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Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

BETHLEHEM, ETC.

I passed a Sunday at Bethlehem, and attended the service, which was held in a large room in the mission premises. As a great part of it was a translation in Arabic of the Church of England service, I could join in heart if not with lip. The sermon also in Arabic, of course, was lost to me. The congregation was a quiet and seemingly attentive one, which, in Bethlehem, is thought a great improvement, for at one time it was very difficult to prevent the women from talking to each other whenever any thing occurred to them to say. They are so accustomed to be mere lookers on in the services of the Romish, Greek, and other native churches, that the idea that they have to attend, take part, and learn, is something quite new to them. Hitherto the women have been the great difficulty. They are so utterly ignorant, and have so little thought for anything beyond eating and dressing, that they are a great hindrance to their husbands.

Mrs. Muller and the mistress of a girl's school, which they now have in Bethlehem, remained after the service to talk with any women who would stay, in order to see whether they had at all understood the sermon. Mrs. M. found it no easy matter to get their attention roused on such matters, and often was sorely tried by finding that in the middle of some very so many subject one of the women would break off to make a remark on her own or her neighbor's clothing.

Mrs. Muller's own extremely simple tidy dress was not likely to attract much attention from eyes that delight in gaudy coloring and profuse ornament. On Sunday afternoon I accompanied the Mullers to Beit-Jala, where another service was held in a school-room belonging to the mission. There the audience was entirely men and boys, with the exception of the schoolmaster's wife and sister. The schoolmaster was in considerable trouble, the flat roof being in such bad repair that during the rain of the night before he had spent most of the night in trying to sweep the wet away from his wife's bed, which, according to native custom, consisted of a thin mattress laid on the floor at night, and rolled up and put aside during the day. It is so very difficult to get a native landlord to fulfill his contract of keeping his house in repair, that it is no wonder that whenever it is possible, a missionary prefers buying, or building, to renting a house. On our way to the school house we passed a native woman busy baking her bread in one of the funny little bee-hive-like ovens which they make outside their houses. She was squatting inside the little erection, laying her dough in thin flat cakes on a bed of clean pebbles on the floor of the oven. A thing something like a large dish-cover was then laid over the cakes, round and above this wood, or often dried dung is heaped and set on fire. I rather liked the native bread when it was well-made. It is dark in color, but generally sweet, and pretty light.

Of course, when I was staying in Bethlehem, I went to see the Church of the Nativity, though I had no faith in the traditions connected with it. It is a curious place, with its underground caves tricked up with painting, gilding, silver lamps, ostrich eggs, etc., etc. When any religious ceremonial is going on in the underground part of the church, it is far from pleasant to be there, the crowds of pilgrims (perhaps Russians in very odoriferous sheep skins), and the clouds of incense make the air in the low-roofed caverns quite suffocating. Besides, there is always the uncomfortable feeling of wonder, whether, on any great day, all may go on peacefully between the various sects that claim different parts of the large rambling building. Some months before I was at Bethlehem, there had been such strife as nearly to end in murder, and in consequence, the Turks have built barracks at Bethlehem, and the first thing I saw when I entered the church, was soldiers marching about with fixed bayonets, and regulating everything as to how and where one might go here and there within the building. An Armenian service was going on, and there was such bowing and crossing, and changing of priests' robes, and incensing pictures, and gabbling prayer, that nobody seemed to listen to that I could not see a pin to hister to between their service and the Greek and Russian which I had seen in Jerusalem. I believe there were passages of Scripture read, but none of the congregation seemed to pay the least attention, and I doubt whether they were in any language the people could understand.

I was interested in seeing both a boy's and girl's school in Bethlehem, under charge of the Protestant mission, in which the children are taught much of the Bible in their native Arabic. In the girl's school I was astonished to find that three of the

nicest looking children were daughters of a Greek priest. I thought it spoke well for the goodness of the education. There are very few Malomedans in Bethlehem, and not many Jews.

I was glad to take part in an interesting coronation, being the betrothal of one of Mr. Muller's house pupils to a young Protestant shoemaker in Bethlehem. Mr. M. greatly rejoiced at the idea of a really Christian household being thus established. The young man had been trained in the St. Crisobona Orphanage, in Jerusalem, and seemed a true convert, and the girl had shown herself wonderfully decided in refusing to marry a Roman Catholic, to whom her father would have been quite willing to give her, in consideration of a good sum of money being paid him in the name of dowry. The ceremony was very simple, consisting in asking the father's consent to the girl's marriage. Then the young man and girl were each asked if they would take the other, a passage of Scripture was read, prayer offered, and a few remarks made on the duties of husbands and wives. There were a good many native guests present, who were entertained with coffee, fruit, sweetmeats, and home-made wine. Vineyards thrive well around Bethlehem, and most of the native wine drunk in Jerusalem is made by Geruzans there.

CAVE OF ADULLAM AND FRANK MOUNTAIN.

On January 15th, under Mr. Muller's escort, I made a very interesting excursion to the Frank mountain, and the large cave which, whether truly or not, gets the name of the cave of Adullam.

Mr. M. and I, of course, were mounted on horseback. As guide, we had an Arab on foot, who kept up such a good pace that our horses were kept at a rapid walk, which was all that was possible on most parts of the rough track. Our way led up and down and along the sides of some of the tortuous valleys that intersect the hill country of Judea. We soon passed the last village on this side between Bethlehem and the Dead Sea. Even after that, we now and then passed little patches of cultivation belonging to some of the nomadic population. Some of these were formerly villagers who have deserted their houses, and taken to a wandering life in hopes of escaping the heavy exactions of the Turkish tax-gatherers. We passed the ruins of one village, all of whose inhabitants had thus become nomads. The cultivation was of the most miserable description; the cattle used for ploughing were really not much bigger than goats, and looked half-starved. One poor little cow with its calf of three days old trotting by its side quite moved my pity. It seemed such a shame to put it under the heavy yoke; the man who led it seemed fitter to bear the yoke himself. In the bottom of the valley the soil seemed very rich in some places, and in old days when the earth on the hillsides was retained by terraces, every bit may have been cultivated, but now the terraces are broken down, the heavy rains wash away the soil, and much of the hillsides are just bare rocks.

"The Probationer" and "The Layman."

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—In the columns of your last issue I was glad to read the remarks of "A Layman." I hope he will write again. The Church has need of such teaching, and so have some Probationers. I would be sorry to think that many of them would endorse the effusions of the one who signed himself "Quid Fecit," etc., whom "the Layman" has taught a useful lesson. It is quite manifest that too much regard has been paid to the scholastic humours of Probationers of the "Quid" order. The need of labourers in the Church has been so great, and the call for the means of grace in many fields so urgent that, in order to obtain Probationers we have been pampering them, tinkering away at our so-called Probationer scheme, till we have injured the cause trying to please the men. Not have we been successful in the latter. Men of "Quid fecit" proclivities are not likely to be easily satisfied, and very many of our Licentiates, and most worthy too, would much prefer a system in which they would be sent to do the Lord's work in the Lord's vineyard as need requires, rather than go to present themselves before congregations, and as candidates for calls, exhibit their abilities. We have unwisely been listening to the murmurings of Probationers who have not their heart in the Lord's work. They must not be sent to any destitute congregation that don't want a minister immediately. They must not be asked to stay more than two Sabbaths lest they should be "losing time." To visit families is out of the question for them. People might think they were visiting for a call. Perhaps we had better not ask them to preach either, for people will be so presumptuous as to think, and will say, they are preaching for a call. That will be an awful slander. The absurdity of the thing is, that while they are sent to get a call, and object to go to hungry congregations where that important paper is not likely to be forthcoming, or stay a week longer than would be necessary to accomplish that object, it must be regarded as an outrage for any of the people to think or say they want what they came for. It is time to revolutionize this department of our Church. She has need of labourers, and she must be allowed to dispense with those who count the time lost which they spend in preaching to a congregation from

which they don't get a call. Let us rise up and read anew our commission and marching orders: "Go ye into all the world and preach the Gospel to every creature." We need no man who has not read that, and inscribed it on the valves of his heart.

I long for the simplicity of former days when the destitution and needs of every part of the Lord's vineyard were the sole and only object held before us. Everything was made to bend to that. The Presbytery would say, "Yonder is a scattered flock without a shepherd, go, sir, gather and feed them, two months or six months as need requires." The call of God to perishing sinners was the great theme, not the call of the man to the pastorate. Nor would this arrangement be unfavourable to the settlement of Probationers, quite the reverse; infinitely better than the present system. Before the few months expire the work of the faithful minister becomes warmly appreciated and application is made to the Presbytery for moderation of a call. Then the settlement is very cordial, and likely to be as profitable as it will be permanent, and the Probationer has not spent all he received in R. R. and stage travel, hunting for a congregation that might accept him for their minister. If more "Laymen" would let their voice be heard on this matter, there would be a different plan adopted in supplying vacant congregations in the Church. We should ever remember that the interest of all the Lord's servants is best secured by our aiming exclusively at the advancement of His kingdom and the edification of his people.

Yours, &c.,
OLIVER GYMAN.

July 6th, 1875.

Ministerial Support.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—Can any of your readers furnish information as to what may be the law of the Church in relation to the financial obligations, in so far as regards ministerial support, of members who remove from one congregation to another, under the following circumstances? An individual makes profession of faith, joins the Christian fellowship of a particular congregation, and pays pew-rent twelve months in advance, circumstances occur, however, such as lack of employment, which necessitate his removal from that locality, and also the connecting himself with another congregation. Are his obligations, or account of stipend with the latter congregation, to be dated from the commencement of his connection with it, and can he be denied a certificate of membership in full standing, if applied for before the expiry of the time which his stipend payment covered, he having contributed nothing subsequently for the like purpose?

I am, Sir, Yours truly,
AN ELDER.

French Evangelization.

At the monthly meeting of the Charles Street Missionary Society on Wednesday evening the 7th inst., the Rev. Professor Campbell gave an interesting and highly instructive account of the rise and progress of the several missions for the evangelization of the French population particularly in Lower Canada; and by comparison showed that the Mission of the Canada Presbyterian Church, though among the most recently established, has been, as regards both labourers and converts, by far the most successful, there being at present some twenty agents labouring in various parts, and having over 800 converts and many anxious enquirers in Montreal alone. The learned gentleman then gave a most affecting description of the trying ordeal through which they passed in Montreal during last winter in securing a hearing for *Pather Chiniquy*, but rejoiced to believe that the *liberty of speech and right of free discussion* have there been established as the happy fruits thereof. And now that a wide and an effectual door has thus been opened, they were in a position to go in and do a great work, depending upon the Church at large for the necessary funds. Others who were eye and ear witnesses of the scenes above referred to, declare that the conduct, on these occasions, of Rev. Principal McVicar, and Rev. Professor Campbell, amounted to actual moral heroism in their undauntedly confronting large crowds, many of whom it was well known were armed with revolvers and dangerous missiles! With such efficient office-bearers at its head, it would be the language of unbelief to say that the Church will deem it less than a distinguished privilege to support such a glorious cause with her fervent prayers and ample funds.—CON.

Presbytery of Hamilton.

This Presbytery of the now united Church, held its first meeting on the 13th July, in St. Paul's Church, Hamilton. Mr. Smith, of St. Paul's Church, was appointed Moderator for the current six months, and Mr. Laing, of Dundas, Clerk. A Home Mission Committee was appointed, Mr. Laing Convener. The Roll, when made out, comprised thirty ministers in charges, and one supernumerary, with eight vacancies and five mission stations. There were in attendance twenty-two ministers and four lay elders. Messrs. George Grant, and J. Gauld, on representation of Presbyterial officers, were recognized as ordained ministers of the church within the bounds. Mr. F. McCarty, tendered the resignation of his charge, and it was resolved to cite the congregation to appear for their interests at a meeting of Presbytery to

be held on the 29th inst. A call from Dundas and Saltfleet to Mr. Walker, of Ancaster east and Alberton, was sustained, and it was resolved to cite the congregation to appear for their interests. Another call from the First Congregation in St. Catharines was sustained, and ordered to be transmitted to Mr. George Bruce, Probationer, at present laboring at Newark and Aurora. A committee was appointed to consider the rights of property within the bounds of the Presbytery, in which the church is interested. A petition was received from St. Andrew's Church, Hamilton, asking advice in relation to their property, and recognition as a vacant congregation of the church. Advice was given by individual members of Presbytery, the congregation was put on the list of vacancies, and Mr. Laing was appointed Moderator of Session. The Welland Canal Mission was put on the list. St. Anne's and Welland Port was again recognized as a vacant congregation. The vacancies within the bounds at this present time are Simcoe, Dundas, Saltfleet, (have called), East Seneca, Blackheath, and Castor; Welland, Crowland, Pt. Robinson, St. Catharines First Congregation, (have called), St. Andrew's Church, Hamilton, Clifton, St. Anne's and Welland Port. The missions are Port Dalhousie, Daunville, Port Erie, Ridgeway, Delhi, Windham Centre, Welland Canal. Other necessary business transacted was not of public interest.—JOHN LAING, Pres. Clerk.

Presbytery of London.

The first meeting of the Presbytery of London since the union of the Churches took place in St. Andrew's Church yesterday. The meeting was largely attended by Ministers and Elders. Rev. J. Gordon, North Dorchester, acted as Moderator, *pro tem.*, and Rev. Mr. Cuthbertson was appointed clerk. After the usual opening proceedings, the Moderator said—Fathers and brethren, the work for which I was specially appointed by the Synod has now been accomplished. Before proceeding to business, permit me to express the hope that the harmony, brotherly love, and Christian forbearance that have characterized the proceedings of the first meeting of our Supreme Court will characterize this meeting. Whilst this will tend to make our meeting a pleasant one, it will also greatly help to further our work, for upon Presbyteries the work of our Church largely depends. We have a large and important field, where Presbyterians form an important part of the population, and where there is not only room for church extension, but where it is loudly called for. To build up and strengthen our present congregations, increase their numbers, to minister to the destitute, to make our church efficient for the service of the Master, in bringing souls into his fold, and leading them forward to the better country, is the great work before us. It is because we thought this could be more successfully done by uniting our resources that the union lately consummated has been sought. In prosecuting our work, there will not only be scope for the exercise of brotherly love and forbearance, but they will be specially called for, until our ministers, congregations, and members have become blended together. Many matters are likely to come before us, growing out of this Union, that will demand wise consideration and much charity. May the great Head of the Church give us heavenly wisdom, Christian courage, and holy zeal—may he impart to each of us abundantly of His own spirit, that we may prove by our activities and walk, workmen that need not be ashamed. Dr. Proudfoot moved that for the first six months the gentleman who now occupied the chair should be Moderator; and that thereafter the Moderator should be elected according to the date of induction of members of the Presbytery. Carried unanimously. The Moderator elect thanked the brethren for his election, and the compliment they had paid to the gentleman who lately composed the Presbytery with which he was connected. He would do all in his power to advance the interests of the united Presbytery, and would expect their co-operation. Rev. D. Duncan, Westminster, proposed that Rev. Mr. Cuthbertson, formerly Clerk to the Canada Presbyterian Church, be appointed Clerk. Rev. Mr. Aiken seconded, and the motion was unanimously agreed to, Mr. Cuthbertson thanking the brethren for the appointment. On the motion of the Rev. Mr. Rennie, the Clerk's salary was fixed at \$100 per annum. Rev. Dr. Kemp, a former member of the London Presbytery (now of Olivet College, U. S.) and Rev. Mr. Backey, of Knox College, who were present, were appointed corresponding members of the Presbytery, and asked to take part in its deliberations. The Presbytery adjourned at 1 o'clock.

AFTERNOON SESSION.

When the Presbytery resumed in the afternoon they took steps to have the congregations of North and South Plympton disjoined, and for this purpose appointed a deputation to meet with the congregations of Plympton, Plympton and Forest, with a view to re-arranging the field. A call was presented from Wadsworth congregation to Rev. James Donaldson. The call was sustained. Mr. Donaldson asked a month to consider the matter. A petition from Presbyterians in and around Hyde Park for organization, with a view to having a church at or near Hyde Park, was presented. Dr. Proudfoot was heard in support of it. He thought this was an excellent field to fill up. They were a most reliable people, and ought to be encouraged. He would therefore be sorry if the Presbytery should know cold water upon it. Several members having expressed themselves favorably on the subject, Rev. Dr. Proudfoot moved to the effect—That the petition be received, and that the Presbytery give these friends all possible encouragement to proceed to erect a Presbyterian

church, and also appoint a deputation, consisting of Rev. Dr. Proudfoot, Rev. Messrs. Cameron and Gordon, and Mr. W. Kent, (elder), to meet the petitioners and others disposed to join them to convene with them, with the view of making out a full list of names to be reported to next meeting of Presbytery, that they may be constituted a congregation; and that the various congregations interested in the matter be duly notified. Mr. Thomson, Sargis, (elder), seconded, and the motion was unanimously agreed to. A letter from Mr. McEwing, missionary in the bounds, requesting that the Clerk be instructed to give him a Presbyterial certificate should he request it before next meeting, was read.—Agreed to.

EVENING SESSION.

In the evening a lengthy discussion took place respecting a seasonal case from Kono. The usual home mission reports were submitted. The Rev. Mr. Rennie was elected Presbytery Treasurer. The Rev. Dr. Proudfoot, and Messrs. Gordon and Simpson were appointed the Presbytery Home Mission Committee. Leave to moderate in a call at Waddar was granted. The Presbytery adjourned about 11 p.m.

Presbytery of Paris.

This Presbytery held its first meeting since the union of the Churches, in Knox Church, Woodstock, on Tuesday, 6th of July. The Rev. J. M. Aull, of Ratho, was elected Moderator for the current year, and Dr. Cochrane, of Brantford, permanent clerk. The clerk read extract minutes of Assembly and Synod, constituting the Presbytery, with the same territorial boundaries as those of the Paris Presbytery of the Canada Presbyterian Church. The Rev. Dr. A. J. Kemp, of Illinois; the Rev. Dr. James, of Albany; the Rev. G. M. Clark, and Rev. E. Vincent being present were asked to sit as corresponding members. The Clerk read extract minutes of General Assembly to the effect that the Assembly had agreed to grant the prayer of the petition of this Presbytery to conduct Mr. Rothwell's studies with a view to his licensure, when he is ready for the same, and a committee consisting of Messrs. Messrs. Alexander, McTavish, Anderson, Thompson and Dr. Cochrane were appointed in terms of the Assembly's sanction to superintend his future studies and report to the Presbytery from time to time. Mr. Alexander, on behalf of the committee appointed to visit Kelvin, and ascertain the feasibility of erecting it into a station for worship, gave in a report to the effect that they had conducted services for two Sabbaths and held a meeting with several heads of families who guaranteed the sum of \$200 towards the support of ordinances. After considerable discussion, Mr. Grant moved, seconded by Mr. McMillan, that nothing further in the meantime be done, but that Mr. Thompson, of East Oxford, be requested to give such occasional service as he can to Kelvin, and that the Clerk be instructed to correspond with the Hamilton Presbytery and enquire whether it can give any supply to the station.—Carried. The following motion was agreed to in reference to the property belonging to the congregation formerly known as St. Andrew's Church, Woodstock. "Whereas the congregation formerly known as St. Andrew's Church, Woodstock, in connection with the Presbyterian Church in Canada in connection with the Church of Scotland, has for some time been extinct, and whereas there is in this town a valuable property known as St. Andrew's Church property, resolved, that a committee be appointed to examine into the nature of the trust by which said property is held—the probable value of the land and the building thereon and report at next meeting, that it may be ascertained whether any steps should be taken towards the application of said property in the interests of Presbyterianism in the town, or of the Church at large, said committee to consist of Messrs. Dunbar, McQuarrie, Pullar and Cochrane, ministers, and Messrs. McKeezie and Barr, elders. Mr. Lowry brought under the notice of the Presbytery the desirability of a committee being appointed to consider and report a plan for giving effect to the recommendation of the General Assembly on the State of religion, and a committee was appointed, consisting of Messrs. Lowry, Hume and Anderson, ministers, and Messrs. McVicar and Paterson, elders. Mr. Dunbar requested the Presbytery to appoint assessors to sit with his session in a case in which one of his elders was concerned, and Messrs. Lowry, Alexander, McTavish, McMillan and Inglis, ministers, and Mr. A. Marshall, elder, were appointed to sit with Gleamorris Kirk session. Rev. Wm. Martin, minister elect of Norwich and Wadhams, being present in Court, the Moderator put into his hands the call from said congregations, of which he signified his acceptance. Mr. Martin then passed the ordination trials, and the Presbytery agreed unanimously to sustain the call and proceed to his ordination and induction, which was appointed to take place at Norwich on the 21st day of July, at 11 a.m., the Moderator to preside, Mr. Anderson to preach, Mr. McMillan to address the minister and Dr. Cochrane the congregation. Messrs. Thompson and Anderson, appointed a committee to examine the records of Stanley street Church, Ayr, reported that the same were neatly and correctly kept, and the records were ordered to be attested in the usual form. The following were appointed an examining committee for the next year: in Theology, Mr. McMillan; in Church History, Mr. Grant; in Biblical Greek, Mr. Anderson; in Biblical Hebrew, Mr. W. Robertson; in Church government, Mr. Martin. The Presbytery then adjourned to meet at Norwich on the 21st of July. It was also agreed to hold the next regular meeting of the Presbytery in Zion Church, Brantford, on Tuesday, the 21st of September, at 2 p.m.

Pastor and People.

Interesting Union Meeting in Chalmers' Church.

An interesting meeting in connection with the recent consummation of union between the different branches of the Presbyterian Churches in the Dominion, was held on the evening of the 18th inst., in Chalmers' Church. It was regretted by some that the meeting was not held in St. Andrew's Church, as being the oldest Presbyterian Church in the city, and the scene of the celebrated disruption in 1844. There would have been a peculiar fitness in making that the place of meeting, but this was not thought of when the first meeting of the United Presbytery—in connection with which the meeting was held—was appointed to take place in Chalmers' Church. There was a good attendance, including an influential representation of the three Presbyterian congregations in Kingston. The platform was occupied by a number of the members of the Presbytery, the Rev. Prof. Mowat, as Moderator of the Presbytery, presiding. The combined choirs of the three congregations, assisted by the fine organ of Chalmers' Church, sang several beautiful anthems, and led the congregation in singing the 192nd and 138th psalms and appropriate hymns. The Rev. F. W. Dobbs, of Portmouth, being present, took, by request, a seat on the platform, a pleasant token of the kindly feeling which the Episcopal Church, through its highest authorities, has shown toward the Presbyterian Church in connection with the newly established union.

The meeting was opened with prayer by the Rev. Mr. Wishart, and the Rev. John Gray read the seventeenth chapter of St. John's Gospel. The Rev. W. Smart, formerly of Brockville, who is, with the exception of Dr. Henderson, the oldest minister in the church, and probably in Canada, then gave a very interesting address. He looked back to the time, sixty years ago, when he first came to labor in Canada, when there were but three Presbyterian ministers in the country,—the Rev. Mr. Harkness at Quebec, and the Rev. Messrs. Somerville and Esson at Montreal. It was then his great desire to see the formation of a Presbytery, and this was long accomplished at Montreal, notwithstanding that it stirred up a good deal of excitement in the newspapers, which thought so mysterious a proceeding must conceal some political designs. His prayer then was, to live to see a Synod formed. When this was accomplished, his desire was to see the formation of a General Assembly in Canada, and when this prayer had been granted he had prayed yet farther, that he might be spared to see the consummation of the union now happily accomplished. This prayer, too, had been granted, and he was ready now to say—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He would leave to his hearers his parting charge that they should go on to build up and increase the usefulness of the united Church. God had put into their hands every possible instrument for so doing. He gave a brief description of the state of Canada when he came to it. No post office,—no school between Brockville and Kingston,—roads rough and dangerous from the wolves, bears and other beasts of prey that infested the woods, churches few and far between. Now, the whole face of the country was changed, cultivation had changed even its external aspect,—schools and schoolmasters were good and abundant, the educational system was excellent, locomotion comparatively easy in every direction, and they were to make use of these facilities in extending the usefulness of their Church, and show their gratitude to their Saviour who had died for their sins, by seeking to make it a blessing, religiously, morally and intellectually to this fast growing country.

The Rev. Dr. Neil, of Seymour, was the next speaker. In an eloquent and earnest address he expressed his deep gratification at the consummation of Union. As one who witnessed, and deeply, bitterly felt the unhappy disruption of 1844, he rejoiced to see the prevalence of a wiser and better spirit, and to witness the consummation of an Union he regarded as a concession on the part of the United Church, that eternal reading asunder of fathers and brethren, labouring unitedly in the work of the Lord, should never have taken place. It is owing to human weakness and imperfection, that the Christian Church is broken up into so many sections. When any of these breaches are healed, every rightly constituted mind must rejoice. We have good cause for gladness and natural congratulation in the Union so happily brought about between the different branches of the Presbyterian Church in the Dominion; an Union which, while it may not be productive of all the good that some sanguine minds anticipate, must remove occasions of strife and hindrances to evangelization, so that the future generation, if not the present, may reap from it a rich harvest of blessings. While rejoicing in what has been accomplished, however, we are not to forget that there is a higher and more important Union than that which is merely outward and external—the Union which Christ asked for his church, resulting from Union to Christ and having Him dwelling in us by His spirit, making us one in heart and mind. Without this, the mere ecclesiastical incorporation would be of little avail, and might prove to be not freedom but bondage, not Union but conflict, not the oneness of the living fountain flowing forth in streams of life, fertility and beauty, but rather the oneness of the dead and frozen lake. The lengthened preliminary negotiations have shown us that there is much need for forbearance, forgetfulness of the past, and greater mutual confidence in the future. The Union, therefore, calls for earnest united persevering prayer on the part of the members of the United Church for that baptism of the Holy Spirit, as a spirit of love, which alone can make our Union glorifying to God, and a fruitful source of blessings to ourselves and our fellow men. The ecclesiastical incorporation is only the scaffolding for the spiritual structure; and having set up our tabernacle we must pray that God will vouchsafe his spirit and fill it with his glory. The Union demands also, our united strenuous efforts for purifying

and perfecting the United Church. We are told that we are now the largest Protestant body in the land. It is, the weightier must be the responsibility resting upon us, as ministers and elders, members and adherents, to strive together, by holy lives and earnest prayers, by liberal contributions and self-denying labours, to make our Church, not merely the largest in numbers, but the purest in doctrine, the holiest in life, the most zealous and fruitful in good works, that she may be purified from all remaining error and imperfection, may own whatever is "true, just, pure, lovely and of good report" so that she may be an object of attraction to the world, a centre of union for the Protestants of the land, a rallying point for the soldiers of the cross, in anticipation of that mighty conflict which seems approaching, when the Church of Christ must meet the onset of the confederated armies of idolatry, superstition and infidelity, and be prepared to triumph in the name and might of our God. The present union may also encourage us to hope for the wider and more extended union, when all Christians holding the truth as it is in Jesus, being drawn together in love, will form one glorious united Church. We believe that the divisions which have originated in human weakness and imperfection have been permitted and overruled by God for wise and gracious purposes. Each section of the Church of Christ has had its special work to do, and has been employed and honoured by God in the past in promoting His glory and the salvation of immortal souls. At the same time we believe that the spirit of union now abroad is the sign of the coming of the day when the several sections of the Church of Christ shall be found, not only keeping the unity of the Spirit, but, under the baptism of the Holy Spirit, brought nearer in knowledge, purity and love to their blessed Redeemer and to each other, until,—all distinctive characteristics being obliterated,—they shall stand forth before the world as one Holy Catholic Church—the light of the world and the salt of the earth. Then shall the Lord comfort Zion, beautify the place of His sanctuary and His Church shall come forth as the morning, "far as the moon, clear as the sun, and terrible as an army with banners." (i.e. terrible as the adversary of all anti-Christian error and superstition,) and going from victory to victory as the sacramental host of God, until all the kingdoms of the world shall have become the kingdom of the Lord, and the voice is heard, "Hallelujah, for the Lord God omnipotent reigneth."

"With that blessed hope before us, Let no harp remain unstung. Let the mighty advent chorus Onward roll from tongue to tongue"

The Rev. John Burton, of Belleville, followed in a very able speech. He referred, also, to the causes of thankfulness which we have in the completed Union, but more especially to its influence on the mission work of the Church. He rejoiced in the foreign missions which the Church had undertaken—to the Islands of Polynesia, to the Chinese, to the Hindoos, to the Indians of our own land. But we have a field not yielding to any of these in importance in the home mission field, the claims of which he wished to present. In doing so he had no vivid pictures to present such as stimulated the imagination in regard to foreign missions. All was bare, prosaic, hard work, often that hardest, most discouraging work of all, the work of toiling in an old, worn-out field, where by long carelessness the people seemed hardened into utter unresponsibility. In such fields there were labourers just as heroic, martyrdom as true as had ever honored even the Islands of the South Sea. He referred more particularly to certain branches of this mission within the bounds of the Kingston Presbytery. There were patient self-denying labourers working in these fields, where, if the ground was rough and people scattered, we yet must not leave them to suffer from the want of Gospel privileges. If we are a United Church, it is one of the duties of Christian brotherhood that we bear each other's burdens, and in so doing we shall find a blessing returning to ourselves. He spoke of the spiritual destitution of the young men who went to work at lumbering in the far back country, and who, removed from gospel preaching and ordinances, contracted and brought back with them loose and vicious habits. All that was given to such missions would return to the givers in increasing the moral and spiritual prosperity even of the more highly favoured cities. And there were workers in cities too, in wretched lanes and alleys and forbidden paths, who deserved our fullest help and sympathy. He referred briefly, also, to the mission field presented in the province of Quebec, where we knew that Presbyterianism and even Protestantism was not indigenous, but an exotic, and where our most active efforts were needed to advance that form of religion which we conscientiously believed the very best fitted for our growing country. He was not ashamed to defend the principles of Presbyterianism. Those were no weak or shallow principles which had served William the Silent to his stern conflict, which had animated true hearts behind the dykes of Holland in the struggle they had waged with the empire of Charles the Fifth, till they had won the prize of religious liberty, not for themselves alone, but for the world,—yet, while valuing our distinctive principles, we do not arrogate to ourselves infallibility. Presbyterians should be the last to forget the claims of religious liberty. They maintain the rights of every individual to draw truth for himself from the open word of God. And cherishing a spirit of brotherly love towards those with whom we may differ on smaller points, while united in the greater, we look for the time when differences shall be swallowed up in a fuller measure of light and love.

The Rev. M. MacLean of Belleville, now spoke. He said that numbers had been called a vulgar estimate, but this, though true, was only a half truth. If the largest Church is not also the strongest, it is the fault of the unfaithfulness of its members. Numbers mean facilities for increased usefulness, more labourers, greater ability to take up new fields, larger sources of support. A church's work is to lengthen her days. Every church recognized this in

seeking to add to her membership and to increase her power for good. If we believe, as we doubtless do, that Presbyterianism is the form of Christianity best calculated to develop attachment to both civil and religious liberty, and to combine personal obligation, and pious reverence on the one hand, with steady independence and individuality of thought and action on the other, then we should use all honest means to advance that form of polity and doctrine which we believe best adapted to call forth the noblest feelings and the purest life. And one grand means to this end is unity, the gathering up the scattered fragments of the Presbyterian family in this Dominion, and as they are already one in spirit, to make them one also in corporate organization. The Union, in making us numerically strong is a matter for congratulation, chiefly because efficiency is increased thereby. It has put an end to a state of things in which strength was wasted and energy mis-directed by keeping up two weak and struggling congregations in some places, leaving others destitute. Such struggling congregations will doubtless ere long unite their powers and work and worship together. Our schemes ought to be enlarged and vitalized. Our boards of home and foreign missions ought to double their work; and our best young men will have strong inducements to flock into the ministry. The Union has removed the strange anomaly which existed during the last thirty years when two bodies with common history and common belief, working for the same ends, with the same weapons, and side by side, were yet as far apart as the poles. Impartial observers told us that our continued separation and rivalry brought reproach on our common Christianity, and wondered what kept us apart. Indeed, it would have required the metaphysical brain of a Scot'sman to tell where lay the difference. We were not responsible for this state of affairs, but we were responsible for its continued existence,—whether we should keep it up, or bequeath to our country a church united in heart and work. After much negotiation and much anxiety,—on the 15th of last June the estranged children of Presbyterianism shook hands over the filled-up breach, and showed to the world their readiness to forget the past, and with it unseemly rivalries, and their determination to work together for the cause of the Master by doing their part towards the fulfilment of the intercessory prayer "that they may be one, as we are one." But we are not now to stand content with increased numbers and efficiency, but, remembering that "to whom much is given, of him much shall be required," to go on, animated with a spirit of consecration, in all our members, from the smallest Sabbath-schooler to the minister in the pulpit, to advance the Master's cause, working and praying; for so only shall our church fulfil her mission towards rendering that great Dominion, growing as it is in material greatness, rich also in that righteousness which "exalteth a nation." Let us then, as churchmen,

"Be up and doing, With a heart for any fate, Still achieving, still pursuing, Learn to labor or to wait."

The Rev. W. Conithard spoke last, and said that owing to the lateness of the hour he would not prolong his remarks. He said that but a few years ago it would have seemed Utopian to predict that in so short a time Union would be brought about. God had led them by a way that they knew not, and they had thankfully acknowledged what he had wrought. He alluded to the spirit-stirring traditions of Presbyterianism in Scotland,—to the history of the Scottish reformation from the time when the brave young Patrick Hamilton's martyrdom proved to be the seed of the Church,—to the days when the Covenanters, worshipping in lonely glens, and surrounded unawares by soldiers, would reply to their menaces by singing the noble old Scottish psalms, full of faith in God. He referred to the completeness of the reformation in Scotland, and to the pure doctrine of which this Church, descended from it, is the inheritor, in order that it may make the faith it holds a blessing to this great Dominion, which it is to seek to conquer for Christ, by pointing men to Him who came to save them from the bondage of sin and error of every kind.

The meeting closed with the singing of the Doxology and the Apostolic Benediction, pronounced by the Rev. Mr. McMechan of Picton.

A Praying Mother.

She died three thousand years ago. But her name is still a household word, and the story of her life has a perennial freshness. Her history, which is briefly recorded in the first chapter of the first Book of Samuel, opens with a scene of domestic discord. She was a woman of a sorrowful spirit. The root of her grief was her childless condition. She had not been cultivated to the point where the extreme of civilization meets the extreme of barbarism, and regards children as an affliction and an embarrassment; but with the faith of the holy women of old, she believed that "children are a heritage of the Lord, and the fruit of the womb is His reward." Her grief was aggravated by the fact that, contrary to the precept of the Levitical law, her husband had taken another wife "to vex her during her lifetime." (See Leviticus xviii. 18.) No wonder that Hannah was in bitterness of soul, when her jealous and more fortunate rival "provoked her sore to make her fret." Even her husband's love and tenderness could not remove her grief, so long as she was exposed to the reproaches of her adversary.

But this scene of domestic discord is but the dark background, upon which a picture of importunate prayer is exquisitely portrayed. Wearied with the strife of tongues, and heart-sick with hope deferred, Hannah goes up to Shiloh and prostrates herself at the door of the tabernacle. Her husband had offered bullocks upon the altar, but she presents at the Mercy-seat the sacrifice of a broken spirit and a contrite heart. It has always been lawful to urge our pleas for divine blessings by vows lying in the same direction. If a man asks for a competent portion of this world's goods under the general petition for "daily bread," he

may solemnly promise that all he may acquire beyond a certain specified sum shall be devoted to the cause of Christian benevolence; and, if we may believe the testimony of many who have tried it, such vows will bring down God's blessing upon his basket and his store. And so a praying mother, after Hannah's example, may consecrate her unbegotten child to God's service, and by subtle influences which the eye of human science cannot trace out, may mould that child's soul to the accomplishment of her own holy desire. Hannah's prayer and vow were "the son's sincere desire." She did not pray out of a book, nor use any set form of speech. "She spoke in her heart; only her lips moved, but her voice was not heard; therefore Eli thought she had been drunk." How touching was her reply to the old priest's hasty condemnation! "No, my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." How wonderful is the relief which the burdened soul experiences when it has cast all its care upon God! The quietness and composure of spirit which we inhale with the very atmosphere of the Mercy-seat, is itself the sweet first fruits of the answer to prayer.

Hannah returned from Shiloh with a light heart and a serene countenance, having the witness in herself that her prayer was heard. When her husband prepares to make the next annual visit to Shiloh, she declines to accompany him. She has home duties so pleasant that she gladly exchanges for them the excitements and privileges of the yearly sacrifice. The joy for which a woman "remembers no more the anguish" has filled her heart. The soft cheek of her first born has been pressed upon hers. An angel from heaven would not have been so beautiful in her eyes, nor could all the speech that angels use have told so eloquently of God's love as the voice of that child of Prayer singing its sleepy song in her bosom.

And this was but introductory to a third scene in the beautiful history. The story of Hannah ends with a picture of sublime consecration to God. Three years, or perhaps five, have passed, when the same faith that prayed at the door of the tabernacle came back to return to God the precious gift He was asked to bestow. "The child is weaned. The earliest and most indelible part of his education is completed. His soul has received the impress of a mother's love, and imbibed the spirit of devotion with her milk. He has learned to talk, and his first words are the words of piety and prayer. He has learned to think, and his first thoughts have been directed upward to God. From the beginning he has been regarded and treated, not as a heathen child, who must be allowed to grow up impenitent and unbelieving, in the hope that he may be converted and "join the Church" when he is old, but he has been treated as a birthright member of the Church, as a consecrated child of the covenant, in the confident expectation that God would accept the consecration, and seal him with the Holy Spirit from his birth.

And now, at the very age when a more human fondness would desire to keep him as the pet and ornament of the household, the mother, with the father's full consent and cooperation, takes him to Shiloh to perform her vow. The last time she went to the tabernacle she had only tears and bitterness of soul to present. Now she is laden with precious memories. The same kind of bright sayings, and cunning ways, and sweet traits of infant affection which we treasure from our little ones, filled (I) is mother's heart three thousand years ago. She carries with her also precious sacrifices. The three bullocks, and the ephah of flour, and the bottle of wine which she has to present as a thank-offering upon the altar, were nothing in value compared with the weaned lamb she led by the hand. And yet did she count it a sacrifice, in any painful sense, to give back to God what He had given to her? No; to part with him was the most joyful act of her life. Our translators have accurately interpreted her meaning in the saying, "I have lent him to the Lord." The surest way to keep anything for ourselves is to hand it over to our God to keep for us. And this is especially true of our children. Every year Hannah's inheritance in her boy grew larger, and her recompense of reward more full. A thousand years afterwards, Mary, the mother of Jesus, caught up and repeated her song of thanksgiving; and thus, under both dispensations, the hiding place of divine power in the Church, and the fountain of blessing to a lost world, is in the heart of a praying mother.—By Rev. Henry J. Van Dyke, D. D.

The Business of the Preacher.

To guess; to "think out" ingenious surmises; to be undetermined, and indeterminate; this is sometimes supposed to be the sign of great mental activity, and even force. Such a man is not in "ruts"; he is out of the beaten track, truly; he is "suggestive." But of what? A preacher of the gospel is not a builder, beginning at the ground and constructing a theology, or a theory of the universe. He is an ambassador with instructions, a messenger with a message. Let him deliver his message. He has no business to say:—"I have been thinking of this theme. I have reached such and such results with my present light. I give you my conclusions so far as I have gone; they may be different next week or month, as I get further light, and then—for I am perfectly honest—I shall report them to you with reasons." That is not, I humbly think, the tone for Christian preaching. It was proper enough in the academic groves where Plato, Zeno and Socrates gave their best thoughts to their disciples.

But we are not, gentlemen, heathen philosophers, finding out things; we are expositors of a revelation that settles things. Our authority in speaking, like our right to speak, is founded on the Word of the Lord. And it would, surely, be a little unreasonable to expect our fellow-men, as intelligent as ourselves, to repose with confidence on conceptions that are in obvious perpetual flux! That were to build on a moving bog; to anchor to a log,

itself drifting; to get up landmarks of snow. They might well enough say to us, "Gentlemen, get something settled, and then come and tell it." We need not affect surprise at religious indifference, or the growth of all manner of abnormal mushroom crudities, springing up in the night which such speculation in the pulpit makes, and which must be treated with caution, since it is difficult to distinguish the eddies from the poisonous fungus. Life is too brief; men's souls are too valuable; too little time can be had for spiritual affairs to waste any of it on such day-dreaming. When Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me," he spoke positive truth, which it is our business to echo. He indicates a road to the Father, on which no human engineering can make improvements.—Dr. John Hall.

Random Readings.

If you feel angry, beware lest you become revengeful.

Principles must be rooted in affections; life can only be nourished by life.

Conscience warns us as a friend before it punishes us as a judge.

The test of a man's honesty is the sacrifices he will make to preserve it.

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirit. God pardons like a mother, who kisses the offense into everlasting forgetfulness.

Whatever God gives men as stepping stones, they often make into stumbling-blocks.

Heaven's sweetest music is played on the harp of kindness. Its chords may be touched by the smallest fingers.

Light hath no communion with darkness, in the next world any more than in this.

Cultivate such an habitual cheerfulness of mind and evenness of temper, as not to be ruffled by turmoil, inconveniences and crosses.

Dr. Adam Clarke, the celebrated commentator, said:—"Strong drink is not only the devil's way into a man, but man's way to the devil."

The old city of Troy had out one gate. Go round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."

King Louis XI. used to say, "When pride rides in the saddle, mischief and shame sit upon the crupper."

Death meets us everywhere, and is produced by every instrument, and in all chances, and enters in at many doors, by violence and secret influence, by the aspect of a star and the stink of a mist, by the emissions of a cloud and the melting of a vapor, by the fall of a chariot and the stumbling at a stone, by a full meal or an empty stomach, by watching at the window or by watching at prayers, by the sun or the moon, by a heat or a cold, by sleepless nights or sleeping days, by water frozen into the hardness and sharpness of a dagger, or water thawed into the floods of a river, by a hair or a raisin, by violent motion or sitting still, by severity or dissolution, by God's mercy or God's anger.

The chains that confine us to this condition are strong as destiny and immutable as the eternal laws of God.—Bishop Taylor.

Open your hearts to sympathy, but close them to dependency. The flower which opens to receive the light of day shuts against rain.

Many of us have to lament not so much a want of opportunities in life as our unreadiness for them as they come; and "it might have been" is oftener the language of our hearts than complaining words. God sends us "flax," but our "spindle and distaff" are out of repair.

Children are sometimes half-starved for a little hearty praise. Conscientious teachers and parents refuse it on principle. They are conscientious fools for their pains. Boys will act up to the estimate put upon them, or at least try to, if they are worth their salt. A hearty word of commendation is meat and drink to them for the next endeavour. Sincere commendation is the wine of life. He who withholds it, when he can give it, is a churl.

We may differ as to our mode of doing good, while our motives may be equally pure. Why then should we impinge on other's motives? We may be equally anxious to serve God, why then should we be charged with selfishness when laboring to save souls?

It is a mistake to imagine that only the violent passions, such as ambition and love, can triumph over the rest. Idleness, languid as sine, is often masters all; shrewd, indeed, influence all our designs and actions, and insensibly consumes and destroys both passions and virtues.

Science and Christianity have vital and precious truths of their own to give to men, and they can develop together without interfering with each other. Should science increase its present knowledge tenfold, there is nothing it can discover which will enable it to close up that region in man where the spirit communes in prayer and praise with its Father, where the longing for rest is content in the peace of forgiveness, where the desire of being perfect in oneself is satisfied by union with the activity of the unselfish God, where sorrow feels its burden lightened by divine sympathy, where strength is given to overcome evil, where, as decay and death grow upon the outward frame, the inner spirit begins to put forth its wings, and to realize more nearly the eternal summer of its presence, in whom there is fulness of life in fulness of love. No; as Christianity can expand to fit into the progress of politics, and can adapt itself to the demands of art, so it can also throw away, without losing one feature of its original form, rather by returning to its purer type, all the elements opposed to the advance of science which men have added to its first simplicity.—Bishop A. Brooks.

Our Young Folks.

A Morning Song.

I wake this morn, and all my life
Is freshly mine to live;
The future with sweet promise rife,
And crown of joy to give.

Good for Evil.

"Mamma," said my little Charley, "now
I have a new sled, what shall I do with the
old one?" His face wore a puzzled look
for a little while; when a thought struck
him. "Mamma, there's a chance to do
something—real good. What's the use
talking so much about a thing, and nev-
er doing it?"

Plucking out the Right Eye.

Miss Eastman writes that the mission
school at Toungoo embraces 225 pupils, of
whom forty are girls. Many of the pupils
are from heathen villages. Lessons in the
Old and New Testament and Catechism
form part of the instruction of every day.

The Lord Sent Him.

One Sabbath a poor drunken man walked
into one of our wealthy and fashionable
congregations, and seated himself near the
pulpit. He came in just at the close of the
first hymn, and his shabby appearance
and uncertain gait attracted general obser-
vation.

Washing in Eastern Lands.

It was while living at the lovely little is-
land of Singapore that my first experience
of Oriental washing occurred. I was stand-
ing early morning on a vine-wreathed
balcony, looking out upon the beautiful
landscape with its brilliant flowers and
birds of wondrously gay plumage, when
my attention was attracted by the sound of
singing. It came from two Bengalese
washermen, whose language I did not
then understand, but the lively little air
was very pleasant to my ear, and I re-
mained to hear the song to the end. Gas-
sard of the men carried on his back a huge
bundle of clothes for the wash, and the other
a sack filled, as I subsequently learned, with
tarna, as it is called by the Malays—a sort
of yellow clay used all over the East for
bleaching purposes. The men stopped by
the side of a little creek and threw down
their burdens. Then one descended the
rocky bank and plunged en masse the whole
bundle of soiled linen into the water, while
the other poured out upon the ground near-
by, some three bushels of what looked like
yellow clay. I was all attention, as the
reader will believe, wondering what con-
nection there could possibly be between
the washing of clothes and this huge pile
of moist earth. I was still more sur-
prised when the clothes, having been
thoroughly wetted, were spread out upon
the grass and then smeared thickly over
with tarna till the entire fabric was hidden
like so many sheets of yellow clay. After
this the two dhobis (washermen) sat down
to rest under the shelter of a cocoa-palm
and regaled themselves with the milk of
the fresh nuts returning occasionally to
dampen the linen by sprinkling, as it was
dried length that fierce tropical sun.
This wetting process was continued at
intervals during the day by both men; but
at sunset one of them left the ground,
while the other spread himself on the ver-
dant turf to keep watch over his charge and
prevent the depredation of thieves. With
the early dawn I was again at my post of
observation on the balcony to see the end
of these queer operations. Nor had I to
wait long ere the dhobi on the ground was
joined by his chum, and both went sing-
ing as before to their work. Gathering up
all the linen they descended into the creek,
and, standing up to their knees in the water,
they beat each garment separately over
the rocks, rubbing and rinsing occasionally,
till all the clay was removed, and with it
every particle of soil. When wrung out and
spread upon the grass to dry, the clothes
revealed the very snow for whiteness, with
never a stain or bluish to be seen. Very
little soap had been used and boiling was
not needed, the bleaching being rapidly ac-
complished by the burning rays of the
tropical sun; and as the clothes were
gathered into a huge pile of dazzling white-
ness, I thought of the prophetic words:
"Though thou wash with nirt, and take
much soap, yet is thine iniquity not cleansed,"
etc. This was doubtless the process
alluded to, and natrum not "nitre," as our
translators have it, should have been the
word used. Such a reading in view of the
Oriental mode of washing, gives the pas-
sage a beautiful significance never dream-
ed of by a Western reader. I afterwards
read this passage to my teacher, a quaint
old Buddhist priest, and asked him its
meaning. He answered promptly, "There
are stains on the stain,"—that even
stains, when cleansed, there cannot re-
move. Be the stain an upon of ever so
deep a dye, yet tarna, if rightly applied,

Some Curious African Customs.

There are other curious things about
these people besides their dress. Their
houses have walls of clay or reeds, and
sharp-pointed roof of straw. The furni-
ture consists mainly of wooden platters
and stools, which are colored black by long
burial in the mud, and their only light is a
burning pine-knot.
Before the house is usually a post, on
which are hung the trophies of the hunt,
such as horns of antelopes, skulls of
animals and men, and, horrible to say,
dried hands and feet. These proclaim
to the world how great a warrior is
the owner, and, in part, answer the
purposes that fine houses and clothes do
with us.
When a Niom Niom pays a visit to his
neighbour, he carries his own stool to sit
on, and when he goes into mourning for a
friend he shaves his head, and scatters his
precious braids, twists and puffs to the
wind, which certainly shows sincere grief
on his part.
When two friends meet they do not shake
hands, but they join their middle fingers
in such a way that the joints crack, while
they nod at each other; more as if in digni-
ty, so it looks to a white man—that is,
friendly greeting.
If they find a hollow tree in which wild

bees have laid up honey, they at once
smoke the bees stupid, and eat honey,
wax, bees, and all. Indeed they eat
several things that we would not like.
The children in some parts of Africa
eat rats and bird mice, which they catch
by means of baskets woven in the form
of long tubes. They are laid flat on the
ground, near the mouse-holes, and then
the little savages begin a great noise of
stamping, shouting and slapping of hands.
The poor little animals are frightened,
and run into the traps for safety, and are
easily taken. They are then tied by the
tails in bunches of a dozen or so, as you
have seen children tie cherries, and barbed
with each other as choice morsels.
Sometimes they use them as baits to catch
cats—least eat being a favourite dish.
They build small hats of twisted reeds,
put the mice in, and cats are attracted to
the trap, of course.
The grown people feast on still
stranger diet,—such as the bodies of their
enemies killed in battle, elephant-
meat, dried till it looks like a log of wood,
dog- and the termites, or white ants, of
which you may have read, and whose im-
mense cone-shaped houses are so common
in Africa.

No important thing is begun without
consulting certain signs to see if it will
be successful. Some of these are very curi-
ous. One is to put a few drops of water
on a smooth-topped stool, then take a
smooth block and rub it across the stool
as though to plane it off. If the block
moves easily the sign is good; if hard, the
sign is bad.
Another trial is to dose some unfortun-
ate hen with a certain greasy liquid. If
she does the sign is bad; if she gets well it
is good.
But the hens are not the only sufferers.
Another way to try one's luck is to seize a
wretched cock, duck hen under water many
times till he is stiff and senseless, and
then leave him alone. The fate is decided
by his recovering or dying. The guilt
of any one accused or suspected of crime
is tried in the same way, and no one dreams
of suspecting one whose signs have shown
favourably.

To protect themselves from the danger
and loss of fires, they provide no fire-
engines and insurance companies, as we do,
but hang an amulet made—for those who
are Mohammedans—of a few verses of the
Koran, or Mohammedan Bible, wrapped in
skin, over the door, which must be ad-
mitted is a much simpler and cheaper way
than ours.
If a horse or donkey is ill, he is dosed
with raw pork, but a human being has for
medicine a few verses of the Koran, made
soft in water.—Olive Thorne, in St. Nicho-
las for December.

will surely accomplish its removal. But
evil once committed stains the heart for-
ever, and there is nought sufficient to wash
out the fearful bluish. He had no faith
in the blood that "cleanses from all sin,"
and so walked with heart and head bowed
to the earth, with the memory of youthful
folly that long years of penitence and
poenance had failed to obliterate.—Cor.
Northern Christian Advocate.

Sweeping.

A correspondent of the Country Gentle-
man says: "It is surprising how few un-
derstand this daily necessity, and, in conse-
quence, it has become a great dread, not
only to house-keepers themselves, but the
entire family.

"Its object is to remove dirt and dust,
and not to raise it in the air to settle again
over everything. There are various ways
for its accomplishment; many are good,
but of course I can only give you mine,
which is as follows, choosing the family
sitting room for my illustration; The time
before breakfast if possible, if not, after
the children are off to school, and your
gentlemen at their various places of busi-
ness.

"1. Protect your head from the dust,
and your hands with a pair of old gloves.
"2. Pick up everything that is out of
place: remove table covers; cover your
lounge or sofa with a sheet, and other ar-
ticles that you can.

"3. Take your dust-pan and broom, re-
moving the litter around the stove, work-
table and plant stand.

"4. Open at least two windows or doors,
move all articles from the wall, and after
making the corners and edges of your car-
pets clean, put each article in its place.
Then take up carefully all the dust you
have dislodged, and then proceed with
the centre of the room. Do no throw your
broom high, but let your motions be quiet,
as well as thorough.

"After the dust has well settled, begin
to dust, taking your stove, mantles,
and most exposed points first; then
remove covers, and with feather duster
(mine is a nice wing), make your window
sashes, door mouldings and picture frames
tidy.

"As the finishing is essential, I dampen
my broom, by sprinkling with my hand
with clear water, and dust my carpet by a
few delicate passes over it.

"After many years of experiment, I
have adopted the above for my Monday's
sweeping, and find, with a little care, the
remainder of the week, none is at least
comfortable."

MISSIONARY NOTES.

The medical mission in Madagascar,
which is sustained by a large number of
persons in Scotland, is doing a great work
in the cause of Christianity on that island.
It is training a large number of medical
students, and is rendering great service to
the cause of humanity.

Rev. W. Muirhead, of Shanghai, China,
writes most encouragingly of missionary
work in China. He relates some very in-
teresting incidents illustrating the progress
of the Gospel there. The way is opening
strangely for Christianity among the na-
tions.

In Southern India, at Nandial, Rev. R.
D. Johnson is greatly blessed in his labors,
and is permitted to see excellent results in
spreading truth.

A Society has recently been formed in
England to bring about the suppression of
the wicked, enforced opium trade with
China. May it have grace to persevere
until this foul blot upon the English name
shall be wiped away.

Never was there a brighter prospect for
the triumph of the Gospel in heathen lands.
Now is the time for the Church to rise in
her strength, to pour in the light of truth
upon those benighted regions.

Reciprocity is not always agreeable.
The merchants of San Francisco mitigate
the boys and the Irishmen to stone Chi-
nese laborers, and the literati in China stir
up the rowdies to attack the missionaries,
as a new sort of diversion. The Church of
England mission at Szeboe, ten miles from
Ningpo was threatened at last accounts.

That was not over-delicate treatment of
a Colporteur of an American mission at
Tabriz, Turkey, the other day, when "he
was bastinadoed by the Persian Govern-
ment till his flesh hung in shreds, and his
toe-nails dropped off."

If Mohammedans in Turkey can not dis-
pense with periodical massacres of Chris-
tians, it may be just as well for the Chris-
tian nations to parcel out that territory
among themselves, and command order.
March 9th, witnessed Moslem of both
sexes armed with stones and knives, in a
saw-ub of Beyrout, attacking Christians.

Stockport has the largest, but they say
that Gloucester has the best Sunday school
building in England. This is, as it should
be, in the town of Robert Raikes.

Missionary experience in all lands only
confirms our home observation, that Chris-
tianity is the only religion of the world
which rises above the level of ordinary hu-
man nature. It is so much higher than
anything we suppose to be high in our
selves, so much better than anything we
suppose to be good in ourselves, that we
cannot but conclude that it must have pro-
ceeded from Him, from whom we ourselves
proceeded. And this line of thought reaches
all men, and is of more use among heathen,
than all external evidence of it.

The Moravian missionaries in Tibet
mention this singular custom at Shassa:
"Every year the lama community provide
a man of the lowest class, dress him up in
goat skin, with the hair outside, and a singular
head-dress, and then drive him out of the
town to the river, where they lay on him
the sins of the whole people. The man has
then to cross the river, and live in a wild-
erness in solitude for some weeks, being
abundantly supplied with food during this
season. On his return he receives many
presents from the people. The disgrace is
so great, however, that no one is found vol-
untarily to go through the ceremony, ex-
cept in very rare instances. It is a singu-
lar analogy to the scape-goat of the Old
Testament.

Paying the Minister's Salary.

There are a number of churches, especial-
ly in our towns and villages, that agree to
give their pastor a fixed sum monthly or
quarterly payments, yet are always in ar-
rear. In some instances I have known them
to be half a year behind.

Can such management of the church fin-
ance be called by a milder term than dis-
honesty, when persisted in year after year?

I am a lay member, but have had oppor-
tunities of seeing this course pursued in
congregations that made a fine outward
show, while their pastor was harassed and
broke down, even to the verge of suffering;
and the payment of hundreds of dollars due
him, indefinitely postponed.

There are many who think a clergyman's
life an easy one. But if he does his duty,
and is a true, earnest man, I doubt if there
is one in the congregation who works hard
er, or more truly earns his life.

If business men treated their clerks in
this manner, the banks and stores would
soon be closed. Men will not give work if
it don't pay; unless as God's servants, they
are looking for something higher than
earthly rewards.

In most instances this is not done through
intentional neglect. But when the pay is
in arrear, it is not convenient to meet it. Other
bills more pressing must be paid; this is
only slipped along. Yet these small sums
locking, make up the quarter's salary due,
which the minister was depending on to
cancel his debts at market and store.

When Sunday comes, the congregations
seated in their comfortably cushioned pews,
listen to sermons that have cost a whole
week of preparation and prayer; often
written with unpaid bills lying on the desk,
and no certainty when they could be met.
How can a man rise to high spiritual
growth, and come before his people with
fresh thought, and animated delivery, when
burdened by care, and distressed by seeing
his family suffer for things absolutely needful?

Clergymen at best have enough of self-
denial in their calling. On an average their
salaries are fixed at the lowest mark for
which they can be obtained; and in addi-
tion, to be embarrassed by irregularity in
its payment, is a crying shame.

This is an old chronic trouble. We have
often heard it complained of before. But
do these church members realize that it is
a sin for which God will hold them respon-
sible, not as a corporation, but as individu-
als, at his judgment bar?—Am. Exchange.

The Perfect Host.

The perfect host is as rare a being as a
great poet, and for much the same reason,
namely, that to be a perfect host require
such a rare combination of qualities as those
which are needed to produce a great poet.

He should be like that lord-in-waiting of
whom Charles II. said that he was "never
in the way, and never out of the way." He
should never degenerate into a showman,
for there is nothing of which most people
are so soon weary as of being shown things,
especially if they are called upon to admire
them. He, the perfect host, should always
remember that he is in his own home, and
that his guests are not in theirs; conse-
quently these local arrangements which are
familiar to him should be rendered familiar
to them. His aim should be to make his
house a home for his guests, with all the
advantage of novelty. If he entertains
many guests, he should know enough about
them to be sure that he has invited those
who will live amicably together, and will
enjoy each other's society. He should
show no favoritism, if possible, and if he is
a man who must indulge in favoritism, it
should be to those of his guests who are
more obscure than the others. He should
be judiciously despotic as regards all propo-
sals for pleasure, for there will be many
that he does not take upon himself
the labor and responsibility of decision. He
should have such regard to the comings
and goings of his guests, as to provide
every convenience for their exit and their
entry. Now I am going to insist on what I
think to be a very great point. He should
aim at causing that his guests should here-
after become friends, if they are not so at
present, so that they might, in future days
trace back the beginning of their friendship
to their having met together at his house.
He, the perfect host, must have the art to
lead conversation without absorbing it him-
self, so that he may develop the best qual-
ities of his guests. His expense in enter-
tainments should not be devoted to what is
luxurious, but to what is comfortable and
enjoyable. The first of all things is that
he should be an affectionate, indeed a lov-
ing host, so that every one of his guests
should feel that he is really welcome. He
should press them to stay; but should be
careful that this pressing does not interfere
with their conveniences, so that they stay
merely to oblige him, and not to please them-
selves. In considering who should be his
guests, he should always have a thought as
to those to whom he would render the most
service by having them in his guests—his
poorer brethren. Those whom he feels
would gain most advantage by being his
guests should have the first place in his in-
vitations; and for this consideration he
will be amply rewarded by the benefits he
will have conferred.—Sir Arthur Helps.

The Name America.

Mr. Jules Marcou contributes to the cur-
rent Atlantic an article on the origin of the
name America, which presents a view partly
new in that it seeks to wrest the honor
from neither Columbus nor Vesputius.
Nor does it accord either of them that hon-
or. It simply claims that the name is it-
self an American word, that it comes from
the name (Amerigo) applied in Nicaragua to
the mountain range between Juigalpa and
Libertad, being in time spread over the
whole of the New World. But there is a
familiar feature of his theory, that which
presents the famous (although unknown to
any great fame) old publisher and book-
seller of the Vosges, who had heard the
word Amerigo used by sailors from the new
continent, and thus came to apply it in his
books to the new country which he helped
some of them poorly to describe. There is
this good thing about Mr. Marcou's theory:
so far as a controversy between the name of
Columbus and Vesputius may be con-
sidered to exist, the above view settles it in
favor of neither.

The Rich Man and his Great House

A rich West Indian merchant died and
left one little boy. His name was William
Beckford. The little boy was very
rich, and grew richer and richer every
year until he was twenty-one. He was
then one of the richest men in the world.
The fine house which his father had
built in England did not suit him, and he
resolved to pull it down and build one that
should be the wonder of all England.
Four or five hundred men were kept at
work on it night and day until it was done.
The night workmen used large torches,
which lighted up the scene in a most bril-
liant manner. Beckford took great delight
in going out and looking at the progress
of the work. He would go out at night to
some high part of the grounds, and spend
hours in watching the strange sight of
house-building by torch-light.

When the place was done it was called
Fonthill Abbey. Then he built a wall
around it, twenty miles in extent,
and no visitor was allowed to enter it
without a pass. Leave was not given to
princes. Gold and silver cups and dishes
dazzled the eye; jewels and precious stones
were there in the greatest profusion; the
most costly furniture adorned it. People
would disguise themselves as servants and
peddlers, in the hope of getting a glimpse
of the wonders within.

And here Beckford lived all alone, taking
the enjoyment all by himself and to him-
self.

He had almost everything that money
could buy. But money cannot buy happi-
ness, and this was wanting at Fonthill
Abbey.

Then there came what business men
call a "crash," and the princely fortune
of William Beckford melted away like
snow under the spring sun. He was in
debt; and the gate that would not open
to the king had to open to the sheriff,
who came and seized his stores of costly
hugs. Fonthill Abbey was sold, but it
was thought to be too large and expensive
for any one to live in; the great tower fell
down, and the rest of the building was
taken down.

Beckford saved just enough to keep him-
self from want, and he spent an unhappy
old age at a hotel, with nobody to pity or
care for him.

"Charge them that are rich in this
world that they be not high-minded, nor
trust in uncertain riches, but in the living
God, who giveth us richly all things to
enjoy." (1 Tim. vi. 17.)

Out-of-Door Life.

A young man was explaining to a little
sister some beautiful lesson about the
structure of a wild wood flower she had
found, and which gave her great delight.
That lesson I learnt from my dear aunt
Benny," he explained, "in that summer
when she walked and romped with us in
the country; I shall always love her for
that."

Though gray hairs were on her brow,
yet mother felt a jealous twinge that her
boy should remember her friend with so
much pleasure for lessons and companionship
which at the time she might just as
easily have given. But she had persistent-
ly urged all entreaties to share in this
out-door life that summer in the country,
and she might busy herself with the ead-
sies ruffling and stitching which she
then regarded as so much more impor-
tant. The work had perished long ago,
and the golden memories which her children
gathered and which were all associated
with another were still bright and
beautiful.

Many mothers this summer will make a
similar mistake, when they go with their
flock into the country. Instead of
living out-door lives with the children,
during their walks and teaching them
precious lessons, never to be forgotten,
on every page of God's Great Book which
opens before them, they will leave them
chance companions, and shut them-
selves up to the company of a crowded
wing basket.

We cannot live over one of these precious
pages to rectify its mistakes, and the child-
ren are growing away from us so rapidly,
that the world will claim them, and our
out-door time will be over.

Let us try one summer time to share
these out-door sports and lessons, and
see if all parties are not gainers by it.
Let us brush up an old time knowl-
edge of Botany and Geology, that we may
plain intelligently many curious things
be met with in our daily walks. A lit-
tle knowledge is not half so "dangerous"
as no knowledge at all. If we can only
see one or two constellations as we
go on the steps of a summer evening, it
will help the children to look up at the
sky with a new interest ever after, and an
out-door with which we shall always be
associated.

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FRIDAY, JULY 28, 1876.

MR. GRANT DUFF ON EDUCATION.

Mr. Grant Duff, the member for the Elgin Burghs, in the British House of Commons, is well known as one of the ablest and most accomplished of living British statesmen.

"The object of education," he said, "was to enable the person educated to make the most of his or her life. This was to be accomplished, 1st, by developing all his or her faculties to the uttermost; 2nd, by endeavouring to do as much good as possible to his or her fellow-creatures; 3rd, by endeavouring to get as much enjoyment as is compatible with attention to these two objects.

"I hinted a little ago that I did not consider the old-fashioned English classical education a good classical education. On the contrary, I consider it a very bad classical education, altogether one-sided, failing to give anything like the cultivation that a classical education ought to give, while it occupies a most unreasonable amount of time.

History in broadest outline should come next. Then the story of the French and German languages, with a thorough study of English, comparative grammar and Philology.

But paramount amongst the studies which should go to make up a good general education in this country is a study for which, strange to say, we who need it most have not even a name—the study which the countrymen of Carl Ritter call compendiously Erdkunde, earth knowledge—but which we are obliged to describe very clumsily and very imperfectly as physical and political geography.

has had what is to my mind very erroneously called a good classical education—a classical education that is of the old-fashioned English type. I trust that the time is coming when the one thing that you will be safely able to predicate about every Englishman famous in the State is, that he has had a very large and thorough training in this earth knowledge.

On the study of ancient classics, Mr. Duff may be thought by some rather heretical, but after all, may there not be a good deal of reasonableness found in his remarks and suggestions, the more especially as not one boy or lad in ten, either in our Grammar Schools or Universities, ever see the masters, either Greek or Latin, as to be able to read the "classics," of which so much is said, in any other way than as a task.

"I hinted a little ago that I did not consider the old-fashioned English classical education a good classical education. On the contrary, I consider it a very bad classical education, altogether one-sided, failing to give anything like the cultivation that a classical education ought to give, while it occupies a most unreasonable amount of time.

"The time is surely coming for some scholar of commanding reputation, or better still, for some committee of scholars, to put forth an answer to this question—considering that Latin and Greek studies do bring the mind into contact with ideas with which it is not otherwise brought into contact, and considering that there are a vast number of other studies which it is absurd

and disgraceful to neglect—what is there that you insist upon as specially worthy of attention? I am persuaded that the list of books or part of books which would be written down in answer to such a question as this by scholars, who, in addition to having read widely in the classics and having made themselves acquainted with the chief treasures of classic art, had a wide knowledge of modern literature, would not be of unwieldy length. I yield to no one in the desire to keep classical study a part of education, but you must remember that the place which classical studies now hold in this country is a mere accidental result of their having been introduced when there was hardly any modern literature.

"I want carefully to guard myself against saying a word against those studies—classical or any of their adjuncts per se. The least useful of these adjuncts is probably Latin and Greek verse composition, but while I would utterly banish it from general education, I would endeavour to keep up the traditions of English success in what I admit to be, like fencing, an excessively pretty accomplishment, by giving large rewards for it both at our schools and Universities. The best and most legitimate use to which you can put endowments is to encourage studies which will not, so to speak, encourage themselves, and I should be sorry if there were ever a time when a few persons in this country could not write Latin verse as well as the late Professor Conington, or Greek lambics as well as the late Mr. James Riddell, not to mention the names of living people.

To the study of mathematics Mr. D. does not assign a high place except as a necessary introduction to physics. Physiology, study of the laws of England, political economy, politics, etc., were all dwelt upon as parts of a general system of education which could easily be got through by the time the student was 21.

"Such a general education as I have sketched in rough outline would not occupy quite so long a time as the inferior education through which the young man who takes honours at Oxford or Cambridge now passes. It will be seen to have some points of resemblance to the education which is tested by the matriculation examination of the London University—the most serious examination meant to test general education which is, so far as I am aware, now held in these islands, if we allow for the fact that that examination is one which may take place at sixteen, while the examination which I should contemplate would take place at or after one and twenty.

fluence of beauty, natural or artificial. It would, in other words, give the key of the treasure-house of science, the key of the treasure-house of literature, the key of the treasure-house of natural beauty, and the key of the treasure-house of art, while it taught the mind to work easily and powerfully, without ever overtaxing the body, or falling into the foolish mistake of treating its ally and instrument as if it were a slave."

Ministers and Churches.

HONOR CONFERRED.—Our esteemed countryman, the Rev. J. M. Gibson, late of Erin Church, Montreal, but now of Chicago, has been honored by the Chicago University with the honorary degree of D.D. The reverend doctor is worthy of the honor thus conferred, and his friends generally will give him their congratulations.—Scottish American Journal.

The formal induction of the Rev. David Mitchell as pastor of the Central Presbyterian Church, Toronto, took place on Monday evening, the 10th inst., in Shaftesbury Hall, which was well filled, by not only Presbyterians, but by members of other Christian bodies. Previous to the regular services, the Toronto Presbytery held a meeting to receive Mr. Mitchell's testimonials from the Presbytery of New York, which were found satisfactory. After the usual call for objections to the induction, Rev. J. M. King took the chair. On the platform were a large number of ministers and laymen, including Revs. Prof. McLaren, Dr. Jennings, J. G. Robb, R. D. Fraser, Wm. Reid, Burnfield, G. Gray, Petti-grew, Monteith, Breckenridge, Mr. James Brown, and others. The meeting was opened with devotional exercises, after which Rev. Mr. Breckenridge preached an eloquent sermon on the office of the Christian minister from I Cor. iv. 1-4. The chairman then recounted the circumstances which had led to the formation of that congregation, and to the call of Mr. Mitchell to its pastorate, and the customary questions to minister and people having been put by the chairman and satisfactorily answered, Mr. Mitchell was duly inducted into his new position. After receiving the congratulations of his brother ministers, a few appropriate words were addressed to him by the Rev. Mr. King, while the Rev. Mr. Burnfield made an earnest and thoughtful address to the people. The proceedings were brought to a close by the Rev. Dr. Jennings pronouncing the benediction. As a tangible evidence of their regard for their new pastor, the congregation at the close of the service presented him with a quarterly salary in advance.

Bay Street Presbyterian Church.

INDUCTION OF REV. MR. SMITH.

On Tuesday afternoon, the Rev. John Smith, late of Bowmanville, was regularly inducted into the pastorate of Bay Street Presbyterian Church. The services began at 2 o'clock, and were well attended. Among the clergymen present were Revs. Messrs. Monteith, Fraser, Sr., Fraser, Jr., Carmichael, McLaren, Laing (Dundas), Reid, Gregg, Mitchell, Robb, Gourlay, Grant (Simcoe), Pettigrew, Gray, Marshall, Dick, Kennedy, of Doublartan, Ross, or Pickering, and others. The usual preliminary meeting of Presbytery having been held, Rev. Mr. Monteith formally called upon the congregation to state their objections, if any, to the induction of their chosen pastor. The services were then proceeded with, the Rev. Mr. Fraser of Toronto, preached the sermon from Genesis xxviii, 20, 21, 22. In the course of his remarks he pointed out the reason which had actuated the patriarch Jacob in his vow, and showed how much stronger the motives were for Christian faithfulness and liberality in the present age of the church. The Rev. Prof. Gregg, who presided, then reviewed the course of events which had led to the induction of Mr. Smith, and put the usual questions to the minister elect. The right hand of fellowship was then extended to the inducted pastor by his brother clergymen, and he was afterwards briefly addressed by Prof. Gregg, who admonished him to instruct the people faithfully in the doctrines and precepts of the Bible, to preach to them in language capable of being understood by the most illiterate, and to be an example to the flock.—A living epistle known and read all men.—The congregation was addressed by the Rev. Mr. Carmichael, who urged them to provide liberally for the bodily wants of their pastor, to attend the regular preaching of the Word, to reverence their minister as a messenger sent from God, to sympathize him, to pray for him, to set him a good example, and to live at peace among themselves.

In the evening a social was held by the members of the congregation for the purpose of extending a welcome to their pastor. Over twenty ministers, representing all the Evangelical bodies in the city, were present. An excellent repast was served in the basement of the church to a large assemblage of ladies and gentlemen, whose presence arrested the heartiness of their welcome to the clergyman who is about to begin his ministrations among them. The party (about 400 in number) then adjourned to the body of the church, where interesting congratulatory addresses were delivered by a number of clergymen and others. The choir, under the leadership of the Proconator, Mr. Perkins, rendered several anthems in a first-class manner. Mr. Bain, on behalf of the congregation, read an address to Professor Gregg, thanking him for his services to the congregation as moderator of the session

during the vacancy, and for other services, accompanied with a purse of gold (value \$1000), to which Mr. Gregg made a suitable reply. Mr. J. A. Paterson then, on behalf of the ladies, presented their new Pastor with a handsome pulpit gown, his robes were witty and pointed, and evoked much merriment. Mr. Smith in reply, thanked the ladies and their representative, for this gift, and made a short speech full of good feeling, which won the hearts of all present.

M. De Lavalleye and Mr. Gladstone on the Papacy.

It would be very difficult, if indeed not altogether impossible, to point to any production of similar compass (it is embraced in 71 pages) with which we should like better to see every Protestant controversialist armed than that which Mr. Gladstone here introduces to the British public in the following prefatory letter:—

"My dear M. de Lavalleye.—I thank you for your prompt assent to my request that you trace on the relations of reformed and un-reformed Christianity respectively in the West of Europe to the liberty and prosperity of nations might be translated into English.

"I need hardly say to any—least of all to you—that this request did not imply adoption of your precise point of view, or of each of your opinions in detail. You have not, I believe, been governed by theological partialities in the judgment at which you have arrived, nor have I in the desire to give currency in this country to a tract which includes your rather unfavourable estimate of its Church in comparison with the other reformed communions. But I have felt that desire very strongly, because within a compass wonderfully brief you have initiated in a very vivid manner, and have even advanced to a certain point the discussion of a question which heretofore could hardly be said to have been presented to the public mind, and which it seems to me high time to examine. That question is whether experience has now supplied data sufficient for a trustworthy comparison of results in the several spheres of political liberty, social advancement, mental intelligence, and general morality, between the Church of Rome, on the one hand, and the religious communities cast off by or separated from her, on the other.

"Mr. Hallam stated many years ago the difficulty of arriving at a conclusion on the ethical section of this question, but much that in his day remained obscure has been considerably elucidated by recent experience, and I trust that the brief but significant and weighty indications of your pamphlet, especially if they should be followed by a fuller treatment from your own pen, may turn the thoughts of other students of history and observers of life to a thorough examination of this wide and most fruitful field.

"There are other features in your mode of handling the case, from which England in particular may derive much instruction. With toleration to the political and social fruits of religion we have been accustomed to regard Belgium as the chosen garden of the Roman Church, and it has afforded a ready answer to many who entertained strong suspicion of her workings. It will be well for us to have a few words on this subject from a Belgian of known liberality and tolerance, who knows what and under what difficulties the wisdom of two successive kings has done for Belgium, and who is too acute either to undervalue the power and fixed intentions of the Ultramarine conspiracy, or to find comfort in the visionary notion that any security is afforded to European society against that conspiracy by any system of mere negotiation in religion. This last named error is widely prevalent in England. There is an impression, which is not worthy to be called a conviction, but which holds the place of one, that the indifference, scepticism, materialism, and pantheism, which at the moment are so menacing, afford among them an effectual defence against Vaticanism, but one has truly said that the varieties of that system have three elements of real strength, namely, faith, self sacrifice, and the spirit of continuity. None of the three are to be found in any of the negative systems, and you have justly and forcibly pointed out that these systems, through the feelings of repugnance and alarm which they excite in many religious minds, are effectual allies of the Romanism of the day. The Romanism of the day in a measure repays its obligation by making its censures of these evils sincere, no doubt, but only light and rare in comparison with the anathemas which it bestows upon liberty and its guarantees, most of all when any tendency to chain them is detected within its own precinct.—I remain, Dear M. de Lavalleye, most faithfully yours,

"WM. EWART GLADSTONE."

"By your fruits ye shall know them," is a test of truth, which, if fairly applied, is of all others the most irresistible, and in this pamphlet M. Lavalleye puts this dictum—the dictum alike of revelation and reason—to the test of uses. In a series of pointed propositions he contrasts the social results of Protestant belief and Roman Catholic dogma, while indicating as he proceeds the insufficiency of infidelity or of a merely negative position as a basis for human society. M. Lavalleye's first proposition is that the progress of the Latin nations is less rapid than that of the Teutonic peoples in consequence not of race but of creed.

"It is admitted (he says) that the Scotch and Irish are of the same origin. Both have become subject to the English yoke. Until the sixteenth century Ireland was much more civilized than Scotland. During the first part of the Middle Ages, the Emerald Isle was a focus of civilization, while Scotland was still a den of barbarism. Since the Scotch have embraced the Reformed religion they have outrun even the English. The climate and the nature of the soil prevent Scotland being as rich

* Protestantism and Catholicism in their Bearing upon the Liberty and Prosperity of Nations: A Study of Social Economy. By Emilio de Lavalleye. With an Introductory Letter by the Right Hon. W. E. Gladstone. London: John Murray, Albemarle Street.

England, but Macaulay prove that since the seventeenth century the Irish have in every way surpassed the English. Ireland, on the other hand, devoted to Ultramontaniam, is poor, miserable, agitated by the spirit of rebellion, and seems incapable of raising herself by her own strength. What a contrast, even in Ireland, between the exclusively Catholic Connaught and Ulster, where Protestantism prevails! Ulster is enriched by industry; Connaught presents a picture of desolation. But let us go to Switzerland, and compare the condition of the cantons of Neuchâtel, Vaud, and Geneva (more particularly before the recent immigration of the Savoy Catholics), with that of Lucerne, Hault-Valais, and the Forest Cantons. The former are extraordinarily in advance of the latter in respect of education, literature, the fine arts, industry, commerce, riches, cleanliness—in a word, civilization in all its aspects and in all its senses. The first are Latin, but Protestant; the second German, but subject to Rome. Surely it is religion and not race which is the cause of the superiority of the former.

M. Lavaleye has an easy task in maintaining the second of his propositions, which we shall notice—viz., that "knowledge is less diffused among Catholics than among Protestant nations." In this connection the Anglican Establishment is incidentally but palpably hit on its weak side.

"With regard to elementary instruction, Protestant States are incomparably more advanced than Roman Catholic. England alone is no more than on a level with the latter, probably because the Anglican Church, of all the reformed forms of worship, has most in common with the Church of Rome. All the Protestant countries, such as Saxony, Denmark, Sweden, and Prussia, lead the van, having few, if any, illiterate children. The Catholic countries fall far behind, having a third part of the population ignorant, as in France and Belgium, or three-fourths, as in Spain, Italy, or Portugal. What a difference in Switzerland with respect to this point between the Catholic and Protestant cantons! The purely Latin cantons of Neuchâtel, Vaud, and Geneva are on a line with the Germanic cantons of Zurich and Berne, and are greatly superior to those of Ticino, the Valais, or Lucerne. This cause of the contrast is evident, and has been often pointed out. The Reformed religion rests on a book, the Bible; the Protestant therefore must know how to read. Accordingly, Luther's first and last words were 'Teach the children—that is the duty of parents and magistrates; it is one of God's commandments.' Catholic worship, on the contrary, rests upon sacraments and certain practices, such as confession, masses, sermons, which do not necessarily involve reading. It is therefore unnecessary to know how to read; indeed it is dangerous, for it inevitably shakes the principle of passive obedience, on which the whole Catholic edifice rests. Reading is the road that leads to heresy. The manifest consequence is, that Catholic priests will be hostile to education, or will, at all events, never make such efforts to extend it as the Protestant minister will do. The organization of popular education dates from the Reformation, being highly favourable to the practice of political liberty and the production of wealth, and Protestantism, favouring the diffusion of education, we have here an evident cause of the superiority of Protestant States."

In a few sentences, M. Lavaleye then proceeds to demonstrate that Protestant morality is higher than Roman Catholic morality, and that there is a most intimate connection between the former and political liberty and between the latter and despotism.

"There are two ways by which the Church may be attacked—either by showing that she has wandered from the doctrine of Christ and by preaching a purer and more severe Christianity than hers, or by attacking her dogmas with irony and inciting men's understandings against her moral dictates. Luther, Calvin, Knox, Zwingli, have taken the first course; Rabelais and Voltaire the second. It is clear that the one relying on the gospel must strengthen the moral sentiment, while the other can only succeed by ruining it. Hence it comes that almost all the French authors who have endeavoured to emancipate the minds of men have borne an immoral mark. Would any one without misgiving put into the hands—I will not say of a young girl, but even of a young man—the complete works of Rabelais, Voltaire, Rousseau, Diderot, Courier, Beaumont?—the authors who respect morals, and who are given to the youth of France to read—Bossuet, Fénelon, Racine—are almost always devoted to the Church and saturated with absolutist doctrine. Hence comes the profoundly anti-catholic tone of the greater number of non-revolutionists in France."

"In England and America things are different. The most decided partisans of liberty are at the same time those who profess the most severe morality—namely, the Puritans and the Quakers. While Bossuet was formulating the theory of absolutism, Milton was writing that of the Republic, and it was the Puritans who founded liberty in England and the United States. In the one case the writers who are religious and moral preach slavery, whilst those who advocate liberty respect neither religion nor morals. In the other, on the contrary, the same men stand up at once for religion, morals, and liberty. See the consequences. Compare the private life of the authors of the Revolution of 1688 in England, or of the founders of the American Republic, with that of the men of the French Republic. The former are all of irreproachable lives, of spotless probity, of an almost exaggerated severity of principle; the latter, with the exception of some fanatics, such as St. Just and Robespierre, are for the most part very lax in morals. The most powerful amongst them, the wise representative of the French Revolution—that great genius and magnificent orator, Mirabeau himself—writes obscene letters, and carries depravity to its utmost limits. Turn to the austere Calvinists who conquered despotism and founded liberty in England and in America, and observe the contrast."

One of the most instructive passages in the pamphlet is that in which M. Lavaleye traces the failure of liberty in France to the expulsion of the Huguenots. Their ideas were those of the Great Revolution of '89, but hallowed and sanctioned by a religious aim.

"The reformers' says a Venetian envoy in France in the sixteenth century, 'preach that the king has no authority over his subjects. This tends,' he adds, 'to a Government similar to that which exists in Switzerland, and to the ruin of the monarchial constitution of the kingdom.' 'It was announced from the pulpit,' says Monthio, 'that kings could have no authority but that which pleased the people. Others said the nobility were no better than themselves.' This is in fact the free and leveling breath of Calvinism. 'L'ancien ordre revertit to the democratic spirit of the Huguenots. 'They are,' he says, 'Republics within monarchial States, having their own laws, soldiers, and separate finances, and intending to establish a popular and democratic Government.' In France, after the death of Henry IV., the Duke de Rohan, a Huguenot, wished to 'establish a republic,' saying that the time of kings had passed away. The Protestant nobility have been taxed with the wish to divide France into small Republican States, as in Switzerland, and it has been considered a merit on the part of the League that it maintained French unity. What the Huguenots, in fact, aimed at was local autonomy, decentralisation, and a federal polity which should secure communal and provincial liberties which France still in vain seeks to establish, and it is the Catholic passion for unity and unity which has been the cause of the failure of the revolution, and which always brings back despotism.

"We are in the habit of giving the credit of the famous principles of '89 to the French Revolution. This is a grave historical error. In France eloquent speeches were made on the subject, but liberties were never respected, even the most sacred of all—liberty of conscience. The Puritans and the Quakers have proclaimed and practised them in America for the last two hundred years, and it is from thence and from England that Europe first adopted the idea towards the end of the eighteenth century."

That scepticism and unbelief don't emancipate men from the dominion of Rome is a truth plain to M. Lavaleye.

"Free thought will not break down the dominion of the Church. On the contrary, it will rather strengthen it by the terror which it inspires, for it does not satisfy the deep desires of the human heart. Thus the attempt to destroy Catholicism without replacing it does not attain its end, but gives rise to the revolutionary spirit. See how this spirit characterises all Catholic populations in America as in Europe, whilst observers are struck by its absence even among the Radical democracies of the United States. Protestants respect both law and authority; Catholics, unable either to found liberty or to do without it, make despotism necessary, and yet will not submit to it. Hence arises an ever-active leaven of rebellion. When the evil reaches its final limit the country oscillates between anarchy and despotism, consuming all its strength in this struggle of irreconcilable parties. This is the picture presented to our eyes by Spain, and by other States which are arriving at a similar condition. Whence comes the evil? I believe the cause to be as follows:—

"Regulated liberty is not possible without good morals. Now the ministers of public worship are in reality the only persons who speak of morality and of duty to the people. If these men be discredited in the minds of the great mass of the population, who will replace them in this, their indispensable office? Certainly it will not be the free thinkers. Guizot has admirably said that Christianity is a great school of respect. If, in order the better to defend liberty, the spirit of liberal Voltairianism shakes the authority of Catholicism, as it must do, the respect upon for legitimate authority disappears, and gives place to a spirit of opposition, of disparagement, of hatred, and insurrection. Thus is produced the revolutionary temperament of Catholic populations. Only by complete submission to Rome, as was formerly the case with Spain, and now with the Tyrol, do they live in peace. If they attempt to emancipate themselves, they escape with difficulty from anarchy."

Presbytery of Kingston.

This Presbytery held their first meeting since the consummation of the Union in Chalmers' Church, Kingston, on the 13th and 14th days of July. There was a good attendance of members and also of the missionaries labouring within the bounds. Rev. Prof. Mowat was appointed Moderator for the year, and Mr T. S. Chambers Clerk. The salary of the latter was fixed at \$100 per annum. It was decided to apply to the General Assembly's Home Mission Committee for the following grants:—To St. John's Church, Pittsburg, \$200; to Wolf Island, \$4 per Sabbath; to Amherst Island, \$100; to Melrose, etc., \$200; and to the other supplemented congregations and the Mission Stations the same as before. Mr. T. G. Smith was authorized to moderate in a call in St. John's Church, Pittsburg. It was decided to hold quarterly meetings alternately at Kingston and Belleville on the second Tuesday of January, April, July and October. Mr. Alexander McAlister, of Kingston, was appointed Treasurer of the Presbytery. The following tendered the resignation of their respective charges, namely:—Mr. Scott, of Napanea; and Mr. Coulthard, of Gananoque. These matters are to be brought to an issue at an adjourned meeting to be held in St. Andrew's Hall, Kingston, on the 27th inst., at three o'clock p.m. Arrangements were made for raising a Presbytery fund that would meet not only all necessary expenses, but also the outlay of members in attending the meetings of the court. For this purpose contributions are to be sought from each congregation at the rate of 25 cents per family. Inquiries are to be made respecting the condition of all the Church property within the bounds. The following were appointed the Presbytery's Home Mission Committee, namely:—T.

G. Smith, Convener; J. Burton, M. W. Maclean, Professor Mowat, and A. Wilson, Ministers, and Mr. J. Duff, Elder. The thanks of the Presbytery were tendered to Mr. Burton for his efficient services as Convener of a similar committee in the late Presbytery of Kingston of the Canada Presbyterian Church. Messrs. Wilson and Maclean, ministers, and Mr. Cook, elder, were commissioned to visit the congregations of Melrose and Lonsdale to secure increased liberality in the matter of ministerial support. The next meeting was appointed to be held in St. Andrew's Church, Belleville, on the second Tuesday of October ensuing, at half-past seven o'clock p.m. —THOMAS S. CHAMBERS, Presbytery Clerk. P.S.—On the evening of the 13th there was held a public meeting of the three City congregations in connection with the Church. It was presided over by Professor Mowat, the Moderator, and addressed by five members of the United Presbytery. Mr. Smart, one of the pioneers of Presbyterianism in this country, spoke first, and gave a graphic description of the rapid progress made by the Church during his ministerial career. Afterwards interesting and appropriate addresses were delivered by Dr. Neill, of Seymour, Messrs. John Burton and M. W. Maclean, of Belleville, and Mr. Walter Coulthard, of Gananoque. Grateful reference was made to the happy Union that was consummated on the 15th of the preceding month, and attention was directed to the means to be used to render that event productive of the high ends which were contemplated. The choirs of the three congregations were combined to lead in the service of praise. It is to be hoped that good results will flow from this commemorative exercise, and that all will be stirred up to a realizing sense of the privileges and responsibilities of their new position and relationships. T. S. C.

Presbytery of Montreal.

The first meeting of the Presbytery of Montreal, under the new regime, was held in St. Paul's Church on Wednesday 11th inst. The attendance was large, there being some thirty-six members present. The proceedings were characterized by great harmony. Rev. Mr. Yeng, the Clerk of the Synod of Montreal and Ottawa, having read the extract minute of the Court appointing this meeting, coupled with the intimation that Rev. Dr. Taylor had been named as the first Moderator of the Presbytery, that reverend gentleman took the chair and opened the proceedings with praise, reading of Scripture and prayer, after which he delivered an appropriate inaugural address, in the course of which he made happy allusions to the union recently consummated, expressing the hope that it may prove a permanent blessing to the Church, and increasingly useful in advancing the interests of religion in this section of the Dominion. He then pronounced the meeting duly constituted and open for the transaction of business. The first duty devolving upon the Court was the election of a stated clerk, and the unanimous choice fell upon the Rev. James Patterson, of Hemmingford, whose long services as clerk in connection with the former Presbytery in connection with the Church of Scotland were held to be sufficient testimonials in support of his fitness to fill this onerous and responsible trust. The nomination was moved and seconded by members of the former Canada Presbyterian Presbytery, and was acquiesced in in very handsome terms by Rev. Mr. Watson, of Huntingdon, the former clerk of that court. It was agreed that the salary of the clerk be \$150 per annum, and a committee was appointed to make the necessary financial arrangements, and to suggest an equitable distribution of all the expenses among the several charges within the bounds. The names of the charges included in the Presbytery were read, when there appeared to be about thirty-six congregations. The names of the ministers and elders composing the roll of the Presbytery were then read, and also the names of the retired ministers and missionaries residing within the bounds. It was agreed that the ministers' names should appear on the roll in the order of seniority of ordination. A memorial and petition from Huntingdon was read and considered, and a committee appointed to visit that place to confer with members of the Church there as to the course which it may be thought best for them to pursue in the altered circumstances, and with the view of securing as speedily as possible such practical benefits from the Union as may be attainable. A call from the congregation of Chalmers' Church, Montreal, was next taken up, and the documents being satisfactory, Mr. Mitchell's induction was appointed to take place on 23rd September, the Rev. Mr. Baxter to preach and preside. The committee previously appointed to visit Arundel reported that they had fulfilled their instructions, had organized a congregation there, and have appointed Mr. James Stewart, an ordained missionary, to take the pastoral oversight of the same. Another committee charged to report on the home mission work of the Presbytery, reported in general terms the advisability of continuing all the existing missionary appointments until the next ordinary meeting of the Presbytery. They pointed out the importance of prosecuting vigorously mission work in the East End suburbs of Montreal, and of instituting without delay measures for the erection of a Mission Church in the neighbourhood of Cote St. Antoine. The following committee was empowered to take immediate steps for carrying out the latter suggestion:—Rev. W. M. Black, Convener, Revs. J. S. Black, J. C. Baxter, J. Woodrow, Gavin Lang, Messrs. R. J. Keekie, D. J. Greenhalghs, Laird Paton, David Morrison, James Robertson, James Moodie, Alex. Murray, Capt. R. Kerr, Wm. Rutherford, A. C. Hutchison, James Croil, and John L. Morris. It was agreed that the meetings of the Presbytery be held quarterly,—on the first Tuesdays of April and October, and the second Tuesdays of January and July, and within St. Paul's Church, Montreal, commencing at 11 o'clock a.m. Mr. D. W. McLaren was appointed treasurer of the Presbytery fund. A committee was appointed to provide a fire-proof safe for the books and papers of the Presbytery.

Application was made by Mr. John L. Stuart, presently acting as missionary at the East End of the city, for ordination ad Presbyterium vagum, which was agreed to, and arrangements made to hear his trial discourses, and those being satisfactory, for his ordination on the 22nd July—the Rev. Joseph Elliot to preach and preside, Rev. W. M. Black to address the candidate. After the transaction of other less important business, the meeting was closed with the apostolic benediction—the next ordinary meeting having been appointed for the first Tuesday in October.

Presbytery of Peterboro.

This Presbytery met at Millbrook on the 6th of July. Mr. Rogers was appointed Moderator, and Mr. Donald, Clerk. The committee appointed to visit Haliburton gave in their report which was received and adopted. The report stated that the congregation was preparing to build a Church this season, and that the money collected for this purpose from different congregations some time ago, was safely deposited and would be produced whenever required. The Clerk was instructed to grant, in the Presbytery's name, a recommendation to be used by the Rev. Mr. Reeve and Mr. Alex. Niven in the congregations they might visit in soliciting further subscriptions in aid of the new church at Haliburton. A large committee was appointed to consider the subject of the Systematic Visitation of congregations by Presbyteries, Mr. Bennett, convener. Having heard the report of the committee appointed to visit Beloeagon and Dundas, the Presbytery agreed to accept Mr. Peterson's resignation of the pastoral charge of these congregations, to appoint Mr. Lochhead to declare these churches vacant, on the 11th inst.; to make application to the committee of the Aged and Infirm Ministers' Fund for a grant in favour of Mr. Peterson; to retain his name on the roll of Presbytery; and to appoint a committee to draw up a suitable minute in reference to his resignation. The Presbytery heard a portion of the discourses prescribed as trials for ordination to Mr. Thomas F. Fotheringham, now under call to Norwood and Hastings. It was agreed that the Presbytery should meet at Norwood on the 21st inst., to hear the remaining trial discourses, and if those were found satisfactory, to proceed with the ordination on that day. Mr. Andrew F. Tully, who had been transferred from the Presbytery of Montreal, was examined on the subjects appointed as trials for license, and delivered discourses on subjects which had been prescribed by the Montreal Presbytery. The examination and discourses were sustained, and Mr. Tully was duly licensed as a preacher of the Gospel. The Presbytery proceeded to dispose of the call from Chalmers' Church, Montreal, to Mr. W. Mitchell, of Millbrook. The Rev. John Scriver appeared as Commissioner from the Presbytery of Montreal, and Messrs. A. C. Clark and James Wilson from the session and congregation of Chalmers' Church. Commissioners also appeared from the congregations of Millbrook and Centreville. Unanimously signed petitions were handed in from the last named congregation, asking the Presbytery to retain Mr. Mitchell in his present charge. After the Commissioners had been heard, Mr. Mitchell asked the advice of his brethren, which was freely given. Mr. Mitchell thereupon addressed the Court, stating in effect that he considered it his duty to accept the call. The Presbytery thereupon agreed to release Mr. Mitchell from his present charge, and appointed Mr. Ewing to declare the Churches of Millbrook and Centreville vacant on the fourth Sabbath of July; Mr. Ewing to be Moderator of session during the vacancy. Arrangements were made for the dispensation of sealing ordinances in the Mission Stations within the bounds. Messrs. McLennan, Douglas, and Donald were appointed a committee to superintend the Home Mission Work of the Presbytery. The next regular meeting of Presbytery was appointed to be held in the First Presbyterian Church, Port Hope, on the last Tuesday of September, at 2 p.m. —W. Donald, Pres. Clerk.

Sabbath School Teacher.

LESSON XXXI.

August 1 | THE WATER OF LIFE | (John iii 1-15)

COMMIT TO MEMORY, vs. 13, 14.
PARALLEL PASSAGES.—2 Kings xvii. 26-29; Isa. lv. 1-3.
SCRIPTURE READINGS.—With v. 5, Sychar, read Gen. ii. xxvii. 19; with v. 6, read Matt. xxi. 18; with vs. 7-9, Ezra iv. 1-3, Acts v. 27; with v. 10, Isa. xlv. 3; with vs. 11, 12, Gen. viii. 22; with v. 13, Jer. ii. 13; with v. 14, John xvii. 2, 3; with v. 15, compare vi. 24.
GOLDEN TEXT.—Therefore with joy shall ye draw water out of the wells of salvation.—Isa. xli. 3.
CENTRAL TRUTH.—The gift of God is eternal life.
We consider the place, the person and the conversation in this remarkable inter-view.
I. Sychar, changed, as names often are in the course of time, Shechem, Sic' em, is regarded by nearly all writers except Thomson as the place where Jacob buried the household gods (Gen. xxxv. 4), where his sons fed the flocks and sold Joseph (Gen. xxxvii. 12, 14), and where the bones of this patriarch at length rested (Joshua xxiv. 32). It is very old, was well situated, and though it had a bad name, moaning "deceit," Vespasian called it on making improvements, "new city," Neapolis, now Nablous, with ten thousand population and a very fine site. It lies on the side of Gerizim. Jacob bought land there, erected an altar and dug a well, a great undertaking in rude times. This was once reported as a hundred feet deep and in solid rock. It is now one-fourth less, changes perhaps having taken place at the top of the rock. It is nine feet across, is covered with a small arched roof, and the water does not reach near the top, any more now than when the woman said, "The well is deep" (v. 11).
The well was often furnished with a stone coping round its mouth for safety.

The marks of the cords for drawing water can often be seen in these stones. On this coping our Lord sat, at the well's mouth. He could no doubt have gone into the city, but he was not preaching or addressing himself to the Samaritans, and it suited better that the disciples should go into the city, procure some simple food, bread probably, and bring it to the well, where they could have the necessary water. No miracle is wrought for his own wants. He sat, "thus" suggesting to any passer-by that he was a tired traveller, as no doubt he was. It was now about noon (v. 6) the sixth hour, v. 6), according to the weight of authority.

II. The Persons. Jesus, the Son of God, the Son of man,journing among his own, teaching, healing, saving, despising no human soul that came to him, taking methods to bring them to him. He is on the one side; on the other is a woman of Samaria, which gives name to the district, six miles away. She had had a checkered lot, had had "five husbands" (v. 18), and was then living irregularly. Yet she was ready to talk of religious matters, as party rather than as personal questions, however.

As usual with women of the East, she comes to draw water. "A pitcher bearing a pitcher" would strike one as strange and be noticed. Her errand suggests our Lord's question, and that the conversation to which she is disposed by his "being a Jew," asking a favour at her hands.

III. The Dialogue (v. 7). "Jesus said unto her, 'Give me to drink,'" because he would in this way lead her mind to the soul's thirst and the only satisfaction for it. The great decency of feeling of our Lord appears in so ordering it that the woman's confidence shall be gained and her confession made, without the temptation that would arise from the presence of the disciples. "Come into the city to buy meat" or food (v. 8).

(V. 9.) "The woman." "How is it," etc.; buying and selling were not precluded, but eating and drinking are often shut out where trade is allowed. Her water pot might have become unclean by his use of it. Her question may therefore have meant more than surprise. To explain it the Evangelist adds, "for the Jews have," etc.

(V. 10.) Jesus said, "If thou knowest the gift of God," the richness, freeness, excellence of that which I have to give, "and who is it that saith to thee" (not really as begging a favour), "Give me to drink, thou wouldest have asked" (begged the favour) "of him, and he would have given thee living water," more, surely, than running water, as distinguished from the well-water. Living water here is water that imparts life.

Observe he can give "living water;" it is at the same time "God's gift;" it is to be had for the "asking," and men do not ask because they are ignorant. "If thou knowest," etc.

(V. 11.) "The woman" replied in surprise, that he could offer any water, as he had no vessel, or rope; and that he could speak of better water than this well gave, which satisfied Jacob for quality, and his household and cattle for abundance.

With more or less foundation, the Samaritans having perhaps a mixture of Jewish blood among them, had come to claim Jacob as their "father;" and the honor of the well. Yet, so inconsistent are men, they kept aloof from Jews.

(V. 12.) Jesus leads her a step farther and higher. This water slakes the thirst of the body only, and for the moment. The water I shall give, gives lasting enjoyment. He keeps clear of all discussions about trifles, Jew and Samaritan squabbles, of all arguments about traditions, and holds her attention to the highest thing,—a good example to all teachers,—he will not discuss his greatness as against Jacob's.

Not only so; he who receives this water will not drink once and no more, for he continues to drink; but he carries the supply with him, as it were, within him. It shall be "as a well of water springing up into everlasting life."

(V. 13.) "The woman" seeing as she was intended to see, that something more was meant than mere water, and "everlasting life" giving her a high idea of it, says respectfully, "Sir, give me this water," etc. Just what it was she hardly knew exactly; but it was something good and desirable, and she asks for it without probably any true spiritual idea as yet; but the Master is teaching her as she is able to bear it. Her conscience is next awakened (v. 19), and at length her intellect is satisfied (v. 20), "Is not this the Christ?"

We may see in this: (a) the two natures of our Lord. He was weary, as he was hungry at another time. He was a real man (see Heb. iv. 15); but he knew all things and could give eternal life. He is also divine.

(b) We see the gentleness with which Christ would the attention of one to whom he would do good; the patience with which he bears attempts to raise side issues; the firmness with which he keeps to his point; the thoughtfulness that shuts out needless witnesses; and the fullness and grace of the gospel he sets forth.

(c) We see the catholic spirit of the gospel, in his introducing the gospel at this early stage among the Samaritans.

(d) We see how Christ, presenting salvation as a free gift, and as living water, makes good Old Testament prophecy. See the inspired words, as Isa. xli. 18; Jer. ii. 13, &c.

(e) We see that all things also polish in the using. Jesus Christ is an unchanging portion that can never be exhausted.

SUGGESTIVE TOPICS.
Samaritans—first ground of division from the Jews—Old Testament meaning—next ground—colonists in the land—how distressed—the remedy—the result—the worship—dealings excluded—of what kind—our Lord's method—object—effect—the woman's feeling—character—history—inquiry—reasoning—claim—as to Jacob—the living water—the gift of God—what is it—how obtained—why men do not obtain—the defect of created good—the peculiar quality of this living water—the lessons to us, as to teaching; our Lord's nature, and the spirit of the gospel.

Dios Ira.

Verse Secunda BY REV. SAMUEL W. DUFFIELD.

Wrathful day, O day unfading... What a terror thou wilt lower... At the trumpet, loud, uplifted...

Manning and Capel.

The names of Cardinal Manning and Monsignor Capel are often seen of late in the newspapers... The Cardinal is said to be sixty-three years old...

At the close of the Prison Congress, Archbishop Manning invited the members to spend a social evening at his house...

pected a shako. One room contained refreshments, coffee, cake, ice-cream, and some things more stimulating for those who desired them.

On the Sabbath evening previous to this gathering at the Archbishop's, I heard a sermon preached by Monsigneur Capel. I had just attended an earlier service at the Baptist chapel on Abbey Road...

I did not think him an Englishman when I first saw and heard him. His name and title and appearance savored of the continent. But he is English, born in Kent, in 1825...

Taking a View of the Mediterranean.

When I was in Joppa, one Moses, a Jew from Russia, acted as my guide in the eight-seeing of that old city.

As I have intimated, he took me around the old sea port town, and in the course of our wanderings, we visited the house which tradition says was once the home of "one Simon a tanner."

The lesson in the incident. When you, opponent is cornered, and troubled in the thought that you have got the best of the argument, don't crowd him.

You remember the parable of the Good Samaritan. At the close of the imitable story, the man who had asked the question of the Lord replied, "I suppose that he who did the good deed was neighbor to the man who fell among thieves?"

A Match for his Congregation.

It was left for an English curate, of whom a writer in the Christian Register tells, to hit upon the most heroic remedy for a sleepy congregation.

Ephesus.

It is just twelve years since the Trustees of the British Museum inaugurated the researches at Ephesus, which six years later culminated in the discovery of the Temple of Diana...

Life Lengthened.

- 1. Cultivate an equable temper; many a man has fallen dead in a fit of passion. 2. Eat regular, not over thrice a day, and nothing between meals.

Thomas Carlyle.

A gentleman who recently saw Thomas Carlyle taking his customary afternoon walk through the suburbs of London, says that he goes usually alone, wearing a very old felt hat askew on his thick, stubby gray head...

Satisfied.

Not here! Not here! not where the sparkling waters... Fide into mocking sounds as we draw near; Where in the wilderness each footstep falters...

Little by Little.

"Little by little," the torrent said, As it swept along in its narrow bed, Chafing in wrath and pride...

Near Up to Jesus.

It was a beautiful reply, one fraught with richest meaning, which a poor man, when sorely tried in God's furnace by poverty, bodily suffering, and great mental anxiety, gave to the question, "How can you endure such protracted suffering?"

The Man who Stops His Paper.

Philip Gilbert Hamilton, in his admirable paper on "Intellectual Life," thus talks to the man who "stopped his paper:" "Newspapers are to the civilized world what the daily house-talk is to the members of the household..."

Scientific and Useful.

A NEW DRIED MEAT.

A French manufacturer prepares a pulverized form of dried meat, which is thus described. The fresh, lean meat is chopped fine and spread on muslin, where it is dried in a current of air.

FIELD BEANS.

The bean crop is worthy of a place in a rotation, not only for its profit, but for its influence upon the soil. It takes little from the soil; is a cleaning crop; requires little outlay for seed...

COMPARISON OF BREEDS OF POULTRY.

Isaac Lynde, of Ohio, wrote to the Poultry World, a year ago, that on the 1st of September he took ten pullets each five breeds, each within a week of being six months old, and placed them in yards forty feet square and comfortable houses.

HOW TO WORK.

As order is kept by having a place for everything and keeping everything in its place, so work succeeds best when it is rightly done, and at the right time.

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Camphor will not stop the ravages of moths in carpets, after they have commenced eating. Then they pay no regard to the presence of cedar, camphor, or tobacco. A good way to conquer them is to take coarse, crash towel, and wring it out of clean water. Spread it smoothly on the carpet, then iron it dry with a good hot iron, repeating the operation on all suspected places...

A LETTER from Prince Edward's Island states that at this season the air is peculiarly mild and pleasant, and the island all over looks the prosperous country it is.

BRIGANDAGE in Spain has received an illustration in the case of Mr. Rouse, manager of the English mining company near Guadalajara, which spends much capital and employs much labor.

A GREAT fire in Dublin on the 17th ult. consumed 5,000 casks of liquor and 35 houses. Loss \$500,000.

NEWFOUNDLAND.—Mr. McLeod Civil Engineer from Canada, recommended by Mr. Selwyn of the Geological Survey, has been engaged to lay out the timber lands. He has been sent first to the Bay of Islands, where it is said sad havoc is being made by squatters among our pine forests, especially in cutting "Ton Timber;" and from there he will cross to the Gander Lake District, in which Mr. Murray, last year, found extensive pine forests and a fertile soil.

THE little town of Tahr, which lies in Baden about half way between Freiburg and Strasburg, has conferred more distinction on itself than on Prince Bismarck, by offering him for life a splendid park and villa, which have been bequeathed to it by a local millionaire.

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Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS.

SYNOD OF MONTREAL.

QUEBEC.—The Presbytery of Quebec will meet in St. Andrew's Church, Quebec, on the 2nd Wednesday of September next, at 10 o'clock noon. Dr. Cook, Moderator.

GLACEBAY.—The Presbytery of Glace Bay will meet in St. John's Church on the 1st Wednesday of August, at 10 o'clock noon. Dr. Linnell, Moderator.

SYNOD OF TORONTO AND KINGSTON.

TORONTO.—The Presbytery of Toronto will meet in the Lecture Room of Knox Church, Toronto, on the 1st Tuesday of August, at 11 a.m.

BARRE.—The Presbytery of Barre will meet at Wybridge, on Tuesday, August 3rd, at 7 p.m., for ordination of Mr. H. Scott. At Barre, on Tuesday, September 25th, at 11 a.m., for regular meeting.

BROOKVILLE.—The Presbytery of Brookville will meet at Brookville, and within St. John's Church there, on the 2nd Tuesday of September, at 3 p.m. Probationers appointed to this Presbytery will please correspond with the Rev. A. Brown, Lym, Ont.

OTTAWA.—The next meeting of Presbytery was appointed to be held in Bank Street Church, Ottawa, on Tuesday, Aug. 3rd, at 8 o'clock p.m.

SYNOD OF HAMILTON AND LONDON.

CHATHAM.—In St. Andrew's Church, Chatham, on last Tuesday of July, at 11 a.m. Mr. Hamble, Moderator.

HAMILTON.—An adjourned meeting of the Presbytery of Hamilton will be held in St. Paul's Church, Hamilton, on Tuesday, August 23rd, at 11 o'clock a.m. John Laing, Pres. Clerk.

STEWART WANTED.

The Board of Management of Knox College, Toronto, desire to secure the services of a thoroughly competent person, as Steward of the Boarding House connected with the College. He must enter on his duties on 1st Sept. next. Full information as to the duties and terms of engagement may be obtained by calling upon the undersigned, with whom applications for the situation must be lodged, on or before 23rd July instant.

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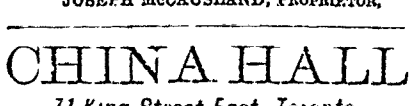
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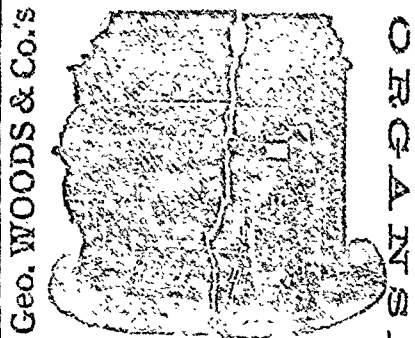
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