. Perhaps you think you would be satisfied all your life if you had plenty of toys and pleasant games, or as much money as you liked; but you would not. Suppose you had all these things; yet, if all people disliked you, and you disliked them, you would not feel satisfied; you would say, "I do not feel easy; I do not feel at peace."

True peace comes to us when we love all people like brothers and sisters. Jesus helps us to love one another, and He alone can give us true peace. Some people say, "We shall be satisfied and happy if we can get plenty of money, or if we can have houses and gardens and farms, or if we can make people praise us, and say we are clever." But money and houses and praise cannot give us peace. They are like the false lakes. When we get them, we find the peace is not there. It has vanished from its place, and seems to have gone further off. Pray to Jesus and say, "Give us the peace which the world cannot give."—*Parables for Children.*

Good, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flowers of fruitful trees falling by the wayside, borne by some birds afar, happily hereafter to fringed with beauty some barren mountain side or to make glad some wilderness.

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BOILED POTATOES. As I don't like watery potatoes, I will give you my method of having them mealy and good. Pare only so as to have them ready to boil by the time the water boils. Wash and put cooking immediately in enough water to cover. Boilfast till tender, then pour off the water, set the kettle back upon the stove a few moments so that they may steam, keeping them covered, shake two or three times so they won't dry on, and they will be fit to eat. Take care not to let the water from the cover drip back on the potatoes, when you take it off.

A PLEA FOR THE MULLEN. It is something of a wonder to find anybody saying a word in favor of this much-despised weed. A writer has been found, however, who is willing and ready to testify to its virtues, and who has found in it a remedy for pulmonary consumption. He says: "I had commenced bleeding at the lungs, and the hectic flush was already on my cheek. After trying this remedy to my own satisfaction, I have thought that true philanthropy required that I should let it be known to the world. It is the common mullen, steeped strong and sweetened with coffee sugar and drunk freely. The herb should be gathered before the 25th July if convenient. Young or old plants are good, if dried in the shade and kept in clean paper bags.

BREAKING HORSES FOR FARM WORK. A writer in the London Mark Lane Express, in discussing the points to be considered in breeding horses for farm labor, says: "The head should be comely, but not so small as that of the running horse, as it enables the animal to throw more weight into the collar. He should be broad and flat in the forehead, have neat, well set-on ears, prominent-placed eyes, thin eyelids large nostrils, neat neck, and deep towards the chest; not very high in the withers, with upright shoulders, forearm broad, flat bone below the knee, rather short pasterns, good round feet—not too flat or too upright, plenty of hoof, clean leg, straight back, with plenty of loins, and ribs well arched. He should be long on the back rib and long in the quarter; the haunch should be strong, the hip well down, the hook joint broad; and for a breeder, no animal should be used that is not free from curb, bog or bone spavin, splint or side bones. Horses with well-developed muscles and a good constitution are easy to keep, and can endure a great deal of fatigue.

SKUNKS AND HYDROPHOBIA. An article in the American Journal of Science and Arts presents the unpleasant animal called the skunk in a new attitude. It appears that at the West these creatures have a habit of biting people at times, and that the bite always results in hydrophobia. A large number of cases are cited in illustration. The hydrophobia produced by other animals is much less fatal than that from the skunks. From this it is possible to infer that the disease originated with these animals, and they have transmitted it to others, its power being, as always, lessened by transmission. They are its originators. Then, to carry out a suggestion offered in the article, it is noticeable that the odorous secretion of skunks, when administered in proper quantities, have a very beneficial effect upon all sorts of convulsive trouble and attacks of that kind. The inference is then made that the liquid is an antidote for the poison of the bite, and the idea is thrown out that in the skunk the source and cure of hydrophobia may be simultaneously discovered, if any scientific person feels inclined to wrestle with a problem of such innate strength.

WAKEFULNESS FROM OVERWORK. A symptom of mental exhaustion, indicative of a very great degree of mental strain, is persistent wakefulness. The physiological cause of this condition is well understood. During excessive labor of the brain there is an increased flow of blood to the working organ, the vessels of the head and neck become distended with blood, as is shown by the flushing of the face. If this condition of distention is long continued, the vessels are apt to lose the power of contracting when mental activity is diminished. Hence arises the impossibility of fulfilling the physical conditions of sleep, the most important of which is the diminution of the flow of the vital fluid to the brain.

THE HAND. Profound study has led M. d'Arpentigny to the conclusion that the hands represent three types. Those whose fingers have pointed tips are possessed of a rapid insight into things; are extra sensitive and pious, impulsive. To this class belong the poets and artists. To the "square tops" belong scientific people; sensible, self-contained characters, professional men. The spade-shaped tops—thick tips, with little pads of flesh on each side of the nails—are materialists, commercial, practical, with a higher appreciation of all that tends to bodily ease and comfort. Each finger, no matter what the kind of a hand, has also one joint—that which is nearest the palm—representing the body; another—the middle—the mind; and the top, the soul. Each of these divisions corresponds with one of the types given above.

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The Educational Staff will probably consist of a Principal, Lady Principal, Teachers of Vocal and Instrumental Music, French and German, the Classics and Mathematics, Drawing and Painting Mental and Moral Philosophy, English History and Literature, Natural Sciences, and Biblical Instruction.

A Matron for the College will also be required. Applications should be accompanied with copies of testimonials and any other information the applicant may consider advisable, and should be sent to the Secretary or Rev. Wm. Cochran on or before 25th of July next.

The College is expected to be formally opened on the 1st October next. Applications for admission of Students may be addressed to the Secretary. Rooms will be allotted in the order of the application. Further information may be had on application to the Secretary B. F. FITCH, Secretary.

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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