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# British American Presbyterian

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[Whole No. 173

## Contributors and Correspondents.

Rev. Dr. Fraser.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Since I wrote you last, about the beginning of February, time seems to have past with amazing rapidity. Nothing like having plenty to do to make time pass quickly. It seems but a few days since we came here, and yet its more than two months, and each day the greener sides of the mountains, the blossoming of the fruit trees and thorn hedges, the morning carols of the birds, the planting of the rice fields and such things, tell us the winter has gone and summer draws near. May God give all of us grace to improve the hours as they fly.

My time is chiefly taken up with hospital work, the study of the language, and with arranging about house-building. The first takes up the whole of every forenoon, and sometimes part of the afternoon and evening. Immediately after breakfast I set out for the hospital and after a walk of about a mile through rice fields and part of the way through the Chinese town barked at by cowardly dogs, and called barbarians, etc., by ill-mannered men and boys, I reach my forenoon work, and find a few patients waiting, though it is before the hour of admission. After a while spent in looking about to see that all is in proper order, and in preparing this or that medicine, one supply of which may be on the eve of running out, ten o'clock comes, and the next two or three hours are spent in examining and prescribing for patients and preparing their medicines. In this I am much helped by the physician in the service of the foreigners residing here. Before my arrival, when Mr. McKay was away in the country, he had sole charge, and so is quite accustomed to the work. Besides he is skilful and very diligent still to be connected with the work, and have an opportunity of "keeping up his medical knowledge." He takes a certain class of diseases—say of the alimentary canal—for a few months he seeing all patients so affected, and I examine and prescribing for the rest. They get along very amicably, and are, I believe, very much the better of each other, and the work the better of having two instead of one. This part of the work is full of interest to me, both as a medical man, and as a missionary. Of course I am not able to converse with or preach to the patient. All in good time. Meanwhile, this is, I have reason to believe, very efficiently attended to by our hospital helpers.

About one o'clock I return home and have dinner, after which the afternoon and evening are devoted to the study of the language, with the exception of the hours which are occasionally needed for other things. I am beginning to speak a few words of "broken-Chinese"—very "broken" too, I'm afraid, in the ears of the natives. One must creep, however, before he walks. If you persist in always carrying your child in your arms it will never walk. If for fear of blundering I always speak by an interpreter, I will never speak myself. So I struggle away encouraging myself with the proverb; "patience and perseverance surmount all difficulties." Every day learning a little, after a while I will be able to speak. Saturday afternoons and evenings are usually devoted to "sermonizing," as I assemble all the foreigners who will come to my house every Sabbath for the public worship of God. A few come always, some sometimes, some not at all. On the whole, the life of the foreign residents in the open ports of China is a "thorn in the flesh" to every missionary. Away from the influences of Christian society, and not having the fear of God before their eyes, their lives are not blameless. There are some honorable exceptions. Some are delivered by the grace of God. Thanks be to Him for these exceptions! For the others, we must do what we can. While sent to the heathen and giving our strength to the work among them, we must not shut our eyes to the spiritual condition of those who live in the same place and speak the same language as we ourselves. We must clear ourselves of their blood. See Ezk. 2. iii. 8.

Last Saturday I went to Sintiam, where we opened a new chapel on Sabbath. This place is about fifteen or twenty miles from here, and a town of say 3000 inhabitants. The whole journey thither, can be made by boat up the Larau river, but as the navigation of the last few miles before reaching Sintiam is rendered difficult by rapids, in going up I preferred to walk from Bangka, a town about ten miles from here. My walk lay through a most beautiful and fertile plain, green with newly transplanted rice, and with here and there a little village full of people and pigs and dirt. At the base of the hills and low mountains, and on the bank of a clear and fast flowing little river is situated the chapel. The scenery all around is exceedingly beautiful and picturesque. Here the hillsides are clothed with tea plants, there with stunted pines, yonder the hard grey granite defies the blazing sun and howling storm, and scorns to hide itself from view. Mr. McKay has been all through the Highlands of Scotland, and as we stood feasting our eyes on the beautiful prospect he said,

"How like the Highlands!"

It is not a year yet since work was begun at this place, at which time many of the people were exceedingly bitter in their opposition; now the whole town and neighbourhood are friendly. The missionary is not reviled or slandered, and the people are anxious to receive medicines from us and willing to listen to the preaching of the Gospel. During the last two months they have built themselves an exceedingly neat and substantial house in which to meet for worship—in fact the chapel is the best house in the town—capable of holding, about 150 people. It is furnished with platform and small table at one end, seated with benches, well-lighted, and actually provided with a foreign clock. At the opening services on Sabbath the place was crammed full. On the platform, besides Mr. McKay and myself, there were twenty others, and all about the door a little crowd unable to find room inside. The order and decorum were about all that could be wished for. I was surprised above measure that in a crowded house, on a hot hot day, and with people unaccustomed to meetings, such good order could be secured. It was, however, the effect of the months of previous patient training. Perhaps, I better tell you about the services and then have done.

We had no "star preacher," and yet we had "crowded houses," and a very interesting day. No long sermon, but very earnest and pointed addresses of a few minutes each from the helpers and Mr. McKay. All the helpers were present but one who was at our furthest away station, three days journey to the South from here. We began in the forenoon by singing a hymn, reading the Scriptures and prayer. Then followed addresses, alternating with praise, by Zo, on Eph. i. 22; Ah Hoa, 1 Cor. xv. 21; Lean Ho, 1 Peter v. 5; Mr. McKay, Psalm xlviii. 12., concluding with prayer and the benediction—the whole services occupying about an hour and a quarter. After a recess of a couple of hours the people assembled, even in larger numbers than in the forenoon for similar services. Addresses by Seng, Isaiah xxxv. 8, 9, Yong, 1 Tim. v. 18 (an address occasioned by the remark often heard by our helpers—who hitherto have proved themselves faithful, earnest workmen, needing not to be ashamed—"Oh yes, you eat Jesus rice, and speak Jesus' words.") Hay, 2 Cor. vi. 2; Tiong Sui, 1 Cor. iii. 1, 8, Mr. McKay Psalm cxi. 1. The impression produced upon the congregations was most marked, and we trust fruit will be found many days hence. I myself spoke from James ii. 14, Mr. McKay interpreting for me. I shall not soon forget the "Church opening" in Sintiam.

I came back refreshed and stimulated to more strenuous and patient efforts to turn these people from darkness to light, and from the service of Satan unto God. The Lord gladdens us with success. May He keep us humble!

We are all well, and busy at work every day. Pray for us that our faith fail not. We do not forget you at a throne of grace. The Lord bless our friends in our own "home-land!" The Lord bless the Church of our fathers! The Lord pour out His Spirit upon our countrymen! The Lord revive His work in your midst, that it may be with you as with Scotland and England at this day.

Mr. McKay is nearly all the time away at our various stations, so that we see little of him. He is always in labours more abundant, and in journeyings often. The Lord uphold, and guide, and bless him! I hope the brethren in Canada will not forget to pray for him. Yours very sincerely,

Tam-ni, April 1, 1875. W. B. FRASER.

## Debt of Gratitude.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In common, I feel assured, with many others, I think, that the Moderators of the Presbyterian Churches in the Lower Provinces have placed us under a debt of gratitude by their "suggestion of the importance and desirableness of special thanksgiving and prayer to God, in view of the anticipated consummation of Union in Montreal next month." With the earnest recommendation of our own Moderators, that the congregations of our respective Churches should unite on Sunday, May 30th, in grateful acknowledgment of "the goodness of God in leading the Churches to so much harmony of sentiment and action, and in pleading with Him that all the watchmen may see eye to eye, that the Lord may build again Zion, and that the Union may be blessed with an abundant outpouring of the Holy Spirit—doubtless many of our congregations have already complied. I would, however, respectfully suggest that the Christian members of our respective Churches should still continue "instant in prayer," up to and during the time of the meetings of Synod, that the same peace giving Spirit, whose power was so strongly felt at the meetings at Ottawa last June, may again be vouchsafed to the Members of our Churches, so that all remaining differences may be reconciled, difficulties smoothed away, irritations allayed, that brotherly love may abound, and that the watchmen of our Zion who are as we believe, to be engaged in the important work of reorganizing the united Church may be blessed with a rich outpouring of grace and wisdom from above. We may be sure. I think, that if the unity of our Churches at large are thus working with the members of our Church courts and strengthening their hands by their fervent prayers, the happily united Church will enter upon a new and blessed era of prosperity which will gladden the hearts of all who love not only our Zion but the prosperity of the Church at large. Yours, etc., A CANADIAN PRESBYTERIAN. May 30, 1875.

## Bible in Public Schools.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—You had an article which appeared as an editorial on the above subject in your issue of the 14th ult. You referred in it to the action taken by the Synod of Hamilton on this vitally important subject. You told us also that the "majority in favour of transmitting the overture was very great, but that in your (our) opinion (it) did not more than represent the sentiment, not only of Presbyterians but the Christian people of the Dominion." This language bears heavily on the minority, and as one of them I feel as if some one was trying to strike heavily over your shoulders in an indirect and improper manner. I cannot believe that you ever undertook to make such statements, with language so large and loose, without knowing more about the matter. Are the minority, who were opposed to the overture, neither Christians nor Presbyterians? Such is but a direct inference from the bold assumptions made in favor of the overture. One might also suppose that the minority is referred to when you say, "The few who take extreme ground, that God and religious instruction of any kind should not be introduced into our schools, and that only secular instruction should be given, ought not to be allowed to force their opinions upon the other six-sevenths of the nation."

The question, as debated in the Synod of Hamilton, had no such ring as this about it; and it is strange that neither in the article referred to, nor in the abstract of the minutes printed along side of it, where the overture was given in full, the amendment of the minority was not given at all. Had it been given these remarks would have been unnecessary. The amendment would have explained itself. Would you be so kind as to give the amendment in an early issue that the public may judge of it. Had I a copy of it I would send it along with this, but I have not. The point of difference, however, was—not whether the Bible be used in these institutions or not—but whether the law, as it is, recommending that it be used, be better in securing the proper use of God's word in the Public Schools, than as the overture prays for, a compulsory law prescribing that the Bible be used as any school book. Both parties contended for the use of the Bible in the Public Schools. They only differed as to the mode of law by which the Bible could be most wisely, properly, and profitably used in these institutions. It is not therefore just to claim so much for the overture. It is not so much more of law and its compulsion we need for the proper use of the Bible in the schools, as of Christian zeal, wisdom, and activity in making use of the liberty and "recommendation" already given. When it is shown that the law, as it is, interferes with CHRISTIAN FREEDOM or the RIGHTS of the people, then it is time to speak of a compulsory law. But, in the meantime, we must take side with those who think it unwise to seek further legislation on this subject till it is more evident than has yet appeared, that it is the fault of the law and the Catholics, and not of Christian effort and aetia that the Bible is not more frequently used in Public Schools than it now is. Indeed, we feel far more disposed to cry out for more of Christian Protestantism which only asks for LEGAL LIBERTY (liberty of conscience), than to spend our strength crying down Roman Catholicism and moving the Church to seek legal compulsion for the use of the Bible "The letter killeth but the Spirit giveth life."

ONE OF THE MINORITY

## Meeting of Assembly.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—As the time for the meeting of our Assembly is near at hand, when the contemplated Union will be consummated, I think it would be well if all our ministers and elders could make it convenient to attend. Though owing to severe domestic affliction I have great difficulty in leaving home, still I intend (D.V.) to make an effort to be present to testify my approval of the steps that have been adopted towards Union. Having taken an active part in the formation of the Canada Presbyterian Church, I shall be glad to see the Union consummated and give the right hand of fellowship to those still remaining, from whom we separated more than thirty years ago—trusting that God will bless the Union formed and make it a blessing to many generations yet to come. Mount Vernon, June 1, 1875. THOS. ALEXANDER.

Rev. W. B. AFFLECK, before leaving Toronto, bought a No. 11 Gogore Woods Organ, from Leslie, Skirrow, & Co., 98 Yonge street, to be set in his home in York, England.

## A Point in Taking Votes.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In the Synod of London, on the 5th inst., there were a motion and two amendments thereto. The Clerk to be the Moderator. When the second amendment had been carried over the proceeding amendment and the original motion, that the second amendment thereto be put to the house—the question being, "Aye or No,"—some member at once replied to the effect that the Clerk was not an authority in the matter, and it was not necessary: so the successful motion was not put. On another point a member sought to carry his views by the "Rules," and was opposed by one who would carry his views by "common sense," in despite of all "rules." The framers of our "rules," no doubt, endeavoured to have them accord with common sense—which latter seems to be a variable quantity. But it is submitted that, judged by either or both three standards, it is necessary separately to put an amendment or motion carried over preceding motions, as suggested by the Clerk. The language of "standing orders," No. 10, by fair interpretation, bears this; and an amendment carried over all other motions does necessarily express the mind of the majority. Although, usually, the not taking of a separate vote on the successful motion will not result in evil, it might so result, to the oppression of conscience and the disturbance of the Church. The motions being first all against each other, the votes decided which is preferred; and the one preferred may be rejected by a majority, as occurred when Mr. Dick was Moderator in Hamilton. At all events, if I don't approve of it I have the right to express and record my dissent from it, even when I prefer it to others—which right is ignored by refusing to take a separate vote. In preferring the successful motion, I may be choosing the least of a number of evils.

The state of mind which renders discussion on such a simple point for a moment necessary, will, I suspect, appear a somewhat curious exhibition.—COR.

## Organ

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—Pro-organist is entirely mistaken in his remarks about the "Hitch Unravelled." The object of the writer was neither to condemn nor approve but simply to furnish information, so that the controversy might go on and not stop by a "hitch" of opposing opinions as it threatened to do. He thought the passage he quoted and the remarks he made might unravel the difficulty, as matters stood between the Rev. "Professor," and "Liberal Conservative." But he did not intend to take any part himself in the discussion by even indicating what side he favoured, though he thinks a good, sober, rational and public discussion of the subject might, by the blessing of God, do much good in our church in its present state. Pro-organist, therefore, need not wait for anything from me. Let him proceed himself and make good his promises. He seems to think he has now the right authority and that he will make the right use of it. But let him take heed lest he may mistake his arguments and proofs as he did his supposed opponent. It is not every one that can cast out devils even by the name of Jesus. ADVANCE.

## Revival Meetings at Florence

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In the providence of God I came to this place some ten days ago, and have reason to feel grateful for the scenes I have witnessed. The Rev. S. M. Clark, recently from Detroit Presbytery, but now labouring in the Canada Presbyterian Church, has been preaching here for the last three or four Sabbaths. The measure of success that has attained his earnest and eloquent publishing of the Gospel has been wonderful. It was my privilege to attend the religious services which were conducted in this sparsely settled mission field in view of the Communion services which were to be held in Florence.

Such was the depth of religious feeling in these meetings that all felt a present gracious God blessing their souls. The addresses were characterized by a heartfelt earnestness which went straight to the souls of those present, pointing sinners to the Lamb of Calvary. After these services enquiry meetings were held, in which numbers joined, and with intense interest conversed on "those things which make for our peace."

The meeting on Saturday, preparatory to the Communion on the Sabbath was especially to be remembered. After sermon twenty were received into the communion of the Church, sixteen by confession of their faith in Jesus, and four by certificates from other congregations. I understand that Mr. Clark has also administered baptism to fifteen persons, infants and adults. The Communion services yesterday were attended by a deeply attentive audience of over two hun-

dred, seventy (70) of whom were communicants. Such was the marked interest of the whole audience that not more than two or three left till the conclusion of the service. It was a high day in Florence, and the people evidently enjoy what may be termed a true revival of religion. One of the oldest members told me that no such sight was seen here during the past eighteen years. I feel thankful that I was permitted to be present at the blessed meetings. That God may abundantly bless the labours of this devoted servant of the great Master is the prayer, not only of myself but of all this people. Hoping that this news may cheer the hearts of all who love the prosperity of our Zion. I am, yours truly,

JOHN J. CASEY.

## Presbytery of Toronto.

The Presbytery of Toronto of the Canada Presbyterian Church met Tuesday morning in Knox Church, Rev. J. Alexander, M.A., the Moderator, in the chair. Fifteen ministers and four elders were present. After routine, Rev. J. M. King stated that, as authorized at last meeting, he had got printed the report of the progress of the Church since 1861 within the bounds of the Presbytery, three thousand copies having been struck off. It was moved and carried, "That the Treasurer be instructed to assess every congregation in the Presbytery at a proportionate rate, so as to defray the cost of the printing of the report referred to." The Presbytery then resumed the consideration of the petition for disjunction, from certain parties connected with the Bay-street congregation. Reports were read from the sessions of Bay-street and Cooke's Churches objecting to the granting of the prayer of the petition. The Gould street Church session reported that they had resolved to offer no opposition. There was also read a memorial from the congregation of Bay street Church, adopted at a recent meeting, and transmitted by the session, praying that before the disjunction sought for be granted, the petitioners should be asked to comply with the finding of the Presbytery as to their duty in the matter of the annuity to the late pastor, or that the Presbytery devise some other scheme to meet any deficiency in the retiring pastor's annuity that might be caused by the proposed secession. In support of this memorial, Messrs. Young, Paterson, Riddell and Graham, certified Commissioners, were heard; Mr. D. Walker, appearing on behalf of the petitioners for disjunction. After some discussion it was moved by the Rev. Dr. Topp, seconded by the Rev. J. M. King, "That the Presbytery, having now by its deliverance of last meeting to deal with the petition of certain parties of Bay-street congregation for a new organization, find that having sought without effect to bring about a reconciliation in the said congregation, and having also dealt with the petitioners in regard to their duty to bear a portion of the obligation for the pastor's retiring allowance; and further, that no practical benefit can be gained by any further delay in the settlement of this case, consent to grant the organization sought for, believing that the pastor's retiring allowance will be so dealt with by the Presbytery, when circumstances require them to do so, as to secure his interests in the matter." Rev. J. G. Robb, seconded by Mr. James Brown, moved in amendment, "That in view of all the circumstances of the case, and all the interests connected with it, this Presbytery is of opinion that the petitioners have not, so far, made out such a case as will warrant the Presbytery in erecting them into a separate congregation." The amendment and the motion were put, and it was found that five voted for the amendment and four for the motion. The amendment was declared carried. From this decision, Rev. Dr. Topp, Rev. Mr. King, Rev. Mr. Eadie, and Mr. Gemmill asked and obtained leave to enter their dissent. The Moderator then announced to the parties interested the decision of the Presbytery. Mr. Stephens, for himself and the petitioners, gave notice of appeal to the General Assembly at the meeting in Montreal this month. The Presbytery appointed Rev. Mr. Robb and Mr. James Brown their delegates to appear before the General Assembly in support of the decision they had arrived at. It was resolved that the next meeting of the Presbytery would be held in Erskine Church, Montreal, at such time as may be announced by the Moderator of the General Assembly. The proceedings then terminated. R. MONTATH, Pres. Clerk.

## Presbytery of Kingston.

On the reception of the resignation by the Rev. James McIntosh, of the pastoral charge of the Presbyterian congregation of Amherst Island, a committee was appointed to frame a suitable minute. The following was submitted to the Presbytery at their last meeting and adopted. The Presbytery in accepting the resignation of Mr. McIntosh, desire to express their cordial esteem and respect for the venerable brother, whose unobtrusive but faithful public service in the ministry of the Gospel during a long life term now terminates. They trust that though advancing years require his retirement from "the high places of the field," he will be enabled still to serve God and His generation in the less conspicuous station in which he is to pass "the time of his sojourning here." They finally commend him and his aged sister, the devoted helper and companion of his life "to God and to the word of His grace," which is able to build them up and to give them an inheritance among all them which are sanctified. THOMAS S. QUINN, Presbytery Clerk.

**Religious Journals.**

One of the great natural needs of the world is a newspaper. The desire for one was evident long ago as Paul's time, when it was said of the Athenians that they did nothing else than to tell or hear some new thing. Long before the art of printing was invented, the news of the day was gathered up and put in letters, and in manuscript form presented to the aristocracy. After a while printing was invented, and we are in a day when newspapers are published in almost all lands. In Mexico, in San Domingo, in Australia, in China, in India—even there the printing-press has been exerting its power, and it is impossible to exaggerate the influence of a rightly conducted secular newspaper. But I have an idea that the printing-press was prepared by God chiefly for the evangelization of the nations. I notice that at the time when the Church of God was waking up to the grandeur of its mission, God came out in his providence and said: "If you are now disposed to work, here is the mightiest of all agencies with which you may work."

The Boston Record began the campaign of religious journalism in this country in 1816; but the work has gone until now all the denominations of Christians have their organs of information, while there are other newspapers which, discarding and overlooking the bounds between the different denominations, work for the evangelization of the people irrespective of religious party.

I argue to-night in behalf of the taking of religious newspapers into all the families of the Church and of the world. You take a morning paper—perhaps two morning papers. You take an evening paper—perhaps two evening papers. They are secular. Certainly the ought to be a religious newspaper in every Christian household. Without such a newspaper it is impossible that a family can be intelligent in regard to the doings in Christ's kingdom. You would pronounce that business man utterly stupid who did not take a secular paper. You would have no very great respect for a merchant who, applying to no secular journal for information, should be ignorant in regard to the money market, in regard to the tariff of certain styles of goods, in regard to our peaceful or beligerent relations with foreign nations. You would have no regard for a man interested in the affairs of his country who never consulted the papers in the autumn in regard to the respective merits of the candidates of different parties seeking office.

But how unutterably stupid is that Christian man who sits down with no religious newspaper, ignorant of the grand achievements of Christ's kingdom. During the last war, the army was divided into three divisions. You watched their marching, you read the list of the killed and the wounded. You kept yourself well informed in regard to the victory or the defeat of those armies; yet have you no interest in the fact that there are scores of divisions in Christ's army, all in the field to-day? There is the American Board of Commissioners for Foreign Missions—one division of the army; the London Missionary Society—another division of the army; the English Baptist Missionary Society—another division of the army; the English Wesleyan Missionary Society—another division of the army, and sources of other grand and glorious institutions, battling for Christ and the salvation of the world, going on from conquest to conquest. And are you not aware of their achievements? Are any of you aware of the great revivals in Ireland, in Scotland, in England, in France, in Germany, in Italy—all over the world? Do you not know that there is thunder all along the line, and that the people are coming into the kingdom of God by hundreds and by thousands? The Church of Christ is assaulting Mohammedanism, assailing Paganism, assailing all forms of despotic government. How are we to be intimately acquainted with all this grand procedure unless it be through the religious newspaper.

I argue also in behalf of taking religious newspapers in all the families of the Church, because we need something to preach to us all the week long. We go into the house of God, we hear the Gospel for an hour on Sabbath morning, and an hour on Sabbath evening. But we want something on the stand, something on the library shelf, something by us to preach on Monday, on Tuesday, on Wednesday, on Thursday, on Friday, and on Saturday. We want a religious newspaper, that we may take it up five minutes while we are waiting for breakfast, that we may take it up in the half-hour of leisure after tea. It may be we only have time to read a sonnet about Christ or about heaven, or read some call to a heavenly life, or learn some fact in regard to Christ's kingdom. A religious newspaper preaches a sermon three hundred and sixty-five days long every year, but this sermon is different from other long sermons in the fact that you can get away from it when you want to. We need religious information all the week long. The tendency of business is to make us pack-horses, to make us mere carts, to make us more yard-sticks. It is shoes, shoes, shoes! all the week, hats, hats, crockery, crockery! ribbons, ribbons, ribbons! Now the religious newspaper comes in and says, "You are immortal. After a while you are going to be done with these things, and you are to have an existence which will defy all the age of time and all the evils of eternity."

Again: in your choice of religious newspapers, I would advise you to seek those that are out-and-out evangelical. If you have in your house for one or two years a paper that is shaly shaly, at the end of that time you will be occupying a position in religion that is shaly shaly. The man who tries to carry water on both shoulders will succeed in keeping those on both sides of him sopping wet! You take a religious newspaper which hardly knows whether Christ is God or not, and you will end a Unitarian. You take a newspaper that does not know whether there is a hell or not, and you end a Universalist. You take a newspaper whose editor believes that he

heard once or twice spirits knocking around about his table, or on all fours going across the room, and you will end a spiritualist.

There is nothing more pestiferous in a household than a religious paper, un-sound on the great cardinal doctrines of the Gospel.

Select those papers that will give you help for both worlds. Such a paper will teach you how to be a better man, to be a better woman, to be a better child. It will help you in merchandise, in mechanism, in your studio, in your law office, in your school teaching—in anything you are called to do. But, above all, if it is the right kind of a paper, it will open before you the gate of heaven. A religious newspaper that calls to no repentance, exhibits no Christ, kindles the soul with no exultant anticipation of heaven, is a dead failure. A religious paper that pretends to tell you how to live in this world without telling you how to prepare for the next world, will help you neither for this nor for that. Oh! that all our religious journals might come up to a higher standard of influence. May God help us to an intelligent and saving choice in the selection of religious news papers.—Rev. T. D. Tabnag.

**The Living Vine.**

I do not know a more expressive or suggestive portrait of the true church of the Lord Jesus Christ, than that which our blessed Lord presents in the opening part of the 10th chapter of John. He likens himself to the vine, full of life and vigour; he likens all true Christians scattered throughout the world, by whatever name they may be distinguished or branded among mankind, as the living branches united to that vine. And he tells them that the fruit they bear is the evidence of their living union with him, and gives, by its fragrance and its plentifulness, glory to him who grafted them on the vine, and he invites to accept the blessed relationship them that are by nature aliens, and strangers, and foreigners, without God, without Christ, without hope in the world. It is easy to see, therefore, what is true Christianity. It is no incorporation with a church, however excellent, it is not a name, however musical; it is not a profession, however loud; it is not a subscription to a creed, but it is a living, vital, the most close, the most intimate, union and communion with Christ, the vine, the root, the life, the way, the truth. Are we not united with him? The best evidence that we are is the fruit we bear, and if we be not united unto him, our privileges will only aggregate our ruin, our light will only guide us steps to misery. Were men to think less of the church they belong to, and more whether they are branches of the living vine, the whole church would be happier, Christ's cause would spread faster, and the people would make ready for the coming of the Lord. Our Lord tells us that "every branch that beareth not fruit, he taketh away."—Cumming.

**Tenderly.**

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

**The Want Met by Christ.**

Strauss neglected in his work the point which should have been most essential—the origin of Christianity, the supreme and critical epoch in which the doctrine arose. Liberty and the republic had died in Rome. The philosophers of Greece had been converted, with the Stoics, into practical moralists. Jerusalem, which always endeavoured to preserve its God apart from the world, experienced the desire of the Sadducees to give Him in communion to all nations and make Him known to all the world. The deserts were filled with saints, with ascetics and hermits; who clamorously demanded the dew of heaven for their desolate, thirsting souls. In Egypt, wherever there passed a conqueror, a tribune, or a poet, the people asked if this was he they hoped for. Alexandria brought together the ideas of the East and West, as if to form a new dogma. The Ebionites and Essenes were scattered about Jerusalem, making public profession of poverty, with the presentation of the rich renovation of the spirit. The Gnostics brought in vague echoes of the Oriental religions, reflections of the early twilight of the religious conscience. And all this crisis was collected and personified in a youth of the most benighted religion, the most oppressed people, the divine Youth who annihilated religious caste and gave His life for the two grandest ideas of future civilization, for the moral liberty of our souls and religious equality before God for all men.—Emilio Castelari, in Harper's Magazine for May.

ALL good comes from God and must be ascribed to Him.—Starks.

**Romanism and Liberty.**

(From the Christian Register, May 15.)

Romanism is not one thing in Germany or Italy and another thing in America; it is a worldly kingdom, with a worldly animus, and looking to worldly ends, which it seeks to accomplish by worldly means. That all this is disguised under religious professions and ceremonials, and marches to its conquests in the name of God, does not change the fact, except to make it more alarming. The more sincere and earnest the human instruments of such a monstrous despotism may be the worse for the liberties of mankind.

At the conferring of the berretta on the new American Cardinal, in only one of these documents addressed to him was John McCloskey saluted as "Prince;" and nothing could be finer or fairer than his own declaration of the firm attachment of Catholics to American institutions. But beside the throne of this most Christian prince stood one silent figure—an Italian nobleman in the uniform of the Papal Guards. As the gorgeous and impressive scene dissolved, the last object which disappeared from the eyes of the wondering multitude was the guardsman—a soldier with a sword daunting from his belt. Very statuesque as the handsome Italian nobleman, standing a little apart from the ecclesiastics in the grand tabernacle; very picturesque is the uniform of a soldier of the Pope; by all means let us admire it, was it not designed by Michael Angelo nigh four hundred years ago? And why is it here, but as a pretty bit of accessory in the superb and painted pageant? Do Americans know what use Peter may have for a sword? Do Catholics know? Does it represent in New York a thing quite different from the same sword, never long in its sheath, beside the papal throne in "Rome as it was"? Bloody centuries are behind us; there is no higher reading than Church history. Let us close it up, and trust that the Church has learned something from the world. Certainly, let us say, this sharp knife of the priestly butchers has become a plaything, a relic, and is going innocently on its way to some museum of the near future. Still, as Popes are Popes, clothed with an authority which no man may question without peril of eternal burnings, and as, being infallible, they cannot reasonably be expected to change merely to suit the whims of an upstart democracy, let us turn our faces to a few facts, since we cannot turn the facts to our faces. An "Old Catholic" book of 1870—"The Pope and the Council"—shall be our authority:

It is a fact that in 1868—not yet gone into antiquity as far as we might wish—the Court of Rome entered into a Concordat with the Republics of South America, in the eight article of which "it is laid down that the civil authorities are absolutely bound to execute every penalty decreed by the spiritual courts."

It is a fact that in 1864, there was published, in the *Allegemeine Zeitung*, a statement addressed by the present Pope—whom heaven protects from mistake in such matters—to Count Beaulieu, wherein, "the power of the Church over civil government, and its direct jurisdiction in temporal matters, is expressly guarded."

It is a fact that the *Civiltà Cattolica*—a Roman paper which Pius IX. has commended in a "Brief" as being "the purest journalistic organ of true Church doctrine"—in an article on the power of the church, which appeared some time before the meeting of the Vatican Council, "maintains the necessity of the Church visiting her opponents with fines, fasts, imprisonment and scourging, because without this external power the Church could not last to the end of the world."

It is a fact, that the present Pope—speaking, let us not forget, with the only voice that can announce the contents of the Divine Mind with authority—has formerly condemned as "error" the doctrine that the Church cannot rightly employ "temporal power," that is, force.

It is a fact that in 1868—only one prophetic "week" ago—Pius IX. issued an allocution declaring "null and void" the new liberal Constitution of Austria, which allowed Protestants and Jews to set up schools, and which required that the cemeteries of the Church—created, we suppose, by public expense—should be used for the burial of heretics who had no burial-place of their own. Thus did the "apostolic" power at Rome claim political supremacy over the Austrian Empire.

It is a fact that every Roman Catholic bishop—and every authority adds every teacher in the service of the Church—takes an oath, "to maintain, defend, increase, and advance rights, honors, privileges and authority of our lord the Pope."

It is too much to say, that just so surely as the President of the United States would violate his oath should he fail to wield the great powers of his office in maintaining supremacy of the Constitution, so surely Cardinal McCloskey and the whole body of archbishops and bishops who acknowledge his authority as a prince of the Church, will violate their sworn obligation to that Church if they shall fail to wield steadily and persistently the whole power of the Catholic population and the Catholic institutions—so far as these are under their influence or control—for the purpose of establishing the will and authority of "their lord the Pope" as the supreme law of the land, anything in the Constitution or laws of the United States to the contrary notwithstanding.

point to the unwelcome facts and growing danger; to compliment the enterprise, piety and charity of the Roman Catholic Church in America. Piety? charity? What has Papial pretension or Papial infallibility to do with these virtues but to deforma them and use them as a part of its capital? Nobody in America or Europe has any quarrel with Catholic piety and charity. But we would "take care that liberty receives no detriment," we must not allow the plea of piety and charity to delude us into any concession which may tolerate intolerance. And when the controversy which again thrives to shake Europe shall fairly open in America, we must be prepared to stand still by the standard of impartial liberty and impartial law, guaranteeing to every religious corporation the rights of other corporations, and no more, and to every priest, bishop or Cardinal—or to the Pope, if he please to come—the general rights of other citizens, and no more.

**"Catchin' Souls."**

Then there's just one thing more about this catchin' souls. It's a most so good for ourselves as us for those we try to save. There's nothin' else, I believe, that'll make a man so watchful an so careful about all he says an' does as this will. When I used to go fishin' with a rod and line, an' caught sight of a big fish under the bank, why I could keep so still as a raccoon for half a day. Other times we might run about on the bank an' jump about so much as we liked. But now a shadow wasn't fall on the water, there mustn't be a sound, only just lettin' the bait drop in, so gentle an' quiet. Ah, you go an' try to catch a soul, if you want to be watchful! No lasty words then, that would scare the soul away in a minute. No bit o' quick temper or angry ways, that would spoil it all. Pick out your soul and begin to pray for it. Only set to work the right way. It isn't those who try, but those who try in the right way—the wise—that shall shine as the stars. An as for wisdom, for all 't is the rarest thing in the world, bless the Lord we can get so much of it as ever we mind to, and all for nothing. 'If any of you, never mind how dull a scholar he is, or how big a fool he is, 'if any of you lack wisdom, let him ask of God that giveth to all men liberally, and apareth to all, and it shall be given him. So let us all say as Simon did, an mean it, too, by the Lord's help 'I go a-fishin.'—*Daniel Quorn and his Religious Notions*, by the Rev. M. G. Fears, in the *City Road Magazine*.

**Mr. Spurgeon's Cow**

My grandfather was a very poor minister, and kept a cow, which was a very great help in the support of his children—he had ten of them—and the cow took the "staggers" and died.

"What will you do now?" asked my grandmother.

"I cannot tell what we shall do now," said he, "but I know what God will do; God will provide for us. We must have milk for the children."

The next morning there came £20 to him. He had never made application to the fund for the relief of ministers; but on that day there was £5 left when they had divided the money, and one said, "There is poor Mr. Spurgeon down on Essex, suppose we send it to him." The chairman—a Mr. Morley of his day—said, "We had better make it £10, and I'll give £5." Another £5 was offered by another member, if a like amount could be raised to make it up to £20; which was done. They knew nothing about my grandfather's cow; but God did, you see; and there was the new cow for him. And those gentlemen in London were not aware of the importance of the service which they had rendered.—*Spurgeon*.

**The Revival Services in London.**

The revival meetings commenced again on Friday with a noonday prayer-meeting at Her Majesty's Opera-House, which was again crowded. In the afternoon the place was again filled in every part. Previous to the commencement of the service notice was given that a large convention of ministers would be held next week in reference to the past work now going on. Mr. Moody then asked Mr. Sankey to sing the 32d Hymn. Mr. Sankey said he had received a large number of letters requesting him to sing the favourite hymn, "There were ninety and nine who safely lay in the shelter of the fold," and as he would like to comply with the request he preferred to sing it. Mr. Moody then preached on "Hell." He said he had previously preached the Bible, they must believe Christ's Word and warnings in reference to the torments of the wicked in a future state. He then quoted a number of passages of Scripture, dwelling chiefly on the passages, "The wicked shall be turned into hell," and "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels, where there is weeping, and wailing, and gnashing of teeth." After depicting the horrors of such a place, he said that there would be no kind friends there to soothe the burning brow or cool the parched lips. No kind mother there as now with so many. In conclusion he said there were many mothers who so loved their children that they would not even allow their daughters to go out into the streets of London for fear they should get into bad company, and yet there were many parents who permitted their children to live in the rounds of pleasure which would eventually sink them in hell. Did those mothers who allowed their children so to do ever think for one moment that their daughters if they went to hell would be shut up for ever with the harlots and the prostitutes, the thieves and the murderers, together with the devil and his angels, where there is weeping and gnashing of teeth. He concluded with an earnest appeal to decide and come to God at once for mercy and for life. After the singing of another hymn the proceedings closed with prayer and benediction, and many afterwards stayed to the inquiry meeting. The Duchess of Sutherland and the Marchioness of Westmeath occupied the Royal box. Among the ministers on the platform were the Bishops of Ely and Melbourne. The other meetings were as usual, largely attended.

**No Sheaves.**

A suffering child of God, who was lately laid in her grave, said to her pastor a few hours before she died, "I feel as if I were going to heaven without any sheaves." She had lingered long with consumption, which wasted her young life away just as she had finished her first score years; and her chief wish for a longer life was that she might "do more for Him who had done so much for her."

But the patient sufferer knew not her great testimonies for Christ, and her exemplary submission to his will, and her latest joys rising even into rapture, had ministered to those who saw and watched her during her illness. And she went home with her pale, thin hands full of golden sheaves—the sheaves of sanctified trial and ripened faith.

The garner of our Lord is full of such harvestings. Active exertion is not the only way of ingathering. The passive virtues are often the most fruitful. They are the only sheaves which multitudes of God's reapers can gather. In the stirring external Christian work of our times these truths are apt to be forgotten or overlaid. Our Saviour's obedience was both active and passive, and his followers should never forget the prominence which is always given in the Scriptures, not merely to his expiatory sufferings, but also to those which were sympathetic and exemplary. To know "the fellowship of his sufferings" is to know also "the power of his resurrection." And they are greatly mistaken who think that "no sheaves" are to be gathered in the Valley of Humiliation. In no part of the wide harvest field are there more of those who "go forth weeping, bearing, precious seed," and who shall "doubtless come again, bringing their sheaves with them."—*Christian Intelligence*.

**Random Readings.**

- "THE Lord loveth a cheerful giver."
- INWARD spiritual power lies in humility.—*Heubner*.
- CHRISTIANITY sanctifies even our physical life.—*Ibid*.
- THE Christian church is a garden; ministers the gardeners.—*Heubner*.
- THE more gifts received from God the more cause to be humble.—*Ibid*.
- NOTHING is sharper and more penetrating than rebukes of love.—*Starke*.
- OLD Adam does everything for himself. The New Adam does everything "unto the Lord."
- SHALL I grudge to spend my life for him who did not grudge to shed his blood for me?—*Beveridge*.
- "HE that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."
- To the beautiful city of heaven there is but one gate. Do you know what it is? Christ says, "I am the door."
- The readiest and best way to find out what the future day will be, is to do present duty.
- HARVEST never comes to such as sow not, and so experience will not, unless you do what God has commanded.
- God is so gracious that although He is the source of all goodness, yet he rewards His servants as if they had done it all.—*Gosner*.
- Be satisfied with planting and watering. Should no crop ripen except it as God's will.—*Starke*.
- If you wish to live the life of a life and not of a fungus, be social, be brotherly, charitable, sympathetic, and labor earnestly for the good of your kind.
- WHAT, already satisfied! This is self-deception. Satisfaction, without hungering and thirsting, comes only when we "see God's face in righteousness, and awake in His likeness."—*W. T. Deesser*.
- It is not every suffering that makes a man a martyr, but suffering for the Word of God after a right manner, to wit:—In that holy, humble, meek manner which the Word of God requireth.
- THERE is something great in the power of a Christian freeman; but no where does the devil bauld his little enapels more cunningly than right by the side of the temple of Christian liberty.—*Deesser*.
- "If I am enabled to look forward to death with comfort, which I thank God is sometimes the case with me, I do not take my view of it from the top of my own works and deservings. Death is always formidable to me, except when I see him disarméd of his sting, by having it sheathed in the body of Jesus Christ."—*William Couper*.
- We must not hope to be mowers, And to gather the ripe, gold ears, Unless we have first been sowers, And water'd the furrows with tears. It is not just as we take it, This mystical world of ours; Life's field will yield, as we make it, A harvest of thorns or flowers.
- MAN is like a harp strung, and the music of his soul's living strings is discordant; his whole nature wails with sorrow; but the son of David, that mighty harpist, has come to restore the harmony of humanity, and where his gracious fingers move among the strings, the touch of the fingers of an incarnate God brings forth the music sweet as that of the spheres, and melody rich as a seraph's canticle. Would God that all men felt that divine hand.—*Spurgeon*.
- COVETOUSNESS is a deep, desperate, planetary sin. It is something which has got into the place of God, (Psalm xli: 6; Ezek xxxiii: 8). There is no sin more hardening and stupefying to the conscience. Covetousness involves the loss of power, pleasure, honor, and grandeur, as well as money. "For the iniquity of his covetousness was I worth, and scolded him." I smote him by my messengers, by my word, and by my providences.

Our Young Folks.

"Paddle Your Own Canoe." Paddle your own canoe, Paddle your own canoe, Paddle your own canoe, Paddle your own canoe.

What an Army of Toad-stools Did. Did you ever think how strong the growing plants must be to force their way up through the earth?

Story of a Precious Boy. Charles X., of France, when a child, was one day playing in an apartment of the palace, while a peasant of Auvergne was busily employed in scrubbing the floor.

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Disagreeable Habits.

Nearly all the disagreeable habits which people take up come at first from carelessness or want of thought. They might be easily dropped, but they are pointed in until they become second nature.

The Captain and the Jew.

A pious sailor went as one of the crew of a passenger steamer, down the river to the sea. Over the ocean hung a heavy, threatening fog.

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Sabbath School Teacher.

LESSON XXIV. A KING DESIRED. A KING DESIRED.

CONVICT TO NO MORE, VA. 7. 8. PARVULI PARVULI.—Indiges viii 22; Ps. cvii. 15. SERVITE REGIBUS.—With v. 1. Josue vii 1; on v. 6, Deut. xvi 11; on v. 19, 2nd xv. 1; on v. 5, Deut. xvi 11; on v. 6, 2nd Gen. xvi 11, 12; on v. 7, 2nd Matt. x 24; also Hosea vii 9-11, and Acts viii 21, 22; on v. 8, see 1 Samuel xii 12; on v. 9, see 1 Samuel xii 12.

GENERAL TRUTH.—Conformity to the world is dangerous. We have in it a I. Change in the mode of government proposed by the people; and resented by Samuel; assented to (with solemn warning) by the Lord. These are our topics.

The annual gatherings of the people gave them all the advantages of our "conventions." They compared views, and at length "the elders," representing the people (v. 7), make their representation to Samuel at Ramah. The elders were not simply the men who happened to be old, but chosen officers, according to the arrangement (Numb. xi. 16, 17, 24, 25). The plan had its foundation, like others of God's arrangements, in the nature of things. The elders, even in Egypt, had a certain kind of authority conceded to them (Ex. iii. 16; xii. 21). It was a part of the patriarchal system (Gen. i. 7).

The reasons were many, too many. Two are assigned formally; one is covertly adjoined. (1) Thou art "old" (v. 5), unfit, therefore for active duty, especially for the hardships of war. They are not very gracious about it—not a word about having grown old in their service. Popular gratitude, if any one works for it, fails to reward, as a rule; and one should no more put his trust in peoples than in princes. (2) "Thy sons walk not in thy ways; a complaint to him indeed, but a painful view. Still, it was true. How often public and prominent men leave no successors. Their children do not enjoy the discipline, often of hardship, that made them. They grow up in ease, affluence, the love of wrong doing, and in contrast with the virtues of their fathers, that prepared for them peace and consideration. They ought to make their advantages the basis of efforts to their advancement on their own account.

They were influenced also by the gathering strength of the Philistines (1 Sam. ix. 16). The Amoritcs, also, were beginning to threaten them (2 Sam. xii. 12). They had their own idea of providing against the gathering storm. While judging was a king's main use (see v. 20; 2 Sam. xv. 2-4; Ps. lxxvii. 4, and Solomon's success, 1 Kings iii. 16-28); it was of great moment that he should lead in war.

The latent reason is touched in the last chapter of v. 5. It is to judge as like all the nations. It was an ill-considered phrase, implying some secret scorn of God's appointment, some shame of theocracy, some lack of independence, some of that corrupting weakness that honeycombs all life, the desire to stand with men, irrespective of the right or wrong of their judgments. It led to idolatry and many other evils among the Hebrews.

II. Samuel is displeased (v. 6). His feelings were hurt. Not many like to be reminded that they are old and infirmated. It is wise to forestall such necessity. He could not say anything, but he must have felt the reference to his sons. Nor could his spiritual feeling avoid alarm at "like the nations." He took it as a rebuke of him, as we see from v. 7, where the Lord, as in his way, goes straight to the heart of things. He was wounded.

"The best men are but men at the best." There is something due to human feelings even when great public interests are at stake. By undue haste and heartless tramping on these, we tempt public servants to take care of themselves, and distrust our good will, and we deter the best order of men from taking place. Why should they lay themselves bare to the lash of unlicensed and unrestrained criticism? Samuel appears to have had life and strength for a long time after this; indeed he lived to see and lament Saul's decline (1 Sam. xv. 11).

But Samuel sets a noble example. He does not decide the matter in haste, nor in his own wisdom. Indeed, the idea is given, that he took their proposal into consideration, giving up his own. The sacred writer tells us, not from anything he said, that the thing was evil in his eyes (see Jonah iv. 1). He prayed unto the Lord. He was a man of prayer (1 Sam. vii. 9; xv. 11). Guidance was given him.

III. The Lord's assent. He had assumed and intended that they should ultimately have a king (see Deut. xvii. 14, &c.; Gen. xvii. 6). But this was not the manner or motive of which he approved. It showed dissent with the existing state of things, dissent of God as a leader against Philistines and Amoritcs; a craving for the display against which he was warned (Deut. xvii. 16-20). Hence Saul did not please them all. He was not plentifully blessed (1 Sam. xii. 5); and finally, as we see by v. 19, they did, as many do, make up their minds as to their course, and then went to Samuel to get his (see through him, the Lord's endorsement (see and study v. 19, 20). This was no mean element in their folly and sin. They wished to make God and his prophet parties to their own villainies.

would have probably only led to open defiance of God. So they got their king (1 Sam. xii. 26). We may add that all Samuel's utterances on this painful subject, is noble and dignified.

(c) All things that are lawful are not expedient. It was lawful to seek a king; but he who judges deals by their inspiring motives, saw the evil here, and resented it. He gave the desired object. But a king, who would satisfy a people in this temper, would not please the Lord. He gave one who had much that they ought to have liked, a man, modest and simple, brave, blameless; they were not all pleased (1 Sam. x. 27). So when we act from mingled motives in which the evil prevails, we may get what is in form what we wish, but what in fact, mortifies and vexes us. Better leave all to the Lord. We may be rebels at the throne of grace.

(b) Servile imitation of the world is weakness and folly. More than anything else, it brings disgrace and ruin. Clergymen who aim at being "broad-minded," and like literary men generally, and ordinary Christians who will not be "singular" anywhere, pay heavy penalties.

(e) As we treat God's representatives, we treat him. This applies to his book, day, church, ministers, gospel (John xiii. 20). (d) Even when we err, God warns and instructs; but disregard of warnings, brings ruin. He sees the motive, whatever we may say. (e) We may go men err. Samuel should not have allowed such sons to hold office, especially after Eli's example. It weakened him. (f) "Is any afflicted, let him pray," like Samuel.

(g) Let us be content with the Lord as our Counsellor, Judge, King (Ps. cxviii. 9).

The Reason. Some spend no time over the Sabbath lesson, and then complain that there is nothing in it. That it is dry! That it is about some Old Testament event or character! Well, lessons must be dry and uninteresting till they are thoughtfully studied and their practical applications discovered. Ours is the fault if there is nothing in them, for lessons are often like empty pails we carry to our wells and springs. We must fill them before we can hope to pour anything out of them.

Beside, we must not expect to find one lesson as interesting as another, or that one lesson will afford us as many and as valuable practical applications as another. There are some subjects in which the preacher feels more interest than in others, but every year he must preach of a hundred or more subjects. If only one he can invest with interest if he only seeks to do it, making every teacher helpful to his congregation. If the teacher thinks a given lesson is but a few dry bones, let him learn a lesson from the cook, who in a very similar situation, improves the opportunity by getting up one of the best dishes.

A lesson must be treated as a seed. It must be planted, cultivated, pruned of unnecessary digressions, and the fruit of applications gathered for the class, else the subject will be of no profit, and a golden opportunity will be lost. Unless we sow we cannot expect to reap—unless we study on Monday we cannot teach on Sabbath.

But another reason why the lessons are found to be dry is that the object of teaching is not clearly understood and kept in mind. There are no aims in the teacher's mind when no applications reveal themselves in a text of a dozen fruitful verses. He who goes into the forest as a wanderer will find no use for the trees around him, but he who wishes to build, will make good use of a dozen kinds of timber in the various parts of his house. Thus it is with the teacher when he keeps his object and his class before him, as he looks into the lesson, to unfold and apply it.

Let us not complain that the lessons contain nothing, lest we accuse ourselves. While some subjects may be of more interest than others, let us not forget that all are important and deserving of prayer and thought.

Asking Questions. In a thing do teachers more generally need to be studied than in the matter of asking questions. The best printed questions should be studied for suggestion as to the mode of questioning, but not to be blindly followed. And one's own questions should be in the main, be carefully thought out beforehand. The teacher who depends on the generalness of the moment for his questions, will be likely to find himself very much in the condition of the public speaker who undertakes to speak extemporaneously without careful preparation. The one will be saying anything, and the other to question willy and willy, without teaching anything. Speaking of printed questions, if they are few and suggestive, as ought always to be the case, it may be sometimes better to follow them in the main, interposing such questions of one's own as may be proper and necessary for the elucidation of the subject.

How to Gather Adult Classes.

Many a superintendent wishes he had more adult scholars in his Sabbath-school, but somehow he fails to secure them. Perhaps the pastor has expressed a willingness to teach such a class; or some cultured and devout layman stands ready for the work, and public announcement is made accordingly, yet no class, or only a small one, is the result. The superintendent fears that the older people in that congregation have little interest in Bible study. At all events he cannot reach them.

Now one way to fill up a class of that kind is by the superintendent's going personally to those who might be members of it, and asking them to come and have a share in its exercises. Many a man who would fail to take as personal an invitation ten times repeated from the pulpit to the adult members of the congregation to come into the new class for Bible study, would heed quickly an individual request from the superintendent to join the class, and aid in giving it character, and in making it a pleasant and profitable exercise. It is in just this way that the larger adult classes are gathered in many Sabbath-schools. One by one the members are brought in. They are not swept in in masses by pulpit appeals. Children are easier won to a class by an invitation from its teacher. Adults are more likely to heed a request from the superintendent. The teacher of such a class sometimes hesitates to ask his peers to sit under his lead in Bible study. The superintendent is not thus embarrassed. This may seem to lay an extra burden on the superintendent. And so it does; but it is a work which pays. And the superintendent who would have a good school must do a great deal of work, ordinary and extra. Good scholars never come in any other way.—H. C. Trumbull, in S. S. World.

A Question for the Times. Pythagoras popularly taught that "earth-quake" were produced by a synod of ghosts under ground. Modern physicists or "scientists," as they prefer to be called, teach that all things proceed from "the unknown," and "the unknowable." Which theory is the wiser? How much more do the scientific oracles of unbelief really know of the primal cause of the universe, than the "synod of ghosts," which made earth-quake? Science rests upon exact knowledge. The ghosts of Pythagoras are quite as credible as the confessed ignorance which is wrapp'd up in the "unknowable" of philosophers, who say "in their hearts, no God."

Drunkennes among Women. The Christian Woman says: "There is no more alarming sign of the times than the increase of drunkenness among the women of the higher classes. It is fearful to see men bloated, and besotted with wine and strong drink, but drunkenness in women unsettles the very foundations of society. It may be no greater sin for a woman to drink, than a man, but it certainly is a greater calamity. We may not, however, conceal the fact that drunkenness among women of all classes, is greatly on the increase, and especially among the rich. There is not only wine upon the side-board, and brandy in the secret drawer, but public places of resort where women go to drink; restaurants, whose chief attraction is the wine list. Fine carriages, and servants in livery, may be seen in attendance at the door, while the rustle of silks keeps time with the clinking of glasses. It is really shocking to see what a top-hat-like air some young ladies handle their straws. These places of resort are made, as attractive as possible, and afford a delightful retreat for a social glass. Women do not drink as men do. Men guzzle, or turn down a glass at one gulp; women sip by little tables and sip and gossip by the half hour; but the effect is ultimately the same."

Macaulay. It was not until Macaulay stood up that I was aware of all the vulgarity and ungainliness of his appearance; not a ray of intellect beams from his countenance; a lump of more ordinary clay never enclosed a powerful mind and lively imagination. He had a cold and sore throat, the latter of which occasioned a constant contraction of the muscles of the thorax, making him appear as if in momentary danger of a fit. His manner struck me as not pleasing, but it was not assuming; unembarrassed, yet not easy; unpolished, yet not coarse; there was no kind of usurpation of the conversation, no tenacity as to opinions or facts, no assumption of superiority, but the variety and extent of his information were soon apparent, for whatever subject was touched upon, he evinced the utmost familiarity with it; quotation, illustration, anecdote, seemed ready in his hand for every topic. Macaulay is a most extraordinary man, and his astonishing knowledge is every moment exhibited, but (as far as I have yet seen of him, which is not sufficient to judge) he is not agreeable. His propositions and his allusions are rather too abrupt; he starts topics not altogether naturally; then he has none of the graces of conversation, none of that exquisite tact and refinement which are the result of a select and intimate, or a long acquaintance with good society, or more probably a mixture of both. Sydney Smith calls Macaulay "a hook in breeches."—Greville's Memoirs.

Over the grave of Dean Alford, in the Churchyard of St. Martin's, Canterbury, England, is the following inscription, prepared by his own hand:—"The inn of a traveller on his way to the New Jerusalem." It is a beautiful epitaph for one who looked for a city whose builder and maker is God.

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FRIDAY, JUNE 4, 1875.

MEETINGS OF ASSEMBLY.

It may not be amiss to attempt to foreshadow as far as possible the proceedings of the approaching meetings of the several Presbyterian churches of Canada in Montreal in the second week of June, and of the General Assembly that will result from their amalgamation.

The Canada Presbyterian Assembly, this year unrestricted in its representation, will meet in Erskine Church, Montreal, on Tuesday evening, the 8th June, at 7.30 p.m., and as Principal Caven has received the nomination of the majority of Presbyteries, he will likely be chosen moderator.

for the year. This done, and he having suitably addressed the court, the next duty will naturally be to elect at least two clerks. The machinery of the United Church being then complete, it will be necessary to appoint at once a business committee, and a committee on Bills and Ordinances, as well as a committee to strike standing committees.

It is expected that delegates will be present from the several Scottish churches, as well as from the Presbyterian churches of the United States. It is thought that an early opportunity ought to be given to these delegates to deliver the messages to the United Church with which they shall be charged; and the second evening might be assigned them, the meetings during the day being set apart for business.

THE ROMAN CATHOLICISM AND POLITICS.

We wish simply to notice passing events, leaving comment to a future time, and

1. The Council of Public Instruction has laid down a principle which precludes the introduction into the text books used in Public Schools "of any religious dogma opposed to the tenets of any Christian denomination, and has removed from those text books every thing which has been pointed out to them by the Roman Catholic Archbishop of this Province, as offensive to the feelings of Roman Catholics."

2. This same Council of Public Instruction, with strange consistency, declare "themselves not responsible for any statements of religious doctrine, or for any expression of religious feeling, nor will they interfere with anything to which those terms may be fairly applied" in the text books for separate schools, which are authorized. That is, in the separate schools, any dogma or statement offensive to Protestant denominations, may be taught, and there will be no interference; nay, public money will be given for this purpose.

latter determined to put down Protestantism, and aided by the state in educating their children in anti-protestant dogmas under assumed men who may teach orally what they please; the former prohibited from teaching any thing anti-popish, or even from giving the Protestant version of history no matter how true, if offensive to Roman Catholic feeling.

The Roman Catholics are not satisfied with their present position, and held last week a meeting to consider what policy should be pursued, in order to secure for them at the hands of the government, what they deem their rights. It seems that the Government, both of the Province and of Ontario, are charged with treating the Roman Catholics with indifference, and doing enough for them. We have seen of the way in which the Globe, at the time of the last elections, flattered the party, and it seems from an editorial in that journal, that they admit that their claims received "full justice at its hands."

At the same time, they claim exceptional privileges and have obtained them so far. And now, because the present governments will not give more--will not allow a Catholic policy to prevail in any province from Atlantic to Pacific--will not put Protestantism under the heel of Popery. A meeting of Roman Catholics must be held, to consider what shall be done to secure their just claims. We know the claim, for nothing will satisfy that church but the complete subjection of the state to the Pope, as God's Vicar. We are not left to conjecture this, for

1. Bishop Bourget has spoken out in a pastoral letter concerning elections, which has been read in the churches of the city of Montreal. Hear him. We give the letter in full elsewhere:

"The men who do not deserve your confidence are those who support propositions condemned by the syllabus; who spurn all intervention by the Pope, by bishops, by priests, in the affairs of Governments. There is Vaticanism for you, Ultramontanism with a vengeance, and that in Canada, who dare to teach that the church has nothing to do with political matters, and who, in spite of their public and solemn promises, have, by their votes in the house, shown themselves not favourable to the rights of the people of Manitoba, and to the general amnesty which they had promised, and who equally did not favor the rights of the Catholics of New Brunswick to the Separate Schools of which they had been despoiled by an unjust and vexatious law."

Now, we admit that the Bishop of Toronto would not write such things to be read in Toronto. Protestant feeling is too strong to allow of its being done. But we are not so foolish as to believe that he or any other good Roman Catholic priest, has any other view of what should be, than Bishop Bourget. Nor if they had could they prevent the claim being made, and supposing the Roman Catholic party to be strong enough, the vote being given that would put our government, legislature and country, under the power of the Pope.

REFORMED EPISCOPAL CHURCH.

The Synod of this new denomination of Evangelical Christians has just been held in Chicago. The proceedings have been of a most interesting character, and the earnest Christian men who form the Church are encouraged and full of hope. There are now sixty-two ministers and over 6,000 communicants in the connexion. This shows a rapid increase, and unless the rampant ritualism, which has of late been manifested both in the United States and Canada, has received a check, many Evangelical Episcopalians will join the church where they will enjoy the liturgical service which they have learned to admire and love, and not be offended by Popish doctrines and practices.

The next meeting is to be held in the capital of our Dominion, which shows that in the opinion of the Synod, things in Canada are favorable to them.

Proceedings of the United Presbyterian Synod, Scotland.

The Synod of the Scottish United Presbyterian Church met at Edinburgh, on the 18th of May. The opening sermon was preached by the retiring moderator, the Rev. Dr. Andrew Thomson, Edinburgh, who took for his text Psalm lxxvii. 1, 2, from which he gave an able and eloquent discourse. After the session, the Synod was constituted in the usual way, and proceeded to choose a moderator. The Rev. Dr. McGavin, of Dundee, was unanimously appointed to that office, and took the chair. After the committee on Bills and Ordinances had reported on the order of business, it was proposed that all movers of motions should be restricted to half an hour, and all others to fifteen minutes; but this did not find favour with the majority, and was not pressed. The next day's proceedings were both interesting and important. From the report on Scholarships it appears that the income from 1871 to 1874 had been £5911. 19s. 4d., and the amount of funded capital, \$14,588.

For some time past, the question of lengthening the yearly session of the Theological Hall has been under discussion. The proposal to make the theological course consist of three sessions of five months each instead of five sessions of two each, was last year sent down to Presbyteries and Sessions, and has been very generally approved of. After a keen debate in the Synod, this change was agreed to by a majority of 298, the vote standing for the change 315, against it, seventy-seven. This change will necessitate others of a somewhat important character, but there can be little doubt that eventually it will be felt to be an improvement.

The disjunction of all the congregations of the body in England, in order to allow them to form a union with the English Presbyterian Synod was agreed to, after a still keener debate, and by a majority of eighty-nine, the numbers being respectively 253 and 164. Some of the members dissented, for reasons to be given in. The Wednesday of the first week of this Synod's meetings has always been regarded as the most important day, and specially noticeable for the missionary meeting in the evening. From the report on the augmentation of stipends, it appears that last year there was an increase of £15,000, the largest increase which has ever taken place in one year. The aim is now to have the minimum stipend, (£200) at least exclusive of a manse. The present average stipend over the whole U. P. Church, is £240. A long and interesting report on Evangelistic work was next handed in, and from the tenor of the subsequent speeches, it appears to be the universal opinion of the ministers of Synod that great and permanent good had been accomplished by the labours of the revivalists.

Deputies from the English Presbyterian Church and the Reformed Church of France were also heard.

The missionary meeting in the Music Hall was as usual a great success. Dr. Scott, the Home secretary, read the report on Home operations for the year. The minimum stipend for 1874 was £187 10.

The report on Foreign missions was read by Dr. McGill. The divisions are nine in number, and are situated in the West Indies, Old Calabar, Caffraria, India, China, Japan, and Algeria. In these fields, forty-nine ordained European missionaries are employed, with seven European medical missionaries, eight ordained native missionaries, five European male teachers, ten European female teachers, seventy-seven native catechists, 167 native school-masters, eighteen native female teachers, and fifteen other native agents. There are fifty-six principal stations, 115 outstations, 7,173 communicants, 1056 candidates, 192 week day schools, with 10,580 pupils. The total educated agency is thus 356 persons.

Besides sustaining these nine missions, this Church contributed in 1874 £6690 18s. 4d., in aid of other mission work, conducted by societies on the European continent, in the colonies, and in the United States. The increase of communicants in the native churches, over the decrease by death, etc., has been 248.

The treasurer read the financial statement of the missionary income for the year. That income amounted in all to £5,950 11s. 2d. A very large increase in the year.

Missionary speeches were thereafter delivered by the Rev. Samuel Edgerly from Old Calabar; Rev. James Gray, Rajpootana, India; Rev. Dr. Fisch, from France; Rev. Thomas Downie, from Jamaica; and Rev. P. W. Robertson, College Street, Edinburgh.

We must delay further reports to another issue.

The Meetings of next week in Montreal.

Our readers do not require to be told that the Canada Presbyterian and Kirk Synods will hold next week their yearly meetings in Montreal. Very wisely the Canada Presbyterian Assembly at its last meeting, resolved that the coming meeting should be Synodical, and as such, open to all the ministers of the Church on the basis of Presbytery, with an elder from each ministerial charge. We have no doubt the meetings will be largely attended, and the proceedings of more than ordinary interest.

The General Assembly of the Presbyterian Church in the United States.

This Assembly has been holding its yearly meeting in Cleveland, but its proceedings have not been of any very general interest.

BISHOP FULLER'S CHARGE.

We have perused the charge of the new Bishop of Anguila with much pleasure. The tone is healthy and practical, with no offensive exclusiveness. He throws his whole energy into his own work, and brings a ripe experience to bear on the several matters which affect the church. Let us hope that party spirit will not be cooked in the new device, but be held in check by the exercise of moderation and prompt discipline where necessary. We like very much the Home Mission spirit manifested, and think that the use of lay readers will be found a great help in the work. It gives hope to see the Anglican Church striving herself for evangelistic effort. All the churches will have more than enough to do, if the country is to be held for Christ, and the Anglican Church has access to a great number who are beyond the reach of other churches, and particularly of the Presbyterian Church, by reason of their attachment to liturgical services and educational prejudice.

Statistics of the U. P. Church of Scotland for 1874.

Table with 3 columns: No. of Congregations, Members in full Communion, Average Sabbath attendance, etc. Total members: 187,701.

BOOK REVIEWS.

Blackwood for May is fully better than usual, and this is saying all which needs to be said.

Bishop Bourget's Advice to R. C. Electors.

A pastoral letter from Bishop Bourget, (Montreal), publishing the 14th and 18th decrees concerning electoral duties of the Fifth Council held in the Province of Quebec was read from the pulpits in Roman Catholic City Churches on Sunday.

"Having exposed the duty of pastors to warn their flocks of dangers with which they are menaced, he gives instructions at length regarding the duties of electors, prayer, calm reflections, avoidance of quarrels, hatreds, drunkenness, also oaths, calumnies, frauds, corruption, etc.; obligation to vote and to give any money corruptly received to the poor.

"The important clauses are the 7th and 8th, giving instruction as to persons for whom electors should and should not vote, they read as follows:—

"In order to put you in a position to secure good elections, by choosing members who, in the best of your knowledge, are worthy of confidence and well fulfilling their mandat, relieve yourself of all prejudices created by interest, party spirit, and other bad motives, in order that the men of your choice may be, as we have already said, men settled in good principles; inflexible when it becomes a question of supporting the rights and privileges of the Church; independent of all parties who only seek their own particular interests, and not those of their country, decided in announcing posts of honour and lucrative situations, sooner than neglect their duties and violate their promises and engagements—men, in fine, who prove their good will by their deeds, their example, their votes, rather than by their speeches, their fine words, hence you see what you ought to think of those who, in spite of their public and solemn protestations, have not shown themselves in favour of, by their votes in the House, the rights of the inhabitants of Manitoba to the general amnesty which was promised them and of those of the Catholics of New Brunswick to separate schools of which an unjust and vexatious law despoiled them."

"We are now going to tell you who are those who do not deserve your confidence. Yes, truly, our very Christian brethren, those men do not deserve your confidence who show themselves hostile to religion and the divine principles which it teaches; who advance and support in their speeches and their writings, errors which the Church condemns; who in order to be elected at any price make use of corruption, lies, frauds, and the excesses of intemperance; who deny to their care the right of giving instructions as to the duties which candidates as well as electors have conscientiously to discharge, by pretending that they ought in no way to mix up in elections; who wish the Church to be separated from the State; who support propositions condemned by the Syllabus; who spurn all intervention by the Pope, by bishops, by priests, in the affairs of Governments, as if those Governments were not bound by the principles which God has revealed to the Church for the good government of the people; who dare to teach that the Church has nothing to do with political matters, and that it is deceived when mixed up with them; who criticize and blame commands and missives from bishops, and instructions from pastors in regard to elections; who, despite their protestation in favour of religion, efficaciously aid and openly employ newspapers, books, and societies which the Church reprobates and condemns; who do not fear to say that priests should live confined to the Church and sacristy, and who organize to hinder them, if that were possible, from teaching the principles of sound politics, as the teaching of the Church itself; who dare to declare that the priests shall be persecuted, imprisoned, and exiled from Canada as they are from Germany and other countries, if they continue, as at present, to meddle with elections."

Buildings and Churches.

The Annual Congregational Meeting of Knox Church, Scarborough, was held in Knox Church, on the first of February. After service, conducted by the pastor, Rev. Geo. Burnfield, M.A., Squire Mitchell was called to the chair to preside over the meeting. The report of the Building Committee was presented by Simpson Reunie, Treasurer. The amount expended on repairs of the Church during the year was (\$487.55) four hundred and eighty-seven dollars and fifty-five cents. Mr. William Clark, Treasurer, then presented his report for the year, which was received. The contributions for the schemes of the Church were two hundred and seventy-seven dollars and seventy-five cents (\$277.75), being an increase of thirty-five dollars and seventy-five cents (\$ 75) over last year. The total expenditure of the congregation was (1,650.64) one thousand six hundred and eighty dollars and sixty-four cents, being an increase over 1874 of two hundred and eighty-seven dollars and thirty cents (\$287.80). The total expenditure of Knox and Melville Church for the year was two thousand two hundred and three dollars and seventeen cents (\$2,203 17). The call from Chalmers Church, Montreal, to the pastor, was taken into consideration, and Commissioners were appointed to attend the Presbytery on behalf of Knox Church congregation. They were authorized to state the strong attachment of the congregation to the pastor, and also the earnest desire that he should remain with them; and to state further, that one hundred dollars (\$100) should be added to his salary. The increase of membership during the year was twenty-five. (25). The increase of both congregations was thirty-four (34), nineteen on profession of faith and fifteen by certificate. The financial report shows a considerable progress on the part of the congregation. It is to be hoped, however, that so wealthy a country congregation will do greater things in the future. The spiritual life of the congregation is healthy, and while there is much to mourn over there is also much for which to thank the Lord. May the day soon come when our whole Zion shall be baptized afresh with the spirit of God, and lead us all to more complete consecration of our all to Christ.

At Walkerton, on the Queen's Birthday, the corner stone of the new church was laid in the presence of a large audience. The devotional exercises were led by all the ministers present. There were then deposited in the stone, the Toronto daily papers, Herald, Telescope, British American Presbyterian and Record; also a written history of the congregation, with the names of all the different office-bearers, Sabbath-school teachers, and of every member. The chairman of the Building Committee presented John Bruce, Esq., with a very fine silver trowel, with which, after a short address, he proceeded to lay the stone. After praise, the handsome sum of \$103.00 was given in collection. Thereafter short addresses were given by the Rev. Mr. Duff, on "Consecration for Christ's Work;" Rev. Mr. Will, Wesleyan, on "Liberality for Christ's Work;" Rev. John Eckford, on "The Progress of our Church in Brant;" Rev. John Bell, Church of Scotland, on "The Necessity of Unity and Energy in Completing the Work Begun;" Rev. Mr. Dewar, on "Thanksgiving for what Christ has done in Walkerton;" and Mr. Nesbitt, one of the elders, very happily returned thanks to the ministers for their help and to the strangers for their presence. During the service the brass band very kindly gave excellent help in aiding the choir. After singing "Shall we gather at the River," the Benediction was given by the pastor. This is the third church built by this congregation since 1851; the first a log one, with a subscip" on of \$27.50 and 2,090 shingles; the second, a frame one costing some \$800; since enlarged by adding twenty feet to its length; and this third one of brick, with fine stone basement. It is built on the leading street from the centre of the town to the railway station, and on a fine site of half an acre in front of the Court House, costing over \$500. The church is 49 x 71, and built of white brick, from designs by Mr. Dalgleish, architect, Galt. The contract price is nearly \$8,000, exclusive of land, galleries, furnishing, fencing, &c. It promises to be one of the most chaste and substantial buildings in the north-west of Ontario. At the ordination of the Rev. R. C. Moffat, in 1857, there were 46 members upon the roll; 314 have been added since then; and during that time 172 have been removed by death, removal to other localities, &c., leaving now upon the roll 187. And during that time the foundations were laid of what are now known as the Churches of North Brant, West Brant, West Bentinck, and Hanover. At present the congregation worship in their frame church on the east side of the river, in the forenoon, and in the Town Hall in the evening. All facts considered, this congregation has reason to cherish deep gratitude for their many past and present blessings. And to Jesus, the chief corner stone, may many more living stones be added year by year in Face St. John's, Walkerton.

The death of Mr. Andrew Patterson, of Sophiasburgh, on Thursday of last week, caused a deep sensation of sorrow, not only among his immediate relatives and neighbours, but very generally in town, where his presence was very familiar, especially to the Presbyterian Society, with whom he worshiped with great regularity for upwards of twenty-three years. On Saturday, the 18th inst., Mr. Patterson had a tumor removed from his right thigh, Drs. Ruttan of Napanee, and Moore of Demorestville. The operation was much more difficult than was anticipated, though it was skillfully and successfully performed; but it proved too much for the aged patient, who sank under its effects on the day already named. His funeral took place from his late residence on Saturday last, to Park's burying ground, and was very largely attended by a most respectable concourse of sincere mourners. Mr. Patterson was a ruling elder in the Presbyterian Church, Pieton, for very many years, and a more humble-minded and exemplary Christian it would be hard to find. In every relation of life he manifested the gentle, meek, sympathetic spirit of the Master, and his end was peace.

Building and Restoration of Churches in England.

As one example of the spirited liberality which exists in England, and as a proof of the devoted love of the members for their National Church, we quote the following from a speech lately made by Archdeacon Woolcombe, of Exeter Cathedral. The Archdeacon said: It was very remarkable to observe how, during the last twenty or thirty years, the progress of church restoration had gone on throughout the country, and particularly in the Diocese of Exeter. Some of them were probably aware that a return had been called in by Lord Hampton of the number of churches that had been restored since 1840, at a cost of not less than £500. He held in his hand a copy of the return for the Diocese of Exeter, and he found that, including the Cathedral, there had been 401 churches either restored or newly built since 1840 at a cost of not less than £500, and that the total sum expended thereon amounted to £782,805. (Applause). Of this sum he found that £709,250 had been provided by the voluntary contributions of individuals—(applause)—the Church Building Society which, he recollected, was a voluntary society, supported by Churchmen, had contributed £17,073; Queen Ann's Bounty, which was also a Church Society, £175; the Ecclesiastical Commissioners, who were the administrators of church property, had subscribed £22,802, making a total of £749,008, either from private contributions or from the property of the church. (Applause). The remaining portion amounting to £32,792, had been contributed out of the rates. He certainly expected that the sum mentioned in the return from the Diocese of Exeter would have amounted to more than a million, and he had no doubt that if they had the returns of all the little village churches that had been restored at a cost of under £500, they would very nearly reach that amount. Besides that, they must take into consideration the fact that the Cathedral had been returned at only £25,000, whereas he fancied that before they had finished they would have expended £40,000. (Applause.) Whilst on the Cathedral, he must advert to the memory of a very worthy and benevolent and charitable person lately passed away—he meant Mr. Gibbs. At the time when they were in law troubles, Mr. Gibbs wrote to say that if they were successful, and the Records was retained, he would send them £5,000 towards the completion of the Cathedral. A few days before his death that £5,000 was paid over to the account of the treasurer. (Applause). Of many, very many, acts of munificence which were owing to that remarkable man, the Cathedral body would feel a deep gratitude for his munificence towards them. (Hear, hear). If he was not detaining them he would like to say that the returns of the kind to which he had referred would, he thought, be a testimony to those who were anxious to alienate the property and the buildings of the church, that that property belonged to the church as a corporation, and not to the nation. (Hear, hear). All that had been expended in the work of church restoration during the last forty years had come, with small exceptions, out of the pockets of church people; and how anybody could venture to say that the churches belonged to the nation, and could be alienated for other purposes except that of religion he could not imagine. (Hear, hear). He thought that Churchmen had been too "mealy-mouthed" in not telling the people of what they had been doing for the last thirty or forty years. They had probably been going on that very grand principle of not letting their left hand know what their right hand did; but when so much was at stake in this country as at the present moment, he thought it was right for them to tell the people, not for self-glorification, but for the information of the nation, what the church was about. He recollected once reading a charge of the celebrated Bishop Butler, who in one of his addresses to the clergy, said the churches in that time were in such a state of dilapidation that they would soon go to the ground. Let any one now go through the country, he was sure to find some work going on in connection with church restoration, and he certainly felt exceedingly delighted to come to Dawlish and see the beautiful way in which the chancel of the parish church of that town had been built. Further than that, he did not think there could be an individual parishioner of Dawlish who did not glory in the idea of the removal of that great, he believed, "three-decker." (Laughter). He could only say it was excessive ugly, and they did not regret its demolition. (Applause). Lady Elizabeth Villiers has subscribed £1,000 to the Northampton Church Extension scheme. The Church of Wethersfield, Essex, has been restored at an expense of £1,500. Rotherham Church has been restored by Sir Gilbert Scott, at a cost of £9,000; Farley, Wilts, and East Sturham, which have cost about £2,000.

Moody and Sankey's Revival Services.

SUNDAY. The revival meetings continue to be well attended. Whilst Messrs Moody and Sankey devoted themselves on Sunday to the East End, they left Mr. Aitken in charge of the West End. Mr. Sanday, a local minister, maintained the services at the Agricultural Hall. Many who were once opposers of the movement are rapidly coming round as lepers in the movement. All who witness the meetings acknowledge that it is a marvellous sight to see so many congregations of thousands of persons gathered together day after day from noon till nearly midnight for religious instruction, prayer, and praise. There is, however, still something more wonderful than the numbers and the devotion of the great congregations, and that is the effect produced in the human heart. Ministers and others are oftentimes heard discussing for the purpose of endeavouring to ascertain by what powers the results are produced; Some of the scenes daily witnessed are extremely affecting. When at the end of his sermon Mr. Moody invites all whose hearts have been touched to draw for a few moments nearer to the throne of grace, every group that accepts the invitation to special prayer has its own family history, and it is not difficult for even a casual observer to read its story. Who is there who could not divine the history of the following group?—Mr. Moody had been preaching on heaven, and the bliss of friends being again with those who had gone before. The congregation then sang, "Shall we gather by the river where bright angels feet have trod?" And then, whilst they sang another hymn, "We speak of the realms of the blest," Mr. Moody invited all who wished to pray to go there to come up to the front. Among the large numbers in the crowd pressing forward were two stalwart men in the prime of life, carrying one who was too feeble to stand, and whose hair was bleached with years. As they bore him on their arms, the tears trickled fast down the old man's face, and men's too. An artist might have made a picture of the scene. It would have required no written explanation. It told of an aged mother gone before, of an aged father soon to follow, and the hope among them that after passing through the valley of the shadow of death they would all awake to meet a joyful resurrection. Similar scenes could be easily multiplied, each telling its own tale and its own religious awakening, the result of this revival work. But there are other features of the movement, and perhaps not the least remarkable is the manner in which many of the ministers of various denominations are coming round as helpers. Some at first stood aloof watching it with jealousy. They seemed to fear lest the revivalists should withdraw the members from their own congregations, but the proceedings in the revival rooms have dispelled their fears. It is true that they have not all come round, as the following case will show:—A young man went into the inquiry-room who was a stranger in London. He was spoken to by a Congregational minister labouring in the North, who, ascertaining that the young man resided in the south district advised him to attend, on the following Sunday, the chapel of another Congregational minister labouring in his locality. The young man went, but, to his great surprise, the Congregational minister of the south preached a sermon against sensational religion, and concluded by earnestly exhorting his hearers not to go running after the American revivalists, as so many who had itching ears were doing. His belief, he said, was that every congregation was the rightful flock of their shepherd, and that the sheep ought not to run away after strange shepherds, who might only be mere adventurers. The pastor in question is not a very popular preacher; he has but a small flock, and probably cannot afford for any of them to go astray. Probably he had good ground for fearing that if any of his congregation did they might not return, but the general testimony of those ministers who have been taking part in the labour of the revivalists, and who resided in the localities that have been under their influence, is that their congregations have been greatly increased.

MONDAY. Monday was, as usual, comparatively a rest day with the revivalists. The services commenced with a noonday prayer-meeting at Her Majesty's Opera-House, which was largely attended. There were many special requests for prayer from all parts of the country, and many encouraging accounts given from various parts of the progress of the work. One of the most interesting was in a letter read by Mr. Moody, which he had received from Cambridge, and in which it was stated that a great movement had been begun there among the undergraduates, and that some marvellous results had followed. The Town Hall was completely filled on Sunday night, and after the service a prayer-meeting took place, and a great revival followed. A movement like this to break out among the undergraduates of the colleges of Cambridge was, Mr. Moody said, a great token of the Divine blessing. During the service Mr. Sankey sang several hymns, and the meeting closed with the benediction. The Rev. W. H. Aitken maintained the service at Her Majesty's Opera-House last night, at which a good congregation assembled. Mr. Aitken, who is a talented and eloquent preacher, but who is not known, bids fair to be an excellent sustainer of the work begun by the American revivalists. He took for his text last night the 12th and 13th verses of the 11th chapter of Zechariah. He said that the words showed the arts by which Satan seeks to bribe the people of the world. The sin of Judas was an old sin, and was one constantly repeated. When Judas sold his Master he forgot that he was doing he was selling himself too. The preacher concluded with a most earnest appeal to his hearers to accept salvation now. At the close of the service a young men's meeting was organized similar to the one at the Agricultural Hall. Many persons also went into the inquiry-room, at which Mr. Aitken and other friends were present to counsel them. About 100 persons stayed to the

prayer and revival meeting held in the pit of the theatre.

It transpired that information was received from Cambridge that the work going on among the undergraduates there was largely extended last night, for, in addition to the Town Hall three other large rooms had been taken. The services at the Agricultural Hall were concluded by the Rev. Dr. Mackay, of Hull, but the attendance was very small. He too is a very powerful preacher. TUESDAY. London is now in the very height of its gayest season. Besides the regular May meetings, there are 130 meetings for various religious objects announced, and every available hall is daily occupied. It is therefore not surprising that the noonday prayer meeting on Tuesday was not so fully attended as on former days. Mr. Moody said that the requests for special prayer were far more numerous than on any former occasion, and that it was a very encouraging thing to find this great work so extending. The requests, which were all classified, were then read through, the total number amounting to 400. Prayers having been offered and several hymns sung, Mr. Moody gave a short address on the difficulties of the inquiry-room. He said his great difficulty in London was in dealing with the sceptics. People would come to him in the inquiry-room to ask him to rid them of their difficulties. He thought it was hardly the place or time to come and ask him to do so when he was busy directing souls anxious, and inquiring, the way of salvation. If those sceptics who always stood in the doorway, and who would neither go into the kingdom, nor let others if they could help it, would only get out of the way, or rather come and work for Christ, what a grand work they would soon accomplish in London. After prayer by a number of friends and the singing of a hymn, the meeting closed with the benediction. Though the attendance in the morning was sparse, yet the Opera-House at the afternoon service was crowded in every part. The Royal box was occupied by the Duchess of Sutherland, the Marchioness of Exeter, the Duchess of Cleveland, and Lady Alcock. Messrs Moody and Sankey conducted the service, which was listened to with great attention. The Opera House in the evening was very thinly attended, the pit only being filled, with the exception of a few persons in the grand tier. Those who were absent, however, lost a grand oratorical treat. The Rev. W. H. Aitken was the preacher, and he appears to be very remarkable for his culture, eloquence, and evident sincerity. On the platform there were the Earl of Cavan and Mr. Mo'ay, M.P. Mr. Aitken took for his text the 13th and 14th verses of the 17th Psalm. He said that even the most worldly man had an inward yearning sometimes for rest. The religion of Christ was the only system of the whole of the religions of the world which offered rest to the weary soul. All other systems kept man on the weary treadmill and busy wheel of life. What peace could a man of the world have with the sword of Damocles hanging over his head? There was an inward tumult in the heart of a worldly man that he never could still. With these thoughts in our minds, what a blessed thing it was that Christ stood now in the midst of the world and said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." It was a great mistake to suppose, as some do, that if they had only wealth they could lead a religious life and be in their heart at rest. Here we were in the West End of London, the very centre of fashion and wealth. Let them look in the faces of many of the worldly people of wealth and see whether they were at rest. Not they. Why, one-half of them did not know what to do to kill time. Their life was one weary round of pleasure-seeking in the day, and theatre and ball-going at night. But did they give rest to the weary soul? Oh no! Well, they had been hearing in the crowded meetings from their dear American brother of the peace of God, and many thousands began to pray who never prayed before. True, there were some they met with who, when Christians spoke to them of the hope of their immortal soul, gave them such a reply as this, "Oh, I don't want you to speak to me; I can take care of myself." It was, however, only when sinners felt a sense of their own danger that they cried out, "Oh Lord, deliver my soul." It was with sinners as with drowning men. They only scream out "Save me" when they are sinking down to death. The sermon was very effective, and a very large proportion went into the inquiry-rooms and declared themselves on the Master's side. Mr. Moody at night preached at the Last-end to a large congregation. Dr. Mackay, of Hull, preached at the Agricultural Hall, and Mr. Taylor, of California, at the Victoria Theatre.—Review.

Arab Character.

The Bedouin Arab has some fine qualities. He has warm family affections, particularly to his mother; is kind to his horse, hospitable to his friends, and to strangers also, to the utmost of his power; but, like most who belong to wild nomad tribes, he is given to plunder without scruple, and even looks on it as his right to plunder settled inhabitants of corn, etc., and travellers of their goods, and even of their clothes, unless they are under the special protection of his own chief, or of one of friendly terms with his own, in which case he is quite faithful. He is revengeful to his enemies, tyrannical to his wife, and bigoted to his religion—while at the same time careless of its observances; one of a party often being seen reciting the customary Moslem prayers at sunset, etc., while all the others are chatting or attending to their camels, apparently thinking one was proxy for the rest. Very few can read, and those who can, usually possess and desire only one book, or rather part of a book; for their whole library often consists of a portion of the Koran, written in a large hand, in a large thin volume bound in red leather. An Arab cares little for instruction, and is self-righteous to a degree.

Hymns From Babylon.

As a pleasing contrast to the idolatrous and superstitious phases of the Assyrian belief, a specimen or two may be added of their religious worship. These litanies of the elder or, rather, the younger days might express the devotion of the pious heart of the world over. "In the heavens who is so lofty? Thou alone, thou art lofty. On the earth who is lofty? Thou alone, thou art lofty." Thy great commands in heaven are published, thy gods bow down before thee. The great commands on earth are published. It is not all the ways, however, are offered to an unannounced supreme god. Here is a short prayer of intercession addressed by the priest to the god Shamash, or the Sun, in behalf of a worshipper: "O thou Sun at thy command, Let his sins be atoned, Let his iniquities be blotted out!" Another hymn is hardly the less striking and beautiful for its reverence for Venus: "He who fears not his God Shall be cut down like a reed; He who worships not Ishar, His strength shall fall Like a star in the sky shall he fade away, Like the dew of the night shall he vanish." The following psalms, however, need not the change of a word to adapt them for chanting in our own Sabbath worship: "O God my Creator, Hold thou my arms, Keep the breath of my mouth Like thou my hands, O Lord of light!" Or this: "O Lord, let not thy servant sink In the waters of the raging flood Hold thou his hand!" Or this: "Lord my transgressions are many, My sins are great! The Lord in the wrath of his heart Hath heaped dishonour upon me: God in the strictness of His heart Hath overwhelmed me!" A second verse, however, of this psalm, recognizes inferior deities: "Ishar hath pressed down hard upon me, She hath madom my troubles bitter; I throw myself upon the ground, No one taketh my hand, I cry aloud, No one heareth me." It might give a juster view of the religion of these kings and people, by whom God punished Judah and Israel, if we were to add some of their strange conjurations against a hundred sorts of goblins and devils, and incubi and succubi, which were supposed to torment mankind; but they would only show, what is abundantly proved by the religions of all nations, that the soul's pure worship of the Most High cannot quite be extinguished by the densest superstition. "In every nation," says St. Peter—and why not even in that city in which, we are told, the people cried mightily unto God at the preaching of Jonah—"he that feareth God and worketh righteousness is accepted with him." Theirs was what the theologians call "an invincible ignorance," for which men are not responsible and notwithstanding which such as they, as the infallible Pope told his flock in 1863, "are able, by the operation of the power of divine light and grace, to obtain eternal life."—W. H. WARD, D.D., in "Scribner's Monthly."

Births, Marriages, and Deaths.

BIRTHS. On the 24th ult., the wife of the Rev. H. Crozier Holstein, of a son. MARRIAGES. At the residence of the bride's father, on the 1st inst. by the Rev. James Boyd, Mr. William Thompson, merchant, Milverton, to Miss Elizabeth, third daughter of Mr. James Docharty, of North Easthope. At the residence of the bride's father, by the Rev. R. Thynne, English Settlement, on Thursday, 27th May, the Rev. Allen Ball, C. P. Church, London Town-ship, to Miss Catherine, daughter of Duncan Brown, Esq., 8th Concession, Township of Lebo, Ont. At the residence of the bride's father, by the Rev. R. Thynne, English Settlement, on Thursday, 27th May, the Rev. Allen Ball, C. P. Church, London Town-ship, to Miss Catherine, daughter of Duncan Brown, Esq., 8th Concession, Township of Lebo, Ont. DIED. At Woodstock, suddenly, on Wednesday 19th May, 1875, Miss J. Shaw, relict of the late John Shaw, aged 74 years. Deceased was a native of Cautineshire, Scotland, and was one of the earlier settlers of the town of Woodstock, where she spent the last forty years of a consistent, unobtrusive Christian life. MEETINGS OF PRESBYTERIES. STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m. HENON.—At Goderich, on 1st Tuesday of July, at 11 a.m. BRUCE.—At Paisley, on the 2nd Tuesday of July, at 2 o'clock p.m. BROCKVILLE.—At Prescott, on the 3rd Tuesday of June, at 2:30 p.m. PARIS.—In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p.m. SMCOC.—At Barrie, on Tuesday, July 6th, at 11 a.m. HAMILTON.—In the McNeB Street Presbyterian Church, Hamilton, on the second Tuesday of July, at 11 a.m. CONROU.—At Millbrook, on the first Tuesday of July, at 11 a.m. KANORON.—In Pieton, on the 2nd Tuesday of July, at 10 o'clock a.m. GUELPH.—In Chalmers Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m. TORONTO.—In the Lecture Room of Knox Church, Toronto, on Tuesday, 1st June, at 11 a.m. BROCKVILLE.—Will meet in Erskine Church, Montreal, during absence at call of the Moderator.

Poetry.

The Battered Door.

God is knocking, Ever knocking, At the heart's thro' bolted door, Which we're locking, Ever locking.

Be in Earnest.

Life is brief, its days are fleeting As the bird on swiftest wing, As the peaty dews of morn'g, Or the rill from mountain springs.

Mr. Spurgeon as a Student.

Any one who has had the pleasure of visiting his library and 'workshop' at his beautiful home, as it was mine to do, must at once be convinced that not the least noticeable fact concerning this wonderful man, is his systematic habits and methods of study.

Treatment of Babies.

A baby is a very tender thing, people say, but most of them are very far from knowing how tender. Imagine how nervous you are in certain states—when recovering from illness, say, when a fall of a book or the slam of a door makes you quiver and feel faint, as if some one gave you a blow.

Young babies ought to pass the first months of their lives in the country, for its stillness, its less than its fresh air. But where silence is not to be commanded, baby may be soothed by folding a soft napkin wet in warmish water, lightly over the top of its head, its eyes, and ears.

The Need of Acids.

When ranch fat pork is eaten, there will always be a demand for pickles or vinegar, says the report of the Massachusetts Board of Health. The demand for acid is a genuine call for the strong acids, such as raw lemons or pickles, if one has from day to day the proper supply of moderately sour fruit.

When there is a craving for sour food, for pickles or for lemons, it is generally a strong indication that the system has a real need of acids, and lemons or vinegar are sometimes the best medicines to cure biliousness and restore a failing appetite.

It is a common mistake to use fruit at the table only in the form of a sauce at the evening meal, or incased with rich crusts, as pie, for dinner. In the latter case the effect of the pie-crust is often greater than the good effect of the fruit inside the pie.

The Overworked Man of Business.

The London Seminary Record, in an interesting article on "Overwork," gives the following graphic picture of the business man who is overtasking his powers:

"Sooner or later he finds that his day's work has become an effort, a toil rather than a delight; the last hour has become a strain only maintained by determination; a sense of exhaustion and fatigue envelops his closure of the day's work, and the last columns of figures have presented difficulties hitherto unknown, and the last pile of letters has seemed more trying than of yore.

How to become Happy.

Many young persons are ever thinking over new ways of adding to their pleasures. They always look for changes, for more "fun," more joy. Once there was a wealthy and powerful king, full of care, and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of the wilderness.

"Holy man," said the king, "I come to learn how I might be happy." Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest.

The Watch of One Hour.

Nearly two thousand years ago a dozen men were assembled at supper in the upper room of a house in Jerusalem. They were laborers, coarsely bred and coarsely clad, such as may be met in the streets of any Eastern city to day; men who but a year or two ago had known no better work than to carry fish to the market or to collect taxes, who indeed scarcely now knew any better use than these to make of their lives.

And presently, in the night on which He was betrayed, He took bread and wine also, and gave to them, saying that this was His body and blood, which was given for them, bidding them do this in remembrance of Him. When he went out into the night they followed Him. Outside of Jerusalem there is a bleak hill, inclosed by a low wall, where yet stand eight olive-trees computed to be more than two thousand years old.

But what has this tragedy in a Syrian city of long ago to do with us? Why should the mystery of that awful passion in the garden be brought into the columns of a daily paper, and made common by contact with accounts of trade, and theft, and murder, of a famine in one quarter, and an epidemic of leprosy in another?

How to keep Friends.

When Goldsmith once talked to Johnson of the difficulty of living on very intimate terms with any one with whom you differed on any important topic, Johnson replied, "Why, sir, you must shut the subject up to which you disagree. For instance, I can live very well with Burke; I love his knowledge, his genius, his diffidence and effluence of conversation, but I would not talk to him of the Rockingham party."

Mr. Helps, in his admirable work Friends in Council, well observes: "A rule for living happily with others is to avoid having stock subjects of dispute. It mostly happens, when people live much together, that they come to have certain set topics, around which, from frequent dispute, there is such a growth of angry words, mortified vanity, and the like, that the original difference becomes a standing subject of quarrel; and there is a tendency in all minor disputes to drift down to it. Again, if people wish to live well together, they

must not hold too much to logic, and supposing everything is to be settled by sufficient reason. Dr. Johnson saw this clearly with regard to married people when he said, 'What would be the pair, above all names of wretchedness, who should be doomed to adjust by reason, every morning, all the minute details of a domestic day. But the application should be much more general than he made it. There is no time for such reasonings, and nothing that is worth them. And when we recollect how two lawyers, two politicians, can go on contending, and that there is no end of one-sided reasoning on any subject, we shall not be sure that such contention is the best mode for arriving at truth. But certainly it is not the way to arrive at good temper.'

The Most Deadly Disease

The most deadly acute disease from which the people of the United States are to-day suffering, is pneumonia. There are not less than 2900 cases at this hour in the city of New York, alone. Many are nearly down with it, who do not suspect it, and these can bring it on by a single act of indiscretion. Ten minutes on the street corner in the cold wind, a glass of brandy or whiskey; late hours and exposure at night; an evening in a badly ventilated church or theatre, any of these may permit the latent disease to manifest itself.

The disease attacks the lungs, but is not, as generally supposed, a species of hasty consumption. There is very little expectoration in pneumonia, and in many cases none at all. The cold settles on the lungs, the air passages fill up with mucous, and death is due to the impossibility of breathing, or to the weakness which the disease brings on, as cautious dieting is necessary. When the trouble in the lungs is overcome, the patient is often left in so low a condition that it is impossible to make him rally. It is a rather singular phase of this deadly disease that the percentage of cases is as four to one in favor of men. Women very seldom suffer from it. This may be due to the greater exposure to which man are subjected, and to the more sedentary life of women, who do not suffer from such constant changes and such shocks to the lungs.

Pneumonia is far more fatal with us than it was years ago. We may attribute the increased mortality from this disease to a multitude of causes. Alcohol gives the disease more victims than all else. Other causes are steam-heating devices, bad ventilation, and tobacco-smoke. The dehydrated heat of the steam-pipes is most injurious to the lungs. The action of the heat on the iron coils sends off a deleterious gas, which seriously impairs the lungs and renders the inhalation of cold air positively dangerous. Tobacco smoke dries up the mucous membrane of the throat, and air passes and dissipates their healthy action. Alcohol destroys the power of the stomach, and so lessens vitality that a simple 'cold' speedily becomes pneumonia. These causes—added to the absurd custom of binding up the throat while leaving the feet nearly without protection—are sufficient to account for the enormous mortality from this disease.—Hall's Journal of Health

Speerin' the Boys.

An English clergyman and a Lowland Scotchman visited one of the best schools in Aberdeen. They were strangers, but the master received them civilly and inquired: "Would you prefer that I should speer these boys, or that you should speer them yourself?" The English clergyman having ascertained that to speer meant to question, desired the master to proceed. He did so with great success, and the boys answered satisfactorily numerous interrogatories as to the Exodus of the Israelites from Egypt. The clergyman then said he would be glad in his turn to speer the boy, and at once began, "How did Pharaoh die?" There was a dead silence. In this dilemma, the Lowland gentleman interposed, "I think, sir, the boys are not accustomed to your English accent; let me try what I can make of them." And he inquired in broad Scotch, "Hoo did Pharaoh dee?" Again there was a dead silence; upon which the master said, "I think gentlemen, you can't speer these boys; I'll show you how to do it!" And he proceeded, "Fat came to Pharaoh at his lunner end?" The boys with one voice answered, "He was drooned;" and a smart little-fellow added: "Ony lassie could hae told you that."—Exchange.

He is a wiser man who sees his own imperfections than he who discovers a planet, or is able to plan a campaign or build a fort. He is more a conqueror who quells the baser passions within and brings the animal nature into subjection with the moral than he who subdues the world. He is a stronger man who moulds society mentally and morally, who is able to direct the forces of the mind and soul, than he who successfully fights with bulls and bears or overcomes a giant in mortal combat. He is more a brave man, a hero, who dares to do right, to brave popular indignation, than he who stands unappalled at the cannon's mouth; the one is as far above the other as the mind and soul are superior to the body.

Scientific and Useful.

INCREASED DURATION OF LIFE

The following facts on the duration of life are given on what claims to be good authority: "In ancient Rome, during the period between the years 200 and 300 A.D. the average duration of life among the upper classes was thirty years. In the present century, among the same class of people, it amounts to fifty years. In the sixteenth century the mean duration of life in Geneva was 21.21 years, between 1814 and 1833 it was 40.69 years, and at the present time as many people live to seventy years of age as 300 years ago lived to the age of forty-three."

CURE FOR TOOTHACHE.

It is said that drops prepared as follows will cure the worst tooth-ache ever known. One ounce of alcohol, two drams cayenne pepper, one ounce kerosene oil, let it stand twenty-four hours after mixing.

HEADACHES.

In the Medical and Surgical Reports we note the following formula for sea-headaches. Granulated murate of ammonia, one teaspoonful, acetate of morphia, one grain; water, half a pint. Dose for an adult, two teaspoonfuls a very ten minutes (precisely) until relief is obtained.

TO CURE HOARSENESS.

When the voice is lost, as is sometimes the case, from the effects of cold, a simple, pleasant remedy is furnished by beating up the white of an egg, adding to it the juice of one lemon, and sweetening with white sugar to the taste. Take a teaspoonful from time to time. It has been known effectually to cure the ailment.

SALT IN SICKNESS.

Dr. Scudder remarks, "I am satisfied that I have seen patients die from deprivation of common salt during a protracted illness. It is a common impression that the food for the sick should not be seasoned, and whatever sloop may be given is almost innocent of this essential of life. It is the milk diet that I recommend, common salt is used freely, the milk being boiled and given hot. And if the patient cannot take the usual quantity in his food, I have given in his drink. This matter is so important that it cannot be repeated too often or dwelt upon too long. The most marked example in this want of common salt I have ever noticed has been in surgical disease, especially in open wounds. Without a supply of salt the tongue would become broad, pallid, puffy, with a tenacious, pasty coat, the secretions arrested, the circulation feeble, the effusion at the point of injury serious, with an unpleasant watery putrid, which at last becomes a mere stinking ichor. A few days of free allowance of salt would change all this, and the patient get well."

ROSEWOOD.

Many people have been puzzled to decide why the dark wood so highly valued for furniture should be called rosewood. Its color certainly does not look much like a rose, so we must look for some other reason. Upon asking, we are told that when the tree is first cut the fresh wood possesses a very strong, rose-like fragrance, hence the name. There are half a dozen or more kinds of rosewood trees. The varieties are found in South America, and in the East Indies and neighboring islands. Sometimes the trees grow so large that plants four feet broad and ten in length can be cut from one of them. These broad planks are principally used to make the tops of pianofortes. When growing in the forest, the rosewood tree is remarkable for its beauty, but such is its value in manufacture as an ornamental wood that some of the finest where it once grew abundantly, now have scarcely a single specimen. In Madras the government has prudently had great plantations of this tree set out in order to keep up the supply.—Prof. Shack

THE VOICE OF THE SHELL.

When a shell is held up to the ear, there is a peculiar vibratory noise. Philosophically investigated, the peculiar sound thus recognized is a phenomenon that very much perplexed learned gentlemen for a long while. The experiment is easily made by simply pressing a spiral shell, common selections, over the carotid of the ear. If a large shell, the sound is very much like that of a far-off cataract. Now, what causes it? Every muscle in the body is always in a state of tension. Some are more on the stretch than others, particularly those of the fingers. It is conceded that the vibration of the fibres of those in the fingers being communicated to the shell, it propagates and intensifies it, as the hollow body of a violin does the vibrations of its strings, and thus the acoustic nerve receives the sonorous impressions. Muscles in the leg below the knee are said to vibrate in the same way, and if conducted to the ear, produce the same result.—Exchange.

THE SARDINE.

Many persons are in the habit of despising the little sardine, and yet that troublesome and delicate fish is regarded as a valuable article for consumption, the oil which it so freely exudes being little inferior to the best cod-liver oil. The principal sardine fishery is in the Mediterranean, where large quantities are caught, but the majority of sardines so-called are merely sprats. The trade in these fish amounts to nearly £200,000 in value per annum. The curing principle is quite simple. After being carefully washed and salted, they are dried in the sun or wind; they are then put into boiling oil, after which they are placed in boxes, the lids soldered on, and the whole affair exposed to the action of steam. Great quantities of fish are taken off the coasts of Devonshire and Cornwall. Dr. Günther, the eminent naturalist of the British Museum, has declared the sardine to belong to the same genus as the original sardine of the Mediterranean. This opinion has greatly increased the value of the hitherto despised sprat, and the business is likely to prove a more extensive one than ever.

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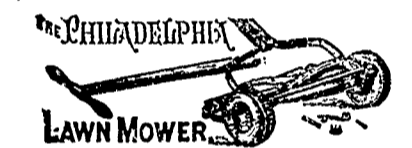
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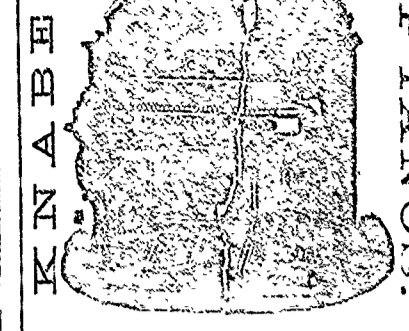
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