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Contributors and Correspondents

ANOTHER LETTER FROM CHINA.

The following letter from Dr. Fraser, dated Amoy, January 28th, 1875, and addressed to the Students' Missionary Society of Knox College, has been handed to us for publication, and we take great pleasure in placing it before our readers:

"You will almost have concluded before this reaches you that I have forgotten you all, and the promise I made you last spring of a letter each year from Formosa, by way of helping your news agent for Asia with his 'monthly account of missionary operations' in the far East. I hoped when I made the promise, to be in my field of labour before the end of last year, and to have written you from there after I had fairly begun work. One thing and another has arisen to detain us, so that now I write before I am on the ground, lest my promise should be broken by my letter not reaching you before the close of the Session. My letter will not have the interest for you that it would have had, had it been written from Formosa. But that cannot be helped. 'If you cannot do the best thing, it is always best to do the next best.'"

"We are here on the mainland of China, just across the channel from Formosa, within 150 miles of our destination, and expecting almost hourly to see the steamer in which we are to complete our voyage into port. Surely it is a time to make grateful acknowledgment of the goodness of God! I wish when this is read that you should all unite your thanksgivings with ours, that we have so nearly completed our journey in safety and comfort, and join us in our prayers that in future years of life and labour we may experience as much of the loving kindness and favour of our heavenly Father as has crowned our lives thus far.

"I have only two or three things to write. As yet I have not begun work, and it will perhaps be better that I should defer writing of the work till I am engaged in it personally. But I cannot forbear saying that it does seem to me a most blessed thing to be a missionary. Picture to yourselves a vigorous and flourishing native church springing up all about you as the result of your sowing the good seed of the everlasting Word. How much better than to contend all one's life for the ascendancy of denominationalism. Don't misunderstand me. I am not one whit less Presbyterian than I have always been. I glory in the history of our Church. I believe her doctrine and polity to be more Scriptural than that of any other. But, alas, dear brethren, does it not seem a great pity—a crying shame—that in a village of two or three hundred people there should be four or five ministers of different Christian denominations engaged more in propagating sectarian differences than in striving to bring those that are afar off nigh by the blood of Jesus Christ, while there are whole towns and cities here, with thousands of perishing souls who have never heard the sweet sound of Jesus name. If we could but turn the strength, and means, and talent, that are now spent in denominational contentions, into the vast field of heathendom, which is now a howling wilderness and a barren desert—with the exception of a few oases which have been made to bloom within the present century—it would soon blossom as a rose, and rejoice as a fertile field. My convictions on this point grow stronger the more I see of the utter desolation of this whole land, and the utter inadequacy of the force as yet in the field to undertake the work which lies to their hand. The harvest truly is plenteous—how plenteous none can know save those who have lifted up their eyes and seen. Multitudes through the streets of China's cities, towns, villages, and country, and no man careth for their souls. The labourers are few, too few; oh, how few, shamefully few! Again and again in the past few days have my eyes filled with tears as I have looked upon the crowd of people groping in the dark, and grovelling in the mire of heathenism; and I have wished that you, brethren, could see them too, that many of you might be moved to give yourselves to the blessed work of lifting them up to sit together in heavenly places with Christ Jesus. Many of you will remember how strongly I used to plead in the Society for sending missionaries away out to the very front, and how I was accustomed to oppose our appointing one to a certain place simply because there were four or five families of Presbyterians, when that place was already occupied by any other evangelical denomination. You may say that we must have a minister from each of the denominations in each place, or there will be several people entirely without Gospel privileges. Is it right to pander to and propagate these dissensions among those who should dwell together in fellowship and love? Here is a question for discussion, for serious, prayerful consideration. Is it not time to take up the subject, when in Scotland there are more than two hundred licensed Free Church ministers out of employment? Nothing to do! and the world lying waste, and Foreign Mission Committees, like our own, unable to secure as many missionaries as there are funds on hand

to send. If you will but think of the whole subject—of the condition of the heathen, of the blessedness of the Christian life, of the will of Him whose we are, concerning those who are without His Gospel, of the joy of gathering full many a sheaf into the heavenly garner, and of the glorious rewards in store for those who turn many to righteousness. I am sure your hearts will be refreshed before long, and our hands strengthened by the arrival of some of you to help us in our work. Of this I am sure: We require at least one more labourer for Northern Formosa; and then I see no good reason why our Church should not send out another band of two or three to take possession of some other large and still unoccupied field in this vast empire—of which there are still very, very many.

"Just one thing more. Don't hesitate to come on account of the length of the journey, or the dangers of the way, or the trials that await you on your arrival, or in your work here. Don't resolve to stay at home with the idea that you will have an easy life, or that you will never meet with accidents, or that you will have no trials. Such delusions are quite common, but I am persuaded better things of you, though I thus write. If you have a good constitution, if you are conscious of a strong desire in your heart to do good, and if the church at home wants a foreign missionary, come. I used to say, I would not offer myself, but that if the church wished to send me, I would willingly go. Knowing what I now know, and having seen what I have seen, were I a student again, I would offer myself for the acceptance of the committee. Not that there is no hard work, nor difficulties, nor privations. No, for there are all of these, but I am sure there are many of you who are never happier than when hard at work, nor more in your glory than when contending manfully with difficulties, nor more content than when suffering just such privations as you meet with in your summer work for the society. I already find myself wondering and speculating as to which of you will be the next to come, for some of you will be here before long. I feel perfectly sure.

"I hope my next year's letter will be more interesting, for by that time, if spared, I will fairly have begun my work. You are often in my mind and as often in my prayers. I beseech God that He will bless you every one in your lives, and labors. Please send me your Annual Report that I may see how you prosper. I hope very earnestly that this may reach you before college breaks up."

The Reviewer Reviewed.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your article of two or three weeks ago upon Dr. Kennedy's "Hyper-evangelism" I did not relish. As between Kennedy and Moody your sympathies seemed to be with the former. This I regret, and in this, I think, you differ from most of your readers. Dr. Kennedy's theology may be Westminster doctrine, as you say; and that as you hope, he "misrepresents," there can be no question. The forces which according to Dr. Kennedy swept all before them ten or twelve months ago should by this time have expended themselves. But instead of this they are increasing in impetuosity, as the fact of the ten thousand assembling, night after night in the Victoria Hall, Liverpool, sufficiently proves. The causes of the movement Dr. Kennedy, evidently, misrepresents.

You say, you have heard of a reply to Hyper-evangelism. Since I read your article I have waited with anxiety to see a notice of that reply from yourself, or from some of your correspondents; none has yet appeared. You might have told by whom the reply was written, and what was the title. We, at least, who differ from Dr. Kennedy, would have liked you had. Five months ago, I have heard not of one but of many replies to the review in question. One of them is entitled, "The Old Gospel," not "another Gospel," but "The power of God unto salvation." The author is Horatio Bonar, D.D. Now put the author and the title together, and have we not a good guarantee, even in the absence of the work itself, that Dr. Kennedy "misrepresents" when he calls his review "Hyper-evangelism, another Gospel." You say "Dr. Kennedy is an author of deserved reputation." Is Dr. Bonar less so? Is Dr. Bonar's theology not Westminster doctrine? Does he usually make a good his positions in the title of his books and the headings of his chapters? Let those who are acquainted with his little volume on "Truth and Error" answer the two questions. If Dr. Bonar proves the proposition enunciated in the title of his reply, then Dr. Kennedy "misrepresents," and then you will be glad.

WM. BENNETT.

Springville, March 16th, 1875.

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

The Probationer's Scheme.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—It was gratifying to me to see a letter in your issue of the 12th inst., over the signature of "A Probationer," calling attention to the unsatisfactory working of the probationer's scheme, and suggesting improvements. That the present system of distribution puts into the hands of some a very large amount of patronage cannot be questioned, and that such has been used in some cases very unfairly, I presume cannot be denied. But I fear Presbyteries are partly to blame in not giving a closer attention to their Home Mission work.

My chief object in writing, however, is to call attention to the amendment he suggests in No. 2. "Let the appointments be for six Sabbaths instead of one or two, as at present." Something like this is what I have earnestly advocated for years. Let us see what advantages would spring from it.

I. "One of the Twenty-six," very sensibly remarks that this would give congregations a reasonable opportunity to learn the suitability of a probationer as a preacher or pastor, and in every relation. According to the present system, a probationer comes and preaches to a congregation, and disappears like a spectre from the pulpit. It is impossible for the congregation to know what sort of a person he is, beyond his pulpit ministrations. No congregation ought to call a minister on the ground of his pulpit ministrations alone. The very terms of the call which they sign, forbid it. And who will say that two Sabbaths are sufficient to judge even of pulpit abilities?

II. Complaint is made that stations are placed on the list of vacancies in winter for convenience, and put in charge of students in summer. I do not think that is exactly so. The fact is, our vacancies are supplied irregularly. One Sabbath by Mr. A., two Sabbaths vacant. Two Sabbaths by Mr. B., another Sabbath vacant. Perhaps a Mr. C. comes next, and a month's vacation. And so forth down to the end of a six month's chapter. They become so reduced and heartless, they must be put on the list of mission stations for a season. When a student has visited the families from house to house, and awakened up the dormant energies of the people, they may be restored again to the list of vacancies, and subjected to the treatment above described, which would soon destroy the best settled congregations in the church. The plan suggested by our friend would relieve the difficulty. A minister labouring among the flock for a month or six weeks, would be expected to visit them, and do the work of a pastor. This plan would also favour those who have most worth and wear about them; who are too often put at a disadvantage by such as resemble a dazzling meteor which blazes for a little, and then leaves darkness behind it. The settlement of a ministry and congregation after such opportunities of knowing one another, would likely be permanent.

III. Such a system would greatly remove the uncomfortable and unprofitable feeling in both the probationer and people, that he has come to exhibit himself as a candidate, for their sufferages. He should be required by the Presbytery to do the proper work of a pastor during his stay, visiting the sick, and as many families as the proportion of time would admit, holding prayer meetings, Bible classes, etc. This would enable the congregation to judge of his probable usefulness.

IV. It would save a vast amount of wasted labour and money in travelling.

V. It would lead to more speedy and harmonious settlements.

Now let us consider objections to it. 1. It is asked, what would become of other vacancies unprovided for, while a probationer is staying six weeks in one? I answer if the next vacancy is six weeks without service, they would have their six weeks supply in turn. In the whole year they would have as much supply as they have now, and have it longer at a time, which I believe nine out of every ten would prefer, besides the members of Presbytery ought to give a proportion of time to such fields.

2. It is objected that all the probationers would never get round all the vacancies at this rate. But is that necessary or even desirable? On the contrary, we think the number and rate of ringing changes are most injurious to all concerned. Scarcely have a people begun to draw towards a probationer, when another comes in his stead, and the congregation oscillate between one and another. The labourers would not go over so much ground, but they would gather a better harvest.

3. Probationers would not submit to it. Each wishes to be heard with a view to a settlement, and even now complain of waiting time where they do not expect a call. To this I would reply, first, it is the duty of the church to judge what is best for the cause and kingdom of Christ, not what would be to the likes or dislikes of any class. The probationers are perhaps not in the very best position to judge what is best even for their own interests. But secondly, the objection is a pure assumption. Witness "One of the Twenty-six to the contrary." Very likely the other twenty-five would endorse his testimony. That several of them do I know.

4. The objection of probationers to stay long in any congregation, applies to such as are unripe to call, or have resolved to call. I quite agree with your correspondent that such congregations ought not to be on the list of vacancies at all. Whenever a congregation has asked for a moderation of a call, send them no more probationers till that call be disposed of. It is not well to send probationers in such cases; it may spoil what might otherwise be a unanimous call. Let them be supplied otherwise.

I fear the present system will be liable to such abuses, as "One of Twenty-six" describes. It is not well to put temptations in the way of men. The centralization is such that there will surely be patronage, and improper tampering with the rights of probationers and congregations. I hope for a more excellent way after the union. Yours &c.,

J. STRAITH.

New Brunswick School Law.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—I observed in your last issue an article headed "The New Brunswick School Law," which I think contains questionable statements. You say: "We agree with Mr. McKenzie that the establishment of Separate Schools is a necessity. We do not need either age or experience in politics to know that the Church of Rome will never allow her children to be educated in the Protestant schools."

The common school system adopted in New Brunswick is not, correctly speaking, more Protestant than Catholic. It is undenominational, intended for all classes and creeds, and although the clergy of the Church of Rome object to the common schools thus established, because the dogmas of the church are not taught in them, yet, the laity in general, neither object to them nor consider separate schools a necessity.

For illustration, these common schools are generally well attended by Roman Catholic children, both in New Brunswick and Nova Scotia.

At the late election in New Brunswick for the Local House, the test at the polls being separate or common schools, members in support of the latter were returned with an overwhelming majority, and not a few even of these constituencies in which Roman Catholics were greatly in the majority, returned common school supporters in open defiance of the incessant efforts and threats of the Romish clergy.

Further two of the separate schools established in this country have lately amalgamated with the common schools, contrary to the wishes of the priests and bishops. Are not the schools in the neighbouring states established on the same principle as those of New Brunswick, or Protestant, if you like to call them? Are they not well attended by the children of the church? Brother Jonathan glories in his free institutions of learning.

What has the Church of Rome with her religion and dogmas done to educate Italy, Spain, or Lower Canada? And in the face of these and other facts which might be adduced, you concur with the Premier in granting power to the Church of Rome to wrap other portions of our fair Dominion with her sable mantle of pious ignorance.

Again you state: "We know also that neither the constitution of the Dominion, the peace of our country, nor the safety of the British Empire would be considered, if they stood in the way of the Popish claim and alleged grievance. Each and all of them would be ruthlessly sacrificed in the interests of Papacy."

If these statements are true, then we Protestants are losing our peace and safety, by granting old mother church extensive grants of the best lands in Manitoba, or by letting her rebellious and murderous sons escape condign punishment, and by singing insult into the faces of the intelligent and noble supporters of unsectarian education in New Brunswick, by our contemptible interference with their constitutional rights.

Mr. Editor, if you and Mr. McKenzie have extensive knowledge of politics, I think you lack in knowledge of the arrogant and ambitious spirit of the Church of Rome, when you think you can secure the peace and safety of the Dominion, and of the British Empire by granting her separate schools. No, she will never cease asking and threatening (as I have no doubt Bishop Sweeney, of New Brunswick, has been doing in Ottawa when Costigan's resolution was on the tapis,) until the Dominion and the British Empire be dragged to the feet of his holiness the Pope!

Had the House of Commons adopted Mr. Blake's motion, it would have met the whole case honorably, and it would not have merited the contempt of all intelligent Protestants in this and other lands for its truckling to Rome. Yours, &c.,

Kinloss, 23rd Mar., 1875. EDUCATION.

A VERY interesting and enjoyable social was held on the 18th ult., in Zion Church, Brantford. The spacious school-room was filled to repletion with adherents and friends of the congregation. Much of the time was taken up with social intercourse, and a discussion of the good things which had been provided by the committee in charge, the most good feeling and unanimity appearing to prevail among these present. The chair was occupied by the pastor, the Rev. Wm. Cochrane. Short addresses were given by the chairman, Mr. Thos. McLean, Mr. Hudson and others, and a reading by Dr. Nichol.

Presbyterians, Attention!

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—Will the Presbyterians of Ontario listen to a voice from beside the sea? I hope and believe they will. We have a common interest in our common country, and we must learn to fight shoulder to shoulder. Down here we think we are not well treated by the Ontario members of Parliament, who vote for forcing separate schools upon us; for to force these institutions on New Brunswick, is to force them on Nova Scotia and Prince Edward Island as well. Parliament will not because it cannot force the abomination on us. We are so far able to guard our own rights.

But there is a measure that threatens you and us, which, in my opinion, should be strenuously resisted. A new Province is to be formed upon the Saskatchewan, and separate schools are to be a part of the constitution of that Province, as established by the Dominion Parliament. Is this decent? Is it not a piece of disgraceful truckling to the Ultramontane element? Education is under the control of the local legislatures. Why not leave it there? Why go to the pains of spreading a foul disease?

How Ontario Reformers, and especially Ontario Presbyterians, can stand measures of this sort, passes my comprehension. Is the Dominion to be converted into a machine for spreading Sectarianism? If so, let us know it, and we will humbly bow to the yoke. If a "Reform" House and a "Reform" Cabinet are to resort to means of this kind, what may we expect from those who do not claim the name of religion? Did Sir John McDonald and his colleagues in their palmy days initiate any measure more palpably intended to serve Rome, than the measure referred to? The BRITISH AMERICAN PRESBYTERIAN will surely utter no uncertain sound. Yours faithfully,

ROBERT MURRAY.

Halifax, March 22nd, 1875.

"Conservative" and Mr. Inglis?

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—Mr. Inglis' letter on the Hymn question has surprised me not a little. I see, by the Year-Book, that this reverend gentleman was ordained in 1842—some thirty years ago—and if, during all that time he "never met a man, professing a true missionary spirit, among st those who slam the book on the desk when a paraphrase or hymn was given out in church to be sung," he has produced an argument of most overwhelming force against the psalms which the enemies of hymns would do well to ponder and take heed to! In my simplicity,—Mr. Editor, I had always hitherto thought, that the very opposite was the case, and that it was during the reign of cold and dreary moderation when paraphrases and hymns were introduced into the Church of Scotland; and, moreover, that it was at this ebb-tide of the church's history, when missions to the heathen were openly derided and proclaimed against by the moderate leaders. Indeed, I suppose Dr. Carlyle, Hamilton or Gladsmuir, or Hugh Blair, would have had no objections at all to have introduced, as Sunday readings from the pulpit, selections from Hume's History of England or from Home's Tragedy of Douglas. But I would not wish to be understood as trying to prove by this, that therefore all the admirers of hymns are unorthodox and anti-missionary. I suppose it will be readily admitted that the free church cling more tenaciously to the old psalms, and the old path, than any other Presbyterian body in Scotland, with the exception of the Cameronian, and yet, we are sure that Mr. Inglis would not dare to say that this dear old church of our fathers is anti-missionary! Perhaps the minister of Ayr will reply, that he only refers to such as "slam the book on the desk." If this be what he means, then he need not have gone to such trouble and expense to proclaim it through the press, for no person on either side of the controversy would ever think of connecting the Spirit that would prompt an individual to "slam the book on the desk" when a hymn was given out to be sung, with the Missionary Spirit. I fear, by the tone and spirit of Mr. Inglis' letter, that he believes that all the opposers of hymn and organ innovations are also opposed to missionary exertion and enterprise. I sincerely hope that I may be wrong in this supposition, but I cannot see the aim and object of his letter at all, if this is not what he wishes to set forth. I am glad to see that Mr. Inglis is not a Tory. It is a remarkable fact, though, Mr. Editor, which has its significance, that the most radical church innovators come from the Tory ranks. Yours truly,

CONSERVATIVE.

THE Thoral portion of the congregation in connection with the Canada Presbyterian Church, Beaverton, surprised their pastor, Rev. John McNab, on Tuesday evening last, with an address expressing well wishes for himself and family, and a purse containing a handsome sum of money. The party numbered about thirty, and spent a very pleasant evening at the manse.

Contributors and Correspondents

CHRISTIAN BOLDNESS.

Christian courage or boldness is a noble quality. Man's noblest characteristic. It is not a mere presumptuous forwardness, or hypocritical ostentation, or self-righteous parade; like the Pharisee in the temple, or love-greetings in the markets, chief seats in the synagogues, or for a pretence, making long prayers. Concerning all spurious boldness, there is pronounced the greater condemnation. Neither does it imply uncharitableness, consciousness, intolerance, or coercion. To be truly bold in defending truth, and in denouncing error one need not be harsh and bitter against others. The highest courage is to be courageous in affection.

This true quality consists in an intelligent conviction of the truth of God's Word, and once being fully persuaded in our own minds, and cordially embracing its holy principles, then there is to be a frank, fearless, and faithful declaration of this truth in profession, and in practice, and in speech, and in life. The doctrines, principle, and precepts of Divine truth are to be woven into the texture of every relationship, business, condition and circumstance of life. This truth is to shine in the golden embroidery in every feature of character and in every form of action; wherever and among whosoever we are. The darker the surroundings, let it shine the brighter, instead of concealing it. The louder the din of wickedness, let its tones be the more certain. And the more corrupt and ungodly society, the more let it be extended in purity and piety of wealth and conversation. This is genuine Christian boldness.

It is to defend the truth of the right in the face of all opposing enemies; and to denounce the error and the wrong whenever manifest. Such courage will always be characterized by deep, self-humility, and strong faith in God, in its spirit and in its exercise, as has been beautifully and strikingly exemplified in the case of Stephen the proto-martyr. He was a man of deep humility, of strong faith, and of great Christian boldness. Men may possess many noble qualities, but this is the noblest; for while it detracts from one, it consecrates, hallows and crowns all.

Christian boldness is needed.

There is great need at the present time for its open and universal manifestation by and among Christians. We live in an age of self-assertion. All things are pressing to the front and claiming to be proved or tested; if thereby, they may share in the favours and popular rewards of the world. The most trifling hobby is pushed at railway speed into notice, and men are prone to lose sight of higher interests. Truth, with all its claims, must not be laggard. Believers must hold it forth. It is vital. It is the sword of life. Error is fatal, and the issues at stake are eternal. There may be many good and true things among men, but this is prominent in importance. The magician's serpents may be real serpents; that is not the question. Moses's serpent must assert its superiority of divine prerogative by swallowing up the others. And so this divine truth, in the lives of believers, must assert itself whenever it comes as the only way of salvation. It is born imperial and must rule. We are in possession of the light that is to illuminate the darkness of this world—the truth that is to confound the error—of the love that is to overcome the hatred; of the life that is to save the dying world; and shall we lack boldness to press to the very front, and claim the right which good men have over bad men? The right which truth has over error! Error has no legitimate claim to propagation, truth has a universal claim. Wrong has no rights but to be condemned and punished. Right has the highest sanctions to assert itself.

The prominence given to the acquisition of material wealth, the attention given to mere mental studies and secular culture; and the eagerness to be surrounded with all modern improvements, these all indicate to the observant eye the necessity of Christian boldness. These may be all very good in themselves, but Christian men and women must just give greater prominence, in word and deed to the mandate, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you." This must be first and chiefest, and all else must be subordinate. There is a prevailing indifference, and a disregard to the sacred and divine aspect of things, which call for the exhibition of Christian boldness in the disciples of Christ. The question in many quarters nowadays is not, "Has God enjoined?" or "Is it obligatory?" But what will be most entertaining, interesting, convenient, enjoyable? In such an atmosphere we must re-assert that God has spoken this word, not man; that God has appointed it to be read, and that He be worshipped accordingly to its teaching; that God has instituted the Sabbath, and it must be kept holy, that God has appointed sacred ordinances, and these must be revered and observed; not for fear of man, but for fear of the righteous judgment of God.

Moreover, believers are actors on the public stage of society. The world will read the actors, when they will not study the play or drama. Hence the necessity of setting forth in all its force and beauty and purity, the blessed gospel. The honour of our Divine Master, the perishing condition of men; the establishment and extension of our Lord's kingdom in the world, all imperatively demand the

open and universal manifestation of true Christian boldness. He alone has the right to rule. All other powers which oppose are usurpers, and all who seek to overthrow Jesus are traitors. Shall we lie quiet under usurpation? Shall we be cowardly in presence of such high treason? Our claim to be bold and courageous is royal, it is from the authority and by the special prerogative of the king of kings and Lord of Lords. Now is the time too. The enemy is in the field and is boastful. The more need have we to be bold. "Watch ye, stand fast in the faith, quit you like men, be strong."

SEMAJ.

ADVANCEMENT OF SCIENCE.

One does not know which most to admire, Professor Tyndall's candour or his boldness. Nobody who reads this remarkable address can doubt that the learned author thinks he is right, and every truth-loving reader will sympathize with his choice, "if it is forced upon him," of "commotion before stagnation, the leap of the torrent before the stillness of the swamp." Professor Tyndall furnishes in his own productions, perhaps, a more convincing argument than any he cites in his eloquent defence of the literary acquisitions of students of science. He has not his superior among the ablest writers of the day "in clearness and vigor of literary style." It is limp as a running brook, clear as the crystals among which his investigations have largely lain. He attempted a difficult task when at Belfast he sought to place before his hearers an impartial survey of the past history and present condition of knowledge. On the whole, it ought to be acknowledged that he has acquitted himself of that task ably and impartially. He exhibits a very extensive, if not always a profound acquaintance with the literature of the subjects at which he glances. His point of observation is evidently a lofty one, and he looks down with a clear and dispassionate eye upon the several questions that he passes under review. At the same time, most thinkers will take issue with him as to the sources where the latest, the ripest and most reliable results in philosophy and theology are to be found. With regard to the former, he is prepared to accept of the Mills, father and son, and especially Herbert Spencer, as his high priests. And as to theology he seems not to desire to repair to the fountain head, the Scriptures, but accepts the positions taken by ill-informed ecclesiastics of 300 years ago, rather than the results of modern Exegetics. It was not to be expected that he should be familiar with more than what is generally accepted in any department of truth; whereas general acceptance never covers over the well ascertained facts in any domain of research. It may be regarded as a good test of truth so far as it goes, but it never goes far enough. As to Philosophy, it is obvious to every discerning reader that Tyndall assumes too much when he takes for granted that the facts of consciousness are all reducible to the principles which determine matter. From the very dawn of thought to the present day, it has been held by the great majority of thinkers, that there are two classes of facts lying within the scope of man's apprehension. There is a realm of "Metaphysics" as well as of "Physics," the former dealing with all those phenomena with which reason and reflection make us acquainted; the latter with the material phenomena of which the senses give us cognizance. Mathematical or mechanical laws are applicable only to the latter; while the former have rules of their own. It is a fact that I think, I feel, I believe, I wish, as certain as that I am protogen developed, that I was born, or that chemical substances are arranged in crystals. So that, after all, he seems to lay himself open to the charge which he makes against Goethe and other inquirers in departments of thought different from his own. If he could justly say of the author of Faust that "he could not formulate distinct mechanical conceptions; he could not see the force of mechanical reasoning; and in regions where such reasoning reigns supreme, he became a mere ignominious failure to those who followed him," the same he truly says of himself, respecting all questions that are to be tested by mental or moral principles. His special studies, it seems justifiable to say, have given such an unconscious bias to his mind, that he is incapable of estimating facts that are not determinable by mechanical laws. Although manifested by a man of very great erudition, he is after all only a specialist. He does, indeed, bestow a passing glance upon the emotional element in man's constitution, but in such a way as shows that he attaches comparatively little importance to it. But the emotional nature, comprehending what is known as the conscience as well as the feelings, and which may be summed up in the term religiousness, is the main element in our manhood. You might as well leave the sun out of the account, in describing the solar system, as attempt to explain the phenomena of humanity, without reference to what is known as the spiritual nature in man. Darwin, Huxley, and Herbert Spencer, with all their laudable generalizations, have not succeeded in offering anything like an intelligible or satisfactory theory of even animation, much less do any new facts, proved or alleged, brought to light by them, go the shortest way to bridge over the gulf that has been always held to exist between matter, even organized, and mind. They can, indeed, use indefinite terms, and assume that by employing these they settle the question beyond dispute. "Nascent senses," "the differentiation of a tissue at first vaguely sensitive all over," are the phrases by the use of which they would explain the phenomenon of life; while they speak of "the interaction of organism and environment through countless ages past" as sufficient to account for the "totality" of manhood, mind being "a result of the play between organism and environment through cosmic range of time," whatever that means. And as regards Theology, he assumes that it is hostile to science. But

he is careful never to appeal to its authoritative documents to prove this. He wants it judged by the ecclesiasticism of the Middle Ages; but I regret that authority as sincerely as Tyndall repudiates the authority of the early pioneers of science, who with a little truth mingled up a great deal of fiction. At the same time I do not think he does justice to the productions of the schoolmen, when he speaks of their "philosophy and its verbal wastes, which led to no issue, but left the intellect in everlasting haze." Perhaps they were guilty of "word-weariness;" but a believer in the theory of evolution ought to be the last to find fault with any period in the history of the human race required to bring it to its present state of perfection. Even a learned professor at Oxford in this year of grace 1875 daily makes use of the scholastic metaphysics, when he speaks of subjects and objects, of generals and particulars, of abstract and concrete, of genus and species. It is fashionable to doxy Aristotle and the schoolmen; but those who affect to despise them owe more to them than they admit. Human thought, with its subtle processes, had sooner or later to pass through a probation of acute criticism, before it could become a perfectly reliable instrument in the pursuit of truth; and we may safely say that there could not be a John Tyndall, such as we have to-day, if there had not been a Duns Scotus or Thomas Aquinas in a former age.

Besides, it is not fair to charge even the Church of Rome with the persecution of Bruno, or Gassendi, or Copernicus, or Galileo. It was the scientific men of the age that persecuted them—at least it was in their quality of men of science rather than that of teachers of Christianity, that ecclesiastics denounced these advanced thinkers, some of whom were themselves ecclesiastics. In all matters of science the Church then as now was advised by scientific men, and if it pronounced erroneous views on such subjects, it was because the great body of the professor teachers of science were wrong. Professor Tyndall acknowledges that "the world" any more than the Church of that period "was not prepared to hear of the doctrine of atoms with tolerance." But even though the Church of the Middle Ages had arrayed itself against the science of the period, I should not concede to any man that Christianity in its relations to science ought to be judged by the attitude then assumed by ecclesiastics. Jesus and His Apostles are the authorized expounders of our religion; and I challenge any man to point to a single utterance of theirs that can be rightly interpreted as hostile to free thought or science. On the contrary, I claim that the Lord Jesus was the greatest extirminator of superstition and mere traditional authority that the world has ever seen, and he was worthily followed by the Apostle Paul, the apostle of the truth and the champion of liberty; and that Professor Tyndall is now in possession of the advantages which he enjoys, in virtue of the emancipation of the human intellect achieved by the triumph of the true principles of Christianity, as they were anew brought to light at the Reformation. Montreal, Jan. 21, 1876. R. O.

(To be continued.)

Psalms vs. Hymns.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—“Advance” seems to think that I purposely avoided the twenty-sixth verse (not twenty-fourth) of the eighteenth Psalm. I intended to place the metrical and prose versions of all the passages to which he referred side by side; but I found on copying three of them that my paper would be too lengthy if I gave the whole. I therefore stopped where I did, without once thinking of the verse in question. I think “Advance” for calling my attention to it. The intelligent reader can see, on examining the twenty-fifth and twenty-sixth verses, in connection with each other—for both make but one sentence—that the metrical version expresses the idea of Divine recompense with peculiar vigour. It is a spirited and accurate rendering of the original; and if we meet with it in one of our great English poets we would greatly admire it. Surely “Advance” does not understand it, for I scarcely think he would purposely garble the passage by quoting a part of it, and thus obscuring the sense, when taken out of its connection with the preceding part. There are two words in this verse, and I believe that they are used nowhere else in the Psalms—perhaps not anywhere in the English Bible. I refer to “trythist” and “wight.” Both of them are very expressive words; and though “trythist,” like all similar parts of a verb used with an elision of the vowel in the last syllable, makes a somewhat rough ending of the line, yet that is preferable to a smoother form secured at the expense of the sense.

I fancy that your correspondent objects particularly to the word “trythist,” because it is somewhat antiquated; but surely he must not think that its rare use in modern composition renders it unpoetical. If he has the faculty of appreciating poetry, he will notice that this old-fashioned word is used to real advantage in the following verse:

“The lassos fast an’ cleanly neat,
Mair brae than when they’re due,
Their faces blythe, in sweetly trythe,
Hearts loud an’ warm, an’ kin’.”

“Advance” is altogether mistaken if he supposes that the Scottish version of the Psalms was “composed or collated by Messrs. Stornhold and Hopkins,” for it was made by John Bousso.

Another correspondent, with apparent earnestness, asks “our sticklers for the exclusive use of the Psalms” to help him “out of the difficulty” of finding a Psalm suitable to be sung in connection with baptism when he has “the privilege of administering” that ordinance. He also says that he experiences the same difficulty with reference to the Lord's Supper, and likewise desires a similar assistance with reference to it. The state of your correspondent appears to be very distressing, and I would gladly help him if I could; but there are symptoms of his complaint that make me extremely doubtful of being able to relieve

him. With regard to baptism, there are many people who feel satisfied with such Psalms as refer to the Covenant of Grace, of which it is a seal, either as made with Abraham, or with David as the type of Christ. In connection with the Lord's Supper, besides the two grand thanksgiving Psalms, ciii. and cxvi. (some call the Supper the Thanksgiving), there are other Psalms, such as the xxii. xl. that describe the sufferings of Christ nearly as much in detail as Matthew, Mark, Luke and John do; and though they were composed hundreds of years before He came in the flesh, they describe His sufferings and death, together with the redemption that He wrought as if they had all taken place already. To the Church they now speak of accomplished facts as clearly as any modern Hymns can do.

If “Aleph” wishes to sing hymns on these or other occasions, why not do it? for I do not think that “our sticklers for the exclusive use of the Psalms” will trouble him much for it. At all events I do not believe that there is any law in the Canadian Presbyterian Church to punish or prevent him. Why then trouble the Church with a matter wherein men have all reasonable liberty already? Is it wise to attempt to commit the whole Church to a course to which some of its members and office-bearers have decided objections and conscientious scruples? I wish those restless spirits who are so fond of tampering with her forms of worship would keep quiet, and permit her to prosecute her great work in peace. I remain, yours truly, D.

Psalms vs. Hymns.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—The Rev. Wm. Inglis in his contribution to the discussion of the above subject, has not improved its tone by shifting the question of “orthodoxy” from the mode of worship to the worshipper. Were we to judge of the orthodoxy of our sanctuary services, prayer and preaching included, by the individual acts or even by the habitual walk of those who profess faith in Christ, the controversy would take a far wider range, and even the Word of God itself be called in question, as an infallible rule of faith and manners. Very likely the individual who would emphasize his disapproval of hymns in the graceless manner described, might, all things considered, be safely set down as possessing very little of a gracious or true missionary spirit but is this a legitimate result of the man's praising God, exclusively in the words David's Psalms, as the general drift of the charge would seem to imply? Or, to place the matter in its proper position in this discussion, I put the query thus: Is the spirit of the Psalms of David as now used in the service of praise, unfavourable to the cultivation of a true missionary spirit? Let your readers please turn with me to Psalm lx. v. 9 and 10, which read as follows:—

O God, thou to thine horns
Didst add a plethore Zahl
Whereby thou, when thy weary was,
Didst it refresh again.
Thy congregation tho', did make
Their habitation there;
Of thine own goodness for the poor.
O God, thou didst prepare.

Here we see the Lord preparing his people for missionary work, by first filling their souls with his own gracious fulness, in order that, having freely received, they might freely give: see verses xi.—

The Lord himself did give the word,
The word a plethore Zahl
Great was the company of them
The same who published.

Or what do your readers think of the 18th and 19th verses, of the same Psalm, as a basis for missionary work?

Thou hast O Lord most glorious,
Assembled up on high;
And in triumph victorious led
Captivity
Thou hast received gifts for men
For such as did rebel,
Yea Zion for them that God the Lord
In midst of them might avail.

Hess'd be the Lord, who is to us
Of our salvation God,
Who daily with his benefits
Capitously doth load.

(These last quoted verses, I would commend to the prayerful consideration of your other correspondent “Aleph,” who complains of his inability to find in the Psalms, any expression of praise for a risen Saviour. It is hoped he will find gospel here, as also direct terms in which to praise God for it.) To return from this digression, however, to the subject under consideration, I would ask,—can we in the whole range of modern hymnology, find anything better fitted to exhort and keep alive a true missionary spirit among God's people or prove more sustaining to the spirit of the missionary himself, pursuing his arduous work, than the 18th Psalm? Far more to the point, and more seemly in the mouth of a Christian, than the divolling nonsense embodied in many of our modern hymns of praise are the words of the majestic doxology with which that psalm concludes,—

His name for ever shall endure,
Lest like the sun it shall;
Non shall be bless'd in Him, and bless'd
All nations shall Him call.

Now bless'd be the Lord our God,
The God of Israel,
For he alone doth wondrous works,
In glory that excel

And bless'd be his glorious name
To all Eternity
The whole earth let his glory fill,
Amen, so let it be.

While I certainly agree with Mr. Inglis in the belief that good old paths are not built on another man's foundation, he will at least admit with myself that they lie somewhere in the neighborhood of where good old men have trod.

I am, Sir, yours truly, AN ELDER.

WERE the happiness of the next world as closely apprehended as the felicities of this, it were a martyrdom to live; and unto such as consider none hereafter, it must be more than death to die, which makes us amazed at those audacities that dare be nothing and return unto their chaos again.—Sir Thomas Browne.

Psalms vs. Hymns.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Your correspondent “Aleph” is no doubt correct, when he says the Psalms do not furnish suitable songs of praise for many subjects under the New Testament dispensation. But it is equally true, as was hinted at by a previous correspondent, D, that some of the hymns now in use, contain very “queer” not to say untrue expressions. Indeed he might have put in much stronger terms, as they not only contain occasional departures from truth and sense, but have absolutely revolutionized some views of religious truth. Take for example the Heavenly state. The uniform teaching of the psalms is that it consists in loving God, and keeping his commandments. The very first begins, “Blessed is the man that walketh not in the counsel of the ungodly. But his delight is in the law of the Lord” 24th. “Who shall ascend into the hill of the Lord? He that hath clean hands and pure heart.” The 119th is a magnificent ecstacy, setting forth in a great variety of ways, the blessedness of observing the divine statutes, and of purity of heart and life. Indeed it pervades the whole of them. The New Testament teaches the same thing. Our Lord's first public announcement was “the kingdom of Heaven is at hand.” When he sent out the twelve disciples, this was their commission, “as ye go preach, saying, the kingdom of Heaven is at hand.” And when he was demanded of Pharisees when it should come, he answered them: “The kingdom of God cometh not with observation: Neither shall they say Lo here, or Lo there; for behold the kingdom of God is within you.” But what is the teaching of the hymn books on this subject? They ignore its very existence in this state of being, and assign to it a place so remote both in time and space, as to remove it entirely out of the category of Christian experiences. Its time is after death.

“Death is the messenger,
That calls the soul to Heaven.”

“Beyond the dark and narrow tomb
Appears the dawn of heaven.”

“Death like a narrow sea divides,
That Heaven's land from ours.”

Death shall land our weary souls,
Safe on the Heavenly shore

Its location, is away among the stars in “regions unknown.”

“When I can read my title clear,
To mansions in the skies.”

“O let my thoughts and wishes fly,
To those bright worlds beyond the sky.”

There is a place of sacred rest,
Far far, beyond the skies.

Even in that universally popular hymn “Nearer my God to thee,” the redeemed spirit is represented as “flying upwards cleaving the sky on joyful wing, till sun moon and stars are left behind in order to get, ‘Nearer to God.’” While the teaching of scripture is, that God comes to us, and dwells with us and in us. The very children in the Sunday schools are taught to sing of a “Father, (not here but) in the promised land” and this is “a happy land far, far away,” on reaching which they are to become, “Angels and with the angels stand.” The whole thing a visionary, sentimental groping in the dark, instead of a distinct conception of the apostles' assurance that “the kingdom of Heaven is righteousness and peace and joy in the Holy Ghost.”

Other doctrines have shared a similar fate, at the hands of these uninspired psalmists, so that before adopting an authorized hymn book for the use of the churches, it would be well to appoint an efficient committee of ministers and laymen to make the selection, and see that it is freed as much as possible from all “queer” and untruthful expressions, and from all unscriptural doctrines. Yours Truly,
LAYMAN.

Desponding Christians.

Desponding Christians do not make successful workers or valiant soldiers. “Feeble hearts,” and “ready-to-halts,” and “little-faiths,” win no battles and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods, and feelings, that they have no time for manly, noble service. They are so busy in trying to perform “acts of faith, and having performed them, they are so intent on analyzing them in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they have no space for “joy in believing,” and no room for the free, large-hearted labour, which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, but giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in condition to do hard work, nay, to do any work. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than the battle-field. They seem, too, to get more and more emaciated, though the food provided is abundant. Labouring under what physicians call atrophy, the more they eat the less the less they seem to be fed.—HORATIUS BONAR.

The highest philological attainments sometimes fail to discover the intimate sense of Scripture, which, nevertheless, is at once obvious to a spiritual instinct. The Christian finds the living interpretation of Scriptural language in his own experience.—Liddon.

Sabbath School Teacher.

LESSON XIV.

April 4. ISRAEL'S PROMISE. [Josh xxiv 14-38.]

COMMIT TO MEMORY, vs. 14, 15.

PARALLEL PASSAGES, 1 John v. 21; 1 Cor. x. 14.

SCRIPTURE READINGS.—On the kind of worship God requires, John v. 24; on the need of decision, Rev. iii. 16, 17; on the choice freely made, Ps. cx. 3; and Deut. xxx. 15; on the decision by Joshua (v. 15), see Gen. xviii. 17, and illustrations of it in Acts x. 2, and xvi. 32, 33; on the popular resolve, see v. 22, and illustration, Acts xix. 19; on its motive, (v. 17,) see Ex. xx. 2; on the impossibility of serving Jehovah and "other gods," see the Second Commandment, on the ready assurance given, see Gal. iv. 15.

GOLDEN TEXT.—The Lord our God will we serve, and His voice will we obey.—Joshua xxiv. 24.

CENTRAL TRUTH.—The Lord has a right to our service.

In the review that concluded the last quarter's lessons, we saw the details of the ground on which the Lord of Joshua claims service at the hands of the people, whom he had adopted, educated, protected and endowed. Our lesson requires us to examine Joshua's appeal, and the people's response.

I. Joshua's Appeal. "Therefore," shows a conclusion from the foregoing argument, "fear," not with the "fear that hath torment" (1 John iv. 18,) but the fear of children, for the word stands often for true personal religion (Ps. ii. 11; see also, Prov. i. 7).

And serve Him. "Al!" an Israelite might say, "I do no harm, and I do not worship idols; in fact, I believe in Jehovah, and have very good thoughts of Him." But that is not all. God wants "service," just as now He requires His people to attend "divine service." (Heb. x. 25.) The words refer to worship, as one may see by a very clear text, illustrating this in Rom. i. 25. We are, as the Jews were, to "glorify God as God." (Rom. i. 21.) "I do not go to church, but I am as good as those who do." You are not serving Him in the sense of this text. "But I think of Him at home, or in my Sunday walks." That may be, but He requires you to "serve" Him.

And the service is to be, relatively, worthy of Him, in sincerity. Feigned service is an insult, as if He did not know your heart. Light-minded service mocks Him, as if He were like ourselves and not of infinite majesty. Occasional service wrongs Him, as if recognition of Him now and then were all He deserved. Service, such as we like on more grounds of taste, lacks this element, as if the main thing were to please us, and not to honour God. Tried by this test how much worship in form is self-pleasing in fact!

Sincere worship is meek, lowly, unselfish, with all the heart, reverent and devout, and we do not when rendering it, think of enjoying ourselves, or being gratified, or pleased, but of God receiving from us His due. In our so-called worship, far too much is made of man, and God is not in all "our thoughts," only a small part of them.

The worship must be "in truth," according to God's nature. All idolatry bolies God. See again Rom. i. 25. Many gods—a lie against His unity; made gods against His eternity; golden, &c., gods against His spirituality; tickle gods against His unchangeableness; passionate gods (like Virgils) against His holiness; helpless gods (like Baal, 1 Kings xviii. 27,) against His power; pictures of Him, as a great, good natured, magnified man, against His very divinity (see Ps. i. 21); and so throughout. See on the true worship, 1 Cor. v. 8.

"What is the use of teaching and arguing about God's qualities?" One may say, yes, it has its use. Our worship if it is to be true, is according to His qualities, as He has shown them. Hence He is at pains to reveal them (see the one-talent servant's speech, Matt. xxv. 24, 25,) in the word, in His Son, in His works. (Ps. xvi. 10).

This true and sincere worship involved putting away from land, home, heart, the gods served on the other side of the flood (see review, and Lev. xvii. 7, also v. 2 of this chapter, and Gen. xxxi. 34.) As the Fourth Commandment shows, the two kinds of worship could not co-exist. (See 1 Kings xviii. 21.) And just so there are attachments to mammon, to drink, to pleasure, which God holds to be incompatible with fearing and serving Him.

This service is to be free by our choice (v. 16), and decision is required. So with us, "God is in Christ." We must be for Christ, or against Him (Matt. xii. 30). Let teachers and pupils lay this to heart, and when new pursuits or pleasures invite us, let us apply the test—"is this for or against Christ?" An honest use of this test will settle many disputes.

Joshua has made up his mind; for his house also; for parents and their families go together in this while they continue "a house." There are times, as at baptism, the supper, season of public covenanting, where it is not display, but duty to set out our private convictions and purposes, and when our religion is to be held up before our fellow-men, however it may be desired by those who would excuse their want of it.

II. The people's response (v. 16). The appeal tells. The people say "God forbid," &c., and give very good reasons in vs. 16, 17, already dwelt upon, such as God's leading, defending, and bestowing the land, and notwithstanding that Joshua reminds them of the gravity of their undertaking (v. 19), they persist, and the covenant is solemnly and formally ratified (vs. 21-25.)

Not otherwise do we, as Christians, serve God. We know Him in His Word, in His Son, in the atonement. (See John xv. 3, 6, 8, 25; and 2 Cor. v. 18-21.) We believe in Him through Christ. We receive His gift, "eternal life" (Rom. vi. 23.) We love Him as we know Him, and we keep His commandments because we love Him (1 John ii. 12-14.) In this there is nothing servile or sordid. Gratitude is generous, elevating and purifying (2 Cor. v. 14; and 1 John iii. 8.)

How shall we fear and serve Him? (a) In true and sincere worship, in closet, the family, the prayer-meeting, the church, and let us worship in "houses."

The family bond is a blessed one—worship together makes it strong and holy.

(b) In fearless opposition to all that is against Him—gains, pleasures, pursuits, methods of living (see Christ cleansing the temple, Matt. xxi. 12.)

(c) In honest assertion of His rights over the "abbits, over the young, over the people, over the laws, over our wealth.

(d) In constant humble, holy effort to set Him forth, as He is, so that others may know, believe, love, and serve Him. (Rom. x. 14.)

Before passing from this lesson, there is one point to which the attention of the pupils should be turned, because it concerns us all. God hates idolatry, and it runs men. What He hates, we should hate. What ruins men, we should put away. But what will banish it? The light of the Gospel. Now foreign missionaries are engaged in this very thing. We are to give them our love, esteem, prayers, and money. No thoroughly earnest church is now without such a mission, and the young should feel a deep and lively interest in the overthrow of the idols; for missionary zeal is a part of that love and attachment to God in Christ, that all Christians ought to cherish.

SUGGESTIVE TOPICS.

Who speaks—to whom—on what occasion—the drift of his address—the fear urged—sense of the word—how is God served—the New Testament command—how evaded—the reply—the kind of service—meaning of sincere—the evil in feigned service—how it insults God—marks of sincere worship—why "in truth"—God's nature—what—how belied by heathenism—as to unity, nature, and character—the value of knowing God—what such worship involves—why warn Israel—meaning of "beyond the flood"—illustrations of idolatry there—the need of the Fourth Commandment—the freedom of service—the people's reply—the lessons to us—the war with idols now—who wage it—at whose cost—our duty.

LESSON XV.

April 11. THE PROMISE BROKEN. [Judges ii 11-16.]

COMMIT TO MEMORY, vs. 11, 12.

PARALLEL PASSAGES.—1 Kings xi. 6; Neh. ix. 28.

SCRIPTURE READINGS.—Did evil (v. 11), see uses of this phrase, Judges iii. 7; iv. 1, and compare 1 Kings xv. 5; "provoked the Lord" (v. 12), see Deut. xxxi. 6, 17; concerning "Baal" (v. 13), see Num. xxii. 41; and "Ashtaroth," 1 Sam. vii. 8; as to "spoilers" (v. 14), see 2 Kings xvii. 20; with v. 15, compare Josh. i. 9; and upon "the Lord has sworn," see Lev. xxvi. 37.

GOLDEN TEXT.—They soon forgot his works, they waited not for his counsel.—Psalm. cvi. 13.

CENTRAL TRUTH.—Men rob God.

We now enter on a new section of the history of Israel. The word "judge" first occurs in our lesson (v. 16); from this new and especial class of officers, the book takes its name. Ashtaroth is here first mentioned (v. 13), as an object of worship. If it ever appeared to us that the Lord was needlessly strict with the people, needlessly precise in his warnings and precautions, if we ever thought the Bible severe in its judgments, of the deceit and fecklessness of the human heart, this lesson should correct us.

It is not a description of one particular falling away, but a general introduction to a sad round of sins, judgments, sorrows and deliverances. The evil communications corrupt; the corruption provokes anger; the anger brings misery; the misery, a cry for mercy; and the mercy sends a deliverer.

(a) How long did Israel continue loyal? Verse 7 answers, Joshua survived in Canaan probably about thirty years. The elders, younger than he, who were with him in the wars, and likewise, would survive twenty or thirty years more, so that fifty or sixty years after Canaan was owned, the apostasy began. A new race arose that knew not God (v. 10). How important it is to guide the generations coming forward! See Psalm lxxviii. 5-7.

No wonder good men agonize over the young, toil for Sunday-schools, plead for family instruction and are jealous over all books, schools and teachers that ignore the Lord, and all pursuits that disincite to his service.

(b) How did the apostasy begin? By positive disobedience as to the inhabitants of the land. Contrary to God's command, they not only tolerated but made leagues with them (v. 2); a step so grave that the angel of the Lord rebuked them at Bethum, and a temporary repentance was the result (v. 4). But only temporary! The people of the land had their local, ancient gods. The sentiment of the whole surrounding region was with them. Usages, customs, indulgences, society, traditions, amusements, festivities, all were in the direction of the old worship. It imposed no restraint on human lusts and passions. On the contrary, it provided for them. The young Israelites, as they grew up, thought their fathers, the elders, too strict. "Times had changed. They were not narrow or bigoted. They were liberal. There were a great deal of good in all religions. They rather liked Baal-worship; it expressed some fine ideas." So they mingled with its adherents; they joined them; they forsook God.

(c) What new Gods did the Israelites serve? (v. 11). The supreme god and goddess of the Phœnicians and Canaanites, were Baal and Ashtaroth. Some think Baalim, the plural of Baal, and Ashtaroth of Astarte, used in reference to their many statues; others in reference to their many forms and modifications. The latter appears the well-supported view. "Baal" means lord, owner, and when describing the heathen god, has the article before it.

This god was served by [the M] as Baalpeor, (Numb. xxii. 41; D. v. 3), probably as Bel, by the Babylonians, and among the Carthaginians, who often put his name (as we find it in the Bible) into theirs, as Adherbal, Hannibal, &c.

His worship was stately and pompous, as unhappily, we learn from the Scripture account of his worshippers in Israel. He had temples (1 Kings xvi. 32), images (2 Kings x. 20), altars on the finest sites (1 Kings xviii. 20), priests (1 Kings xviii. 16), maintained at the royal cost, a graded hierarchy (2 Kings x. 10), its members greatly given to attaching themselves to the upper classes and rulers, with elaborate and numerous vestments, (2 Kings v. 22), with incense (Jer. vi. 9), and much self-inflicted punishment and fanatical excitement on special occasions (as in 1 Kings xviii. 26-28).

Most of these things, for they spread over Europe, have been adapted to a corrupt Christianity, so that it is not without reason probably, that it is denounced in the New Testament under the name of "Babylon" (Rev. xviii. 10).

Many of these remarks apply to Ashtaroth (v. 13), the female divinity of the Phœnicians, the Astarte "of the Sidonians," of Solomon's time (2 Kings xxiii. 13); the Ishtar (Layard) of Babylon; the Astarte of Greeks and Romans. The moon and the planet Venus were identified with her; for half in poetry, half in devoutness, early idolaters mixed up heavenly bodies and natural forces with their gods, began perhaps by deifying them; and the forms of worship varied with times and lands, and the character in which the goddess was held. It is undoubted, however, that impure and revolting rites were everywhere practiced in this worship.

To the yoke of such false gods the Hebrews "bowed themselves," (v. 12), degraded themselves by worship. Strange that Jehovah was angry?

(d) What consequences followed? Instead of their being strengthened by him against their foes, they were "sold" given over, delivered into the hands of the plunderers, "spoilers" only occurring once more (1 Kings xvii. 20). In early unsettled life, wandering herds moved to and fro, living by plunder (see 1 Sam. xxiii. 1), and resting like the Huns, Goths, Vandals, and modern Bedouin, where they were comfortable.

The Hebrews in vain made head against them (v. 16). Joshua xxiii. v. 10, is reversed, and Deut. xxviii. 25, fulfilled; and they got no help from their adopted brethren!

(e) How did the Lord interpose on the repentance of the people? By judges (v. 10), special instruments, fitted for the crisis, and accepted by the people, by their force of character as leaders, and then for a time obeyed as rulers. The description is general. We shall have occasion to see particular cases, and study them.

We may see from this prophetic statement to the book, the following things (teachers can select and dwell on such as suit their classes):

- (1) Why the Canaanites still retained so much place and power.
- (2) Why Israel was so often feeble and so often in bondage.
- (3) How exact is the fulfillment of the divine word by Moses and Joshua.
- (4) How truly the Lord's hand is at work with man when he seems entirely inactive, and to have nothing to do with them.
- (5) How closely prosperity and freedom are linked with the worship and service of God.
- (6) How entirely public servants are God's gift, and upheld by the Lord in wisdom, courage and strength.
- (7) How essential that we know and worship God as he requires. We know him in Christ. So serve him.
- (8) How fatal it is to forget God and be conformed to the world. Now the worship of Baal is exploded among us. But as really as then, God can be forsaken, his rights denied, his worship abandoned, and though not in name, yet in reality, the life yielded up to lusts, fashions, open sins that rule us and are obeyed by us. See Rom. vi. 13.

SUGGESTIVE TOPICS.

Why this book so called—character of judges—what rendered them necessary—why judgments—to whom were the people given up—spoilers—what the progress of apostasy—early sin of omission—attractions of false religion—how soon fell—forms of idol-worship—Baal—form of his worship—his worshippers—influence of it now—Ashtaroth—other names—connected with what symbols—how the condition of the people affected—how warned—what lessons may be learned—regarding right teaching—example—the hand of God with a people—with great leaders—his hatred of idolatry—and forms of it in our time.

Ancient Jerusalem.

No spot on the face of the earth is so full of historical associations as Jerusalem. Like its mysterious king, Melchisedek, it bursts out of the dark past without beginning of days, more than a thousand years before the founding of Rome. It remained a city of the Jebusites for over eight hundred years; longer, half of that time after the conquest of Canaan by Joshua. Indeed, it was not until the seventh year of his reign that King David was able to get possession of it and make it his capital. It was about one thousand years before Christ that Solomon's magnificent temple was dedicated. This pile of marble and gold towered four hundred and twenty six feet at its highest point above the level of the Kedron on the east. The following, from the *Edinburgh Review* may be read with new interest, if it is true that the Sublime Porte has determined to raze the wall of Jerusalem to the ground:

The area now occupied by the city of Jerusalem and its environs may be said to have been the site of seven successive cities. Eighteen great building epochs have been divided from one another by seventeen separate captures or hostile occupations. We cannot attempt now even to glance at these varied phases of the history of the place. The desolate and sordid aspect of the city

testifies to the condition into which it has sunk under the Turkish rule. The most interesting of the existing edifices were raised by the Saracen caliphs. Remains of the work of Godfrey and the Angovinians are to be recognized; but they are dwarfed by the colossal relics of the earlier builders. The Persian came only to destroy. The Roman thrice ruined or transformed Jerusalem. Justinian, and before him Constantine, filled it with convents, shrines, and churches. Julian and Hadrian reared temples to Venus and Jupiter; and the latter endeavored to suppress its very name, in favor of that of *Etha Capitolina*. Under the Macedonian kings, and the preceding Assamonean dynasty, occurred fierce struggles with the Roman and with the Parthian—with the kings of Syria and of Egypt. During the period of 1,113 years which elapsed between the capture of the city of Jesus by David, and the great catastrophe effected by Titus, magnificent monarchs exhausted the arts of the day in adorning the sacred mount. In the whole history of Jerusalem, from the days of Melchisedek to our own, the most memorable epochs of destruction were the capture effected, in the 488th year of the Hebrew monarchy, by the Chaldeans, and the yet more complete overthrow, 646 years later, by the Romans. The marks of these master calamities, and of the workmanship of the three chief founders and restorers of the city—Solomon, Nehemiah, and Herod—are preserved beneath mounds of accumulated debris, with something of the fidelity of the geological record of the globe.

The city of Jerusalem attained its utmost extent under the third, or Idumean, dynasty of the kings of Judea. In splendor and architectural beauty, if not in colossal grandeur, the buildings of Herod the Great rivalled those of Solomon, his famous predecessor. A great unwritten tradition, yet alive among us, commemorates the fact that neither hammer, nor axe, nor any tool of iron, was heard in the House of the Lord while it was in building. The discovery of the quarry marks of the Phœnician masons on the foundation courses of the great eastern wall of the mountain, shows that this reverent provision was applied by King Solomon to the entire enclosure. Letters so ancient that they appear to be the common progenitors of the Greek, the Samaritan, and the square Chaldean characters, still designate, after a lapse of 2,875 years, the course for which more than one stone was hewn, and in which it is still found. Both occur on the stone of the second course, Daleth on the fourth, and a numeral 5 on the fifth. The skill of experts has been called in to identify the letters; but their unmistakable purport has not before been pointed out. At various places on each wall, (with the exception of the unexplored northern line) from the north-east angle round to the middle of the western wall, the same notable indication has been distinctly found.

The Marks of a Minister.

A correspondent of the *National Baptist* tells this story of the late Dr. Bethune:

On one occasion when the Doctor was resident in Philadelphia, he went for a few days' rest to a trout stream he had heard of in the interior of the State. Arriving, an almost entire stranger, at a house kept by a man who had been accustomed to entertain those who came there to fish, he was coldly received. The man told him frankly that he had attended a protracted meeting during the winter, that he hoped the Lord had forgiven his sins and that he had joined the Methodist Church, and meant to give up going with the kind of men who came up there to fish. The Doctor's humor overcame his scruples so far as to gain admittance for the night, and the next morning succeeded still further, prevailing upon the man to go out with him and show him the best places of the stream. They spent most of the day together, and on returning to the house in the afternoon the man slipped him on the shoulder, saying: "Doc, I like you."

"Why do you like me, my friend?" "Well, Doc, I'll tell you. We've been out almost all day; we haven't caught much; you fell in and got wet, and I have not heard you swear once."

After supper, as the Doctor was smoking his pipe in front of the house, his host came out, and with some hesitancy said, "Doc, since I joined the church, I've had prayers every night; we're going to have them now, and maybe you wouldn't object to come in." "Certainly not, my friend," and he went in to listen to the reading of a passage in a broken way, and to join heartily in a good old Methodist hymn. During the singing the man watched him closely, and at the end said anxiously, "Maybe you wouldn't mind leading us in prayer?" The Doctor knelt, and offered one of those full and hearty, yet simple supplications, which are so well remembered by all who know him. He was hardly seated in front of the house again before the man reappeared, saying: "Doc, I kinder suspicion you." "What do you suspect me of? Nothing bad, I hope!" "No, nothing bad; and maybe I'm wrong, but I kind o' think you are a minister." "What makes you think I am a minister?" "Well, I'll tell you. I have not heard you swear since you came; then the way you joined us in the hymn; then the way you prayed, made me think you were a minister." The Doctor laughed heartily as he acknowledged that he was indeed a minister.

Who can measure the power of a great idea? Armies fight in vain against it, and nations yield to its sway.—*Lau Isley*.

The new Presbyterian work at Chi-mi, China, continues to prosper. A native pastor has been appointed over the three churches now organized among the converts from the Nameless Sect. Mr. Corbett, on a recent trip, baptized 17 adults. The government prevents an outbreak of persecution; but the hostility manifested against the "foreign" religion is intense, and shows itself in the social and business relations of the converts. Marriages are broken off and work is refused to those who will not labor on the Sabbath.

The Numbers of the Bible.

It is not a little striking how much the Bible has to do with numerals. The following will give the reader some idea of the subject, viz.: One is used not less than 521 times, two, 204 times, three, 107 times; four, 86 times; five, 86 times; six, 76 times; seven, 211 times, eight, 24 times; nine, 9 times, ten, 98 times; eleven, 24 times; twelve, 90 times, thirteen, 4 times; fourteen, 19 times, fifteen, 17 times; sixteen, 11 times, seventeen, 6 times; eighteen, 9 times; nineteen, 1 time, twenty, 51 times, thirty, 60 times; forty, 57 times; fifty, 61 times, sixty, 7 times, seventy, 44 times, ninety 3 times, one hundred, 66 times, two hundred, 22 times, three hundred, 20 times; four hundred, 18 times; five hundred, 22 times, seven hundred, 6 times; eight hundred, 3 times; nine hundred, 1 time; one thousand, 6 times; two thousand, 9 times, three thousand, 18 times; four thousand, 8 times; five thousand, 12 times, six thousand, 4 times; seven thousand, 12 times; ten thousand, 37 times; twelve thousand, 17 times; fourteen thousand, 1 time; sixteen thousand, 2 times, eighteen thousand, 5 times, twenty thousand, 15 times; thirty thousand, 8 times; forty thousand, 6 times; fifty thousand 4 times; sixty thousand, 1 time; seventy thousand, 4 times; 80 thousand, 2 times.

It will be noticed that the numbers, eighty, eight thousand, nine thousand, thirteen thousand, fifteen thousand, seventeen thousand, and nineteen thousand, are not used in the Scriptures. Also the odd numbers between one and two hundred, such as one hundred and five, one hundred and ten, etc., etc., are also between the round numbers in thousands, are frequent in the Bible.—*Christian Observer*.

Random Readings.

THE more God empties your hands of other works, the more you may know He has special work to give them.—*Garrison*.

THE heights of earthly promotion and glory lift us no whit nearer heaven. It is easier to step there from the lowly vale of humiliation and sorrow.—*Poor*.

ALERT on the throne of God, and not below, in the footprints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn.—*Charles Sumner*.

BEST of all is to preserve every thing in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—*Gosner*.

CHRIST, and everything in Him and with Him, is an incomprehensible mystery; fail but to explore it, and thou art but a fool; but believe what is revealed to thee of it and it is enough for thy salvation.—*Strauss*.

IT is a form of ambition—a noble one, it is true—the ambition of intellectual dominion; and has actuated by a philosopher who flattered himself that he was single-eyed in his pursuit of wisdom.—*Henry Rogers*.

THE greatest thing, the first thing, the last thing, the most important thing, we can all do—we can all pray. Let us do this as a preparation for every other duty, and God will hear and bless.

WE are what we are; we cannot be truly other than ourselves. We reach perfection not by copying, much less by aiming at originality; but by consistently and steadily working out the life which is common to us all, according to the character which God has given us.—*F. W. Robertson*.

IT is a blessed thing that our responsibilities and cares come upon us, as the months and years, by degrees. We are thus brought in all things, to bear our burdens; and when, in after years they are all past, they seem to have been as nought.

THE late venerable Dr. Archibald Alexander, of Princeton, N. J., had been a preacher of Christ for sixty years, and a Professor of Divinity for forty. On his death-bed he was heard to say to a friend, "All my theology is reduced to this narrow compass—*Jesus Christ came into the world to save sinners*."

WHEN in any department of effort the human mind has reached verity, and is able to give a simple and sincere expression to it, we find the product full of nature full of life, full of freshness, full of impression. This, and this ultimately, is the plain secret of the charm in every word of genius and of power.—*Shedd*.

SCRATCH the green rind of a sapling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. How forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young!

THE value of a good book is not often appreciated. Saints are built up in their faith by good reading, and an impenitent person is never more disposed to read than when he takes an interest in the salvation of his soul. It is important, therefore, for every family to keep on hand a supply of useful religious books. Religious books have a great deal to do with the destiny of families. To understand the world is wiser than to condemn it. To study the world is better than to shun it. To use the world is nobler than to abuse it. To make the world better, lovelier and happier is the noblest work of a man or woman. There are many intelligent and talented persons who waste the best part of their time in useless dreaming. Their years are spent in the world of fancy and unreality that their imagination creates about them. Mental pleasures render them irresponsible to present opportunities, and prosperous chances slip by them unheeded and unnoticed until their youth and energies are all gone. Then, in adversity and old age, they attribute their want of prosperity and worldly success to some imaginary fate or destiny, even yet blind to the truth that their want of prosperity is simply the result of opportunities wasted.—*Francis Peterilea*.

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OUR PUBLIC SCHOOLS.

We have much pleasure in directing the attention of our readers to a paper by "Educator," which appears in another column. The remarks of our correspondent deserve notice from us, and we hope that he will discover that our position is that which will approve itself to every true-hearted Presbyterian, and we may say to every Christian.

In Canada West, our system of Common Schools did not originally contemplate Separate Schools for Roman Catholics. Political expediency in 1855 was the plea for granting special favour to that Church.

But in 1868, the Parliament enacted, "whereas it is proper and just to restore to Roman Catholics in Upper Canada certain rights which they formerly enjoyed." The Act of that year met with most decided opposition from all true Protestants who were not swayed by political considerations;

But let us look at the question on its own merits. We assume that it is the duty of the State to see that the youth of the country are educated. (We shall not raise the question on whom primarily the duty of educating rests.) In establishing a system for this end, subjects of instruction must be determined, and text books appointed.

Our correspondent refers to the United States. How full enquiry may satisfy him that there, wherever Popery is strong, it succeeds in getting municipal and State recognition and aid for its schools and colleges; and that the Roman Catholic youth in many places are almost entirely separated from the Public Schools.

We have made no account of the dissatisfaction which many Christian people feel in reference to a purely secular system, and their strong desire that our children shall enjoy the privilege of regular instruction in the best of books and the highest wisdom. It is a great price to pay for securing the adherence of Roman Catholics to our system, when we set aside Revealed Religion, and ignore the lessons of History and constitutional struggles, in the education of our children.

THE MOVEMENT IN GREAT BRITAIN

In another place will be found a letter from Rev. Mr. Bennett of Springville. Our answer is simply to the effect, that in our review of Dr. Kennedy's pamphlet, we had reference particularly to the answer of Dr. H. Bonar. Having only heard of the pamphlet, and being unwilling to deal with a paper on mere hearsay report and partial extracts, we have been waiting in hope of having it in full before noticing it editorially.

THE MODEL PRESBYTERY OF PARIS.

It is a singular fact brought to our notice by a correspondent, that within the last six months, four of the members of the Presbytery of Paris have been called to "Capital" cities in the Dominion. Mr. Robertson, of Norwich, was called to Winnipeg, the capital of Manitoba; Mr. Cochrane, of Brantford, to Toronto, the capital of Ontario; Mr. Wright, of Ingersoll, to Quebec, and Mr. Farries, of Paris, to Ottawa.

Count on only remember, amid the cares and perplexities of this life, that a dying hour will come; that in a few short and fleeting years, at most, our pilgrimage here below will be ended, our work for ever done, and our history and influence written, either for weal or for woe, upon those with whom we have associated and come in contact in life, how different would our lives be spent!

MONUMENT TO JOHN KNOX.

It is proposed to erect a monument or memorial institute to the great reformer, John Knox, in Haddington, the place of his birth. Those in Canada who desire an opportunity of subscribing to the fund, are requested to send their subscriptions to Miss Young, 14 Bond Street, New York.

CARLYLE ON THE PROPOSED KNOX MEMORIAL INSTITUTE.—The convenor of the committee for the promotion of the John Knox Memorial has received a letter from the Chelsea sage, highly approving of the proposed memorial, and enclosing a handsome subscription. Mr. Carlyle, through his niece, Miss Aitken, says:—"It is desirable that there should be a memorial to Knox, and that the county town of so wealthy a shire as Haddington should have a school—both of which he believes to be self-evident.

DEATH OF THE REV. A. MELVILLE.

We find the following in last week's issue of the Prescott Telegraph: "We have to chronicle this week the death of a venerable and well-known Minister of the Gospel—the Rev. Andrew Melville—of the Canada Presbyterian Church, and a member of the Brockville Presbytery. He died suddenly, last Sabbath afternoon, at five o'clock, in his son's house, Spencerville.

BOOK REVIEWS.

"THE ROCKY MOUNTAIN PRESBYTERIAN," (Rev. Sheldon Jackson, D.D., Editor, Denver, Colorado,) is authorized to offer a prize of \$100 for the best Home Mission hymn, suitable for public worship or Home Mission meetings, also, a prize of \$50 for the best Home Mission poem, of not less than forty-eight lines. The following gentleman has kindly consented to act as a committee of award; Rev. Edwin F. Hatfield, D.D., Rev. Irenaeus Prime, D.D., and the Rev. Thomas S. Hastings, D.D., all of the city of New York.

THE NATIONAL SUNDAY SCHOOL TEACHER for April is a rich storehouse of information for those teachers who really desire to be fully prepared for their classes. Besides the clear, comprehensive exposition of the lessons by the editor, Rev. Lyman Whiting, D.D., furnishes an article on "Baal and Ashtaroth," Rev. W. W. Patton, D.D., one on "The Book of Judges," Rev. Simon Gilbert another on "The Order of Gideonites," and "The Chronology of Judges" gives a succinct statement of the period covered by the book of Judges.

Hymns 7. Sacraments.

DEAR SIR,—I very much pity "Aloph," who can find no Gospel in the Psalms of David, and nothing wherewith to praise God for the sacraments. Will you allow me to furnish him with a few verses from hymns, in relation to these which may also serve as a specimen to your readers, of how well some Protestant Churches and some public institutions of the country are furnished with such matter of praise:

Baptism: "Eternal Shepherd, Thou art wont To cleanse Thy sheep within the font. That mystic bath, that grave of sin, When ransomed souls now life begin."

Such is a specimen of hymns that may be found in books now issued by many Protestant Churches, and in some of the public institutions of the country. And as there is no suitable matter in the Psalms with which to praise God for the cross, I had better add a verse or two suited for this purpose, taken from the same source:

"Faithful Cross above all other, One and only noble tree, None in foliage, none in blossom, None in fruit, thy peer may be. Sweetest wood, and sweetest iron, Sweetest weight is hung on thee."

I have just recollected that there is nothing in the Psalms in relation to the Virgin Mary. Please let me add two verses in relation to her, taken also from the same source:

"Shall we not love thee, Mother dear, Whom Jesus loves so well? And in His temple, year by year, Thy joy and glory tell?"

But, what do you think of the nation using books in its institutions which plainly teach Baptismal Regeneration, Transubstantiation, the worship of the Virgin Mary, the worship of the Cross, and of the Saints? Do you not think their use should be stopped? Yours, respectfully,

Montreal Ahead of New York.

SIR,—A gentleman very much interested in the success of Sabbath School work paid us a visit yesterday. His object in coming to us was to deliver a lecture on "the position which the pastor should hold in the Sabbath School." In the course of his remarks he stated that our schools will never be in proper working order until a class will be formed in every city in the Union for the sole purpose of training Sabbath School teachers.

Now, Mr. Editor, I wish to state that such a class has been for some years in existence in Montreal. It is, I believe, conducted by Dr. D. H. McVicar, of whose ability as a teacher Canadian Presbyterians need not be informed. I had the good fortune to attend a course of lectures delivered by the Doctor on this subject during the session of 1872-3, and have since found the knowledge then acquired very useful in my work as a catechist.

Cooke's Church Anniversary.

TESTIMONIAL TO REV. J. G. ROBB, D.D. The first annual address of Cooke's Church under the charge of the present pastor, Rev. J. G. Robb, was held on the evening of the 24th ult. There was a large attendance, the commodious basement being filled in every part. The pastor occupied the chair. On the platform were seated a number of citizens representing Mr. Robb's friends, who, outside his congregation, had taken advantage of this meeting to present him with a token of their regard for the work done in the cause of Protestantism by means of his recent lectures.

After the choir had sung "I will Extol Thee," the Pastor was asked to leave the chair, which was taken up by his worship Mayor Medcalf, when Mr. Baldwin read a lengthy and appreciative address, from which we can only make the following extracts:—

"The public appreciation of your services has been largely manifested by the numbers who continually crowded your church, many often being unable to secure accommodation, and by the eagerness with which the newspaper reports of your discourses were sought for and studied, not only within the limits of the city but throughout the whole country securing for their author a Provincial—we might say even a continental—reputation. We venture to add that if these discourses were published entire, an additional and lasting benefit would be conferred alike on the Protestant community and public generally. The scepticism of our age—is its contempt for evangelical truth, sneering at it as superstitious; the heartless churchism of form, and the soulless religion, must stand equally rebuked before the intellectual and masterly discussion which, in the felt duty of preaching the Gospel in its fullness and purity, each subject treated of in your lectures received at your hands. Set for the defence of the Gospel, you have not shunned to declare the whole counsel of God. Faithful in reproof of false friends, and fearless you have proved before a fastful foes, reason and revelation alone being your trust; and triumphant allies. The dignified manner, the Christian spirit, the eloquence, ability and research which have distinguished this part of the controversy, as well as the forbearance, even under provocation, and distinguished charity you have evinced, have commanded the highest respect and the warmest admiration of the discriminating and truth-loving among the people."

The Rev. Mr. Robb made grateful acknowledgments for the gifts in a long and eloquent speech, for which we regret that it is impossible for us to make room.

An elegant solid silver book stand, with cushion, was then presented by Mr. James Venn, at whose establishment the article was purchased. The applause when this interesting ceremony was over was both loud and long continued.

On Friday evening, February 19th, a few friends met at the residence of the Rev. C. M. MacKeracher, English River, and in the name of the different Bible Classes and his numerous friends, presented him with two buffalo robes, a pair of fur mitts, a fur overcoat; and Mrs. MacKeracher with a new Singer Family Sewing Machine, accompanied with the following address: "It gives us great pleasure to wait upon you this evening, to present to you and your lady these tokens of esteem from the members of your different Bible Classes, and numerous friends, and at the same time to express their high esteem for you as a faithful minister of the Gospel, and their deep sense of your unwearying efforts to instruct the young in the knowledge of the Scriptures; and at the same time their high esteem for your partner, and the hope that you may both be spared long to go in and out among them in your high spheres of labour." To which Mr. MacKeracher replied in suitable terms.

Be as deaf to the flatterer as to the railer, for if the latter occasions more smart, the former often causes more hurt.

Charles Street Presby. rian Church.

INDUCTION OF REV. R. D. FRASER.

On Thursday afternoon of last week the induction of the Rev. R. D. Fraser, M. A., by the Presbytery of Toronto, took place at the Charles Street Presbyterian church.

After devotional exercises the Rev. Prof. McLaren preached the induction sermon, taking for this text:—

Eph. iv. 10. "He that descended is the same also that ascended, far above all heavens, that he might fill all things."

The Rev. W. Reid said it was scarcely necessary for him to remind those present of the steps which had been taken with a view to filling the position of minister to that church, which had now been vacant for nearly two years, in consequence of the translation of the former pastor to a professor's chair in the college at Montreal.

The usual questions having been put and properly answered, Mr. Fraser was then "admitted" by the Rev. W. Reid in the name of the Presbytery of Toronto, and several of his ministerial brethren greeted him.

The Rev. R. Pottigrow briefly addressed the congregation, urging them to see to it that their new minister received their support, encouragement, and prayers in the solemn work in which he had engaged.

TEA MEETING.

In the evening a tea meeting of welcome to the newly-induced pastor was held, at which a large company were present. Tea was served in the spacious Sabbath school-room at the rear of the church.

Social in Gould Street C. P. Church.

A MERITED COMPLIMENT.

One of the most successful social gatherings of the season was held in the basement of Gould Street Presbyterian Church on the evening of the 4th of March. The room was filled to its utmost capacity, and about half past seven o'clock the meeting was opened by singing the Scripture paraphrase, "O God of Bethel by whose hand," &c.

in fitting terms to respond to such a flattering address, and thank them for the very handsome present. It was altogether unexpected, and in referring to his position as Treasurer, he said it was true that this was his ninth year in that office, but he had always considered it an honour to work for the cause they professed to have at heart, and therefore had not expected any reward, other than the usual vote of thanks at the annual meeting.

Ministers and Churches.

The Telescope reports: "The Canada Presbyterian Church, Walkerton, gave another concert last Thursday evening in the Town Hall, in aid of their new church. Although the night was very stormy, the Hall was well filled. Mrs. Dr. Weeks presided at the piano with very marked ability.

Knox College Students' Missionary Society, held its last meeting for the session on Wednesday evening, March 10th. The members showed their usual interest by largely attending. The following is a list of the Mission Fields and missionaries for the coming summer.

A couple of the members of the Kirkton congregation, Messrs. McCurdy and D. Dawson, called upon the Rev. H. Gracey at the Usborn Manse, on Tuesday the 23rd of March, and presented him, from the Kirkton congregation, a purse containing the handsome sum of \$60, as a mark of that congregation's esteem for him as their pastor.

torate has increased about three-fold. They have a handsome and commodious stone church, seated for three hundred, and tastefully finished. They have also a large and comfortable stable—a most useful appurtenance to a country church in this section of the country; and, while they have all the material conveniences that are usually desired by a country congregation, they are now, and have been for some time, entirely out of debt.—Com.

We have before us the comprehensive and business-like report of Knox Church, Perth, for the past year. The total contributions amounted to \$2,579.58; and the various funds are in a very satisfactory position. The minister's stipend has been increased to \$1,000. We can not help thinking that every congregation would find it exceedingly useful to give such a detailed account of financial operations as the Perth congregation are doing.

The members of the Canada Presbyterian Church, Orangeville, are contemplating the erection of a new Church, as the present building is too small for the rapidly increasing attendance on the ministry of Rev. Mr. Carriok. A meeting of the ladies of the congregation was held on Monday evening last, when they formed a society for the purpose of raising funds to assist in the erection of a new building.

Mrs. McKay, the estimable wife of the Rev. A. McKay, Eldon, was recently visited at the manse by a large deputation from the congregation, when she was made the recipient of a handsome purse containing \$156, along with an affectionately worded address which was read by Mr. Donald Jackson, Stonefield. The whole affair was indicative of the strong regard entertained for Mrs. McKay by the congregation.

Presbytery of Paris

The Presbytery of Paris met in Dumfries Street, Church, Paris, on Tuesday the 23rd March. There was a large attendance of ministers and elders. The Rev. Thos. Lowry, until the arrival of the Rev. Mr. Aull, acted as Moderator. Commissions from Kirk Sessions in favor of representative elders were read, and the roll of Presbytery completed for the year.

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a great flower.

Presbytery of Manitoba

The Presbytery of Manitoba met in the Presbyterian Church, in Kildonan, on the third day of March, 1875. The following items of business of general interest, may be noted. The clerk read a letter from Mr. Currie, the missionary labouring in Palestine, reporting that owing to the visitation of the grasshoppers, and the lack of necessary information on the part of the congregation, of a minister likely to meet the wants of the field, they had decided to do nothing in the meantime in calling a minister, and asked the Presbytery to supply them as in the past.

The annual congregational meeting was held in the Presbyterian Church, Orillia, on Wednesday of last week. The reports of the several committees were adopted. The "envelope system" was discussed, but it was decided to continue the present system. A committee was appointed to consider the question of building a Sabbath school house, and empowered to proceed with the work, if they thought best.

Presbytery of Ontario.

The last regular meeting of this Presbytery was held at Uzbridge on Tuesday the 22nd inst. There was a large attendance of both ministers and elders. The minutes of last regular meeting were read, and upon an amendment to the effect that they be not sustained as now read being lost, the motion to sustain was carried; Mr. Peattie dissenting. Rev. Principal Caven was nominated unanimously as moderator of next General Assembly. The moderator reported respecting the certificate of dismission from our church which he had given the Rev. Mr. Thom, by the instruction of Presbytery, and after considerable discussion with regard to the mode of procedure in this case the report was adopted.

The induction of Rev. E. D. McLaren, M.A., B.D., as pastor of the congregations of Cheltenham and Mount Pleasant, is appointed to take place at Mount Pleasant, on Thursday, the 15th of April. Services to commence at two p.m. Rev. J. Alexander M.A. to preach, Rev. J. Pringle to preside and give the charge to the minister, and Rev. J. Baikie to address the people.

Poetry.

No Room for Jesus.

O, plodding life! crowded so full of earthly toil and care! The body's duly need receives...

Temperance and Prohibition.

SERMON BY THE REV. JOHN McMECHAN, OF PICTON.

Exodus xxi., 28, 29:—'But if the ox was wont to push with his horn in time past, and it hath been testified to its owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death.'

Fenum habet in cornu, longe fuge. The principle laid down in these verses is this: Man is not knowingly to have in his possession vicious creature or noxious thing, and leave the one or the other uncontrolled to the imperilling the safety or the destruction of the life of his neighbor...

BIBLE PROOFS.

The first thing I am to do, is to satisfy you that fermented liquors are injurious and destructive. I shall appeal first to the testimony of the Spirit of God in the Holy Scriptures, and then to your own knowledge and observation. In Proverbs xviii., 1, we read, 'Who is a mocker, and strong drink is raging; and he that is deceived thereby, is not wise.'

OUR OWN EXPERIENCE OF THE EVIL.

But over and above all that the Holy Book declared and denounced, who of us has not only too much reason to know the fearful ravages wrought by indulgence in strong drink? Why our eyes behold it almost every time we walk the street!

OUTSIDE EVIDENCE OF THE EVIL.

Then again did you go out into the world to trace evils of intemperance—did you visit our jails, our penitentiaries, our lunatic asylum—did you study the police reports of our city newspapers and all that they tell of accident, riot, lawlessness, delirium, murder and suicide occasioned by indulgence in strong drink, surely the conclusion would be forced upon you that all other sins united do not work such social destruction, such moral, material, domestic and personal ruin as this one monster abomination. Such are the horrible consequences of intoxication here and we dare not look beyond!

MEDICAL OPINION OF FERMENTED LIQUORS.

I might mention before passing on that the best medical opinion sustains the conclusion we have drawn that fermented liquors are not necessary to persons in ordinary health. And that men who have hardest work to do and severest exposure to bear will do the one and endure the other best when they totally abstain.

'Whereas there is reason to believe, that the habitual use of ardent spirits is often the consequence of an opinion that such liquids contribute to the health of man; and whereas it seems to be a duty peculiarly belonging to this Society, to oppose and to correct so injurious an error: Therefore, resolved. That in the opinion of this Society the use of ardent spirits is not a source of strength and vigor, but that it is generally productive of weakness and disease.'

OUR DUTY TO ABATE AND ABOLISH

what produces such personal growths of misfortune, misery, poverty, strife, crime, madness and death. Talk about stoning a ferocious ox, indeed, that had killed man or woman, and condemning the owner to death for neglecting "to keep in" or put away the dangerous beast, and leave unchecked and unassailed, nay but fostered and cherished by law and by licence as the most important interest and the main source of supply for carrying on the affairs of the country, this monster destroyer that is devouring whole households of our friends, our neighbors, our compatriots to the slaughter day by day continually!

PROHIBITION

must be our rallying cry. Such a measure has been demanded in Sweden, for it became necessary to save the country from depopulation. And why should we not demand the like? And what should prevent the obtaining of it? Cannot a country so young and so full of undeveloped resources as ours and without war debts, support the government without manufacturing and taxing liquor, when too it is well known that almost the entire crime and poverty for whose repression and support most of our expenditure is incurred, has been produced by the liquor traffic?

REASONS FOR INCREASING EFFORT.

One says in dismay, "The evil you are seeking to remove is not diminishing but increasing." Be it so. It is darkest before the dawn. The horrors of Hebrew servitude were never so terrible as when the Lord sent Moses forth to achieve their freedom. The friends of prohibition instead of being discouraged should be stimulated to increasing zeal and effort.

CONCLUSION.

Well, now, if the principle of the text is a God-sanctified, conscience-acknowledged principle, if it is every man's duty to prevent, if he can, injury to himself, his fami-

ly, his neighbor, to society, to country, to body, and to soul, and to remove, and destroy what produces such multiplied evils, it follows that no individual, who fears God and regards man, should encourage, engage in, or give moral or material support, to the liquor trade—a trade demonstrated to be so fatal to human happiness, health and life. There cannot be a question that all complicity with what, in the strong language of Scripture, is "a covenant with death and an agreement with hell," entails upon the soul fearful responsibility and exposes it to a fearful retribution.

LESSON TO SOCIETY.

The principle of the text likewise comes home to host and hostess at our social gatherings. Generally speaking, I believe, that these reunions are characterized by much propriety in this place. I do not know that there is excess. I do not assume or insinuate such a thing, but liquor is dispensed with a liberal hand to all who will partake, and I ask is it not presented too infrequently to persons who are already far gone on the downward way to a drunkard's grave, and what is strangest of all, do not wives that are trombling in every nerve for the fate of their easily-tempted husbands, keep and present these beverages to their guests? And will Christian men and women, members of Churches claiming to be consecrated soldiers of the sacramental host of God, hobnob and encourage by word, look, or example, those poor victims of intemperance? And will those good Christian people regard themselves as friends of these free-livers? Nay, will they act such a treacherous part as to go hand in hand to help them on the easy descent to the mouth of hell, instead of by faithful words and self-denying example, trying to save them to wives and families, and friends and society, to the church and to God.

LESSON FOR THE HOME.

Again, and finally, the principle of the text, should regulate a man's conduct in his own family. Who knows what terrible consequences have resulted from the customs of the table in thousands of homes? Who knows not that they have been successful training schools for the tavern, the jail, the penitentiary, the asylum, the galloves? And knowing this, and knowing how habit grows and grows in this connection till it becomes a disease or a tyrant, without loving father or mother will give either liquor to their children or use it as a beverage in their presence.

Keeping the Tongue.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that needless wounds are inflicted; so much the worse unintentionally pain is caused.

Be as deaf to the flatterer as to the railer. For if the latter occasions more smart, the former often causes more hurt.

Scientific and Useful.

NIK BALSAM.

Carbolic acid has so many uses in a family nowadays, and is such a fearful caustic when not carefully handled that every one ought to know that fir balsam corrects the bad effects of the acid. The latter burns into the flesh when a drop of clear acid touches it, and the fir balsam should be spread over the spot to remove the pain and heal the burn.

CURE FOR SORE THROAT.

"One who has tried it" communicates the following item about curing sore throat: Let each one of your half million readers buy at any drug-store one ounce of camphorated oil, and five cents' worth of chloride of potash. Whenever any soreness appears in the throat put the potash in a tumbler of water, and with it gargle the throat thoroughly; then rub the neck thoroughly with the camphorated oil at night before going to bed, and also pin around the throat a small strip of woolen flannel. This is a simple, cheap and sure remedy.

RABBITS AND SQUIRRELS.

Fried broiled or potted, should always be soaked in salt and water to draw out the blood. When broiled, take from the water, wipe dry, and cut in joints the fore and hind quarters from the tender loin; broil on a hot fire and turn often; when browned nicely and done, pour over melted butter seasoned with pepper and salt. When fried they should be rolled in powdered crackers, and fried brown in dripping pan. When potted, put in a pot with cold water enough to cover them, and stew down until brown; then add butter, salt and pepper just before taking from the pot. Game should always be cooked over a quick fire—never so as to dry the juices, and never rare.

MICROSCOPES.

Many people are not aware that evening is the best time for microscopical examinations. It is easier to adjust your light, and throw it exactly where you want it, gas and kerosene being decidedly more manageable than sunshine. So if you want delightful occupation for those long evenings, get a good microscope. And when supper is over, let father and mother and little folks gather around it, and see what wonders and beauties the little magician will reveal. A little practice will enable you to prepare your own objects for examination, and you will find at every step proofs of the skill and wisdom of the great Creator, who has fashioned with exquisite perfection the very dust that your careless finger brushed from the butterfly's wing.

SOOT AS A GARDEN FERTILIZER.

Perhaps it may have occurred to some of our lady readers that the refuse soot of our chimneys is one of the most valuable stimulants and fertilizers they can have for their garden flowers. Says the Rural Carolinian: During two seasons we nuded, fed and potted the Hartford prolific grape vine—as much for its shade over the window as for its fruit; but it persisted in remaining a stunted cane, yellow, and refusing to climb. Despairing of shade, grapes and roses, we finally bethought ourselves of soot as a manure, and forthwith made a "soot tea" by steeping a teacup of soot in a quart of water. This we administered, two doses each, to both the trees and the vine. The vine grew six feet in height in the space of six weeks, the rose bush four feet in the same length of time. Both therefore rejoiced in living green.

SCARLATINA AN EPIDEMIC.

The views of Dr. Alfred Carpenter, published some three years since in the "Lancet," upon the subject of scarlat fever, ascending to that disease an epidemic character, are strongly endorsed in a recent issue of the "Medical and Surgical Reporter." The editor maintains that not only is the disease infectious in the full sense of the term, but also that the malignity of the infection is sometimes frightful. Articles of clothing worn by patients retain a dangerous character for over a year, as do walls, furniture, and in fact everything that has been in the vicinity of the disease, and in its spread. The secretions of the body are epidemic, scales and excreta are active carriers of the pestilence. Thorough ventilation and disinfection are the best means for destroying the poison. Clothing, bedding, etc., should be submitted to a dry heat of 220 degrees Fahrenheit for several hours, and then soaked in a mixture of one pound hyposulphite of soda, two ounces sulphuric acid, and eight gallons of water. Rooms should be purified by burning sulphur, and the patient thoroughly cleaned before having intercourse with other people.

ECONOMIZING THE HEAT OF THE BODY.

The correspondents of the London Times have been discussing matters connected with the weather, one of whom makes the following very sensible remarks in regard to economizing the heat of the body. He warns persons against allowing themselves to be unnecessarily cold within doors, comparing it to the act of a spendthrift who wastes his capital in his youth and has no income left for his old age. To keep warm, to retain heat within the body instead of spending it, is just as judicious as to husband money with proper economy; and every one who wishes to be able to face cold with impunity should regard the avoidable expenditure "To attempt to 'harden' people and especially children against cold, is all nonsense. Cold can only be resisted by vital combustion within the body, and the body can only burn what is supplied to it, and that only in the measure of the capacity of the furnace. Every one who is exposed to cold draws upon his heat producing power for his means of resistance, and has so much less remaining with which to meet the next demand. Persons who live in warm houses and who wear warm clothing, may go out into any degree of cold impunity; while those who suffer themselves to be half-frozen at home must expect to be half-frozen when they go abroad. In regard to food, adults would do well to eat more fat than usual in winter; and children may often be induced to do so if it is concealed by any of the familiar artifices of cookery. The thick gravy of an Irish stew, for example, may be made to carry much fat that would otherwise be wasted.

Births, Marriages, and Deaths.

MARRIAGES.

On Wednesday, the 17th of March, at the Orillia Presbyterian Church, by the Rev. John Gray, B.A. a Rev. a Trillia, daughter of Mr. John Gray, & a daughter of Mr. Malcolm McDonald, of the same Township.

Official Announcements.

KINGSTON.—At Kingston, in Brock Street Church on 2nd Tuesday of April, at 7 p.m.

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

Home Mission Committee, CANADA PRESBYTERIAN CHURCH.

The Home Mission Committee of the Canada Presbyterian Church will meet within Knox College on Monday evening, 6th of April, at 7 p.m.

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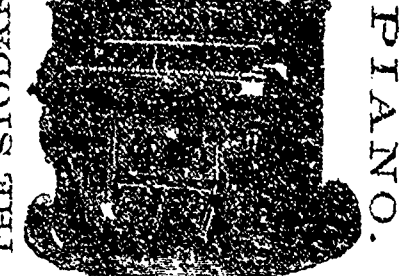
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