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Contributors and Correspondents.

A Plea for Systematic Evangelistic Work.

BY A MEMBER OF THE C. P. CHURCH.

Glad tidings of "Time of Refreshing" reach us from many lands. God is hearing prayer: The old words are having a new fulfilment: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Unbelieving cavils are receiving an unlooked for an glorious answer; and all the faithful are glad. The church rejoices in multitudes born into the Kingdom of God.

The hearts of God's people in Canada are stirred. Hope an expectation rule the hour. We ask, why should we not also rejoice in the "plentiful rain" wherewith God's heritage is revived in other regions? Can we do nothing to bring this about. We can pray. We have access to the same source of infinite blessing. Our prayers can reach the same ear. And we have the same sure promises which invite and encourage our supplications.

Can we do nothing else? Are there not invaluable lessons taught by the methods pursued in the word of grace in Britain? Methods, which have been, and are now, so distinctly owned and blessed of God. Can we not give ourselves to more earnest and eager evangelistic work? And may we not see in Canada the same results from the more abundant use of God's chosen instrumentality for the saving of men? Is it not time that our church should awake, and make the full use of her noble band of highly trained workers? Is it not time for more persevering and systematic evangelistic work over all the land? We plead for this; and plead for it now. The time is ripe. We have our call, and our encouragement from above, in the wonderful events at present emerging.

Let us give our reasons wherefore we ask the church now to take up this work. And let us show some of the advantages which may be expected to result from Systematic Evangelistic Effort. The discussion can do nothing but good. It directs our minds to the special business we have in hand, under a somewhat new and interesting aspect. The discussion may not convince every one; but some may be won over to try the experiment. And what argument may not do, that experiment will accomplish. An evangelistic effort, carried through in humble faith and prayer, cannot fail. Its sure and blessed result secures a lifelong friend to this method of labour, and prepares another earnest and hopeful worker.

In one of his remarkable lectures on Revivals of Religion, the Rev. C. J. Finney uses the following words. How few persons are to be found, who have ever taken revivals of religion as a subject to be studied and understood. Every body knows that in a revival Christians must pray, and do some things which they are not in the habit of doing. But multitudes know nothing of the reason why they should do this, or why one thing is better than another, and of course they have no principles to guide them; and when anything occurs which they do not expect, they are all at fault, and know not what to do. If men should go to work to build a house of worship, and know as little how to proceed as many ministers and professors know how to build the spiritual temple of God, they never would get up a house in the world. And yet people make themselves believe they are building the church of God, when they know nothing at all what they are about, and are utterly unable to give a reason why they are doing as they do, or why one thing should be done rather than another. There are multitudes in the church who never seem to suppose that the work of promoting revivals of religion is one that requires study, and thought, and knowledge of principles, and skill in applying the word of God, so as to give every one his portion in season. And so they go on, generally doing little or nothing, because they are attempting nothing—and if they ever do awake, go headlong to work, without any system or plan, as if God had left this part of our duty out of the reach of sound judgment and good sense."

These are somewhat hard words. But they are spoken in love by their single minded author. They did, and do yet, characterize a too prevalent fault, one which our discussion may help to correct. The first thing we have to say in favour of Systematic Evangelistic work is

IT HAS BEEN TRIED.

The General Assembly's Scheme of the Free Church of Scotland, which has been in operation ever since the disruption, is just a scheme of Systematic Evangelistic work. It might form a model for work in Canada. The ministers of the church are sent two and two to appointed localities, to spend about three weeks in daily Evangelistic labour.

The scheme arose in this manner: In the Assembly of 1844, Dr. Charles J. Brown preached a memorable impressive sermon. Deep emotion, even to tears, pervaded the whole Assembly. An interesting conversation ensued; and then the following motion was unanimously passed: "The General Assembly being deeply impressed, in the sight of God, with a sense of the sins and shortcomings of the ministers and members of the church in their holy callings, and recognizing the voice of the great head of the church in His providential dealings with her, and in the spirit which He has been pouring out on her, whereby He has been pleased to awaken some measure of concern as regards the past and present state of the ministry, as well as longing prayers for the revival of vital godliness in

the church and land, do desire, with profound humiliation, and in reliance on the great strength of Almighty God, solemnly to devote, dedicate and consecrate anew themselves and their fellow-labourers to the service of God, and His holy purpose of glorifying His great name, in saving souls through the preaching of the truth, and the operation of the Holy Ghost." Scarcely has the power of divine truth been more signally manifested than during Dr. Brown's sermon on that Tuesday. Under the solemn impression produced, the Assembly agreed to this motion.

But it was needful that something practical should follow. That some work should be done. To work, then, the Assembly addressed itself. The scheme for systematic evangelistic effort was devised, and at once set in operation. Selecting those who were deemed fittest for the service of the church sent them abroad over all the land. Summer after summer, these men went forth into the towns and villages, some to the southern borders and some to the Ultima Thule of Scotland, the Shetland Isles; some to the agricultural regions, and some to the mining districts so that all the needy parts of the land might be penetrated by this peculiar and stimulating agency. The fruit of these summer evangelistic excursions has not been small. Much of the awakening which has been manifested subsequently, in many different places throughout the land, has been traced to this evangelistic work as the seed and beginning. For thirty years now this scheme has been in operation. Sometimes as many as eighty different deputations have been sent out in the course of one summer. The field and the labourers were prepared and ready for the great work of grace now holding on its majestic course.

The kindred churches at home have now also begun to give their attention to this evangelistic work, and to carry on systematic operations. The testimony last year with respect to the Presbyterian Church in England, is altogether in favour of these special efforts. It was to this effect. In almost every instance they have met with the most marked success. In the large cities of Liverpool, Manchester, Newcastle, and others, they were accompanied and followed with the richest spiritual blessing. In London they are carried on largely, and with the most encouraging results. Again, we hear that the Presbyterian Church in Ireland, have now also begun, with some vigor and system, to use this means for the furtherance of the interests of religion. And that, at the very outset of their operations, they have been favoured with nothing short of a revival of religion in Belfast, and in some country regions adjacent. All this was before the manifestation of the present wonderful work of grace. But what a special preparation for it this persevering and systematic evangelistic work formed.

Now, these are simple facts. And they surely indicate our course in Canada, and encourage us to enter on it. Even here, in isolated instances, the same work has been followed with the most blessed results. We have ourselves seen, repeatedly, an era of more abundant blessing, open before a congregation, in connection with such a special effort. The body of the people raised to a higher standard of spirituality, and entering on a more active and faithful christian course.

We plead for the church giving herself to this work, because, by so doing, she takes advantage of the constituted and appropriate means to produce a revival of religion. What is it that we aim at in Systematic Evangelistic work? Specially to gain a more earnest and continuous attention to the truths of the gospel. We count on this being secured by the series of closely following services, and that the truth, having a fair and full hearing, shall have its proper power and influence. We aim at—

CONTINUOUSNESS OF IMPRESSION.

We are not much in love with that phrase, but it may do for want of a better. Impressions are often made in the ordinary services of the sanctuary which fade and die because not speedily renewed and followed up. We have thousands of intermittent impressions, thousands of cases where the heart is touched and softened on the Lord's day, and hardened again during the working week. Now, might not special and Systematic Evangelistic work enable us to avoid this grief and loss?

The very aspect of the times seems to call for this work. It is a time of immense earnestness and pressure in all things. Business is a greater tax on every physical and mental power than ever before. Never before has there been such keen and restless competition in every department. Even among the multitudes of working men, the steam engine makes our great establishments scenes of the most absorbing activity. There can be no thought except of work, work, and the rush and din of the heating factory. But while the demand of worldly business on body and brain bears its maximum, there is a tendency abroad, to abridge in a minimum, the opportunities of the preacher of the gospel to recall the minds of men to higher interests. We would not dare, in these days, to attempt the thorough, well-rounded discourse, to which a past generation could listen with patience. Some thirty minutes is now considered the orthodox time for a sermon. Many are impatient when we exceed that narrow limit.

But all this goes to deprive us of a fair and adequate hearing for our message. That one half hour in the week, and with many, one service represents their whole usual attendance on the means of grace;—that one half hour affords but a meagre opportunity for all we need to do: and even that is subject to fatal abatements. For, what can we expect to do such a span of time when, for six days before, the minds of our hearers have been made a common

thoroughfare by the concerns of worldly business. When we have them before us there is a worldly attitude of mind to rectify, an earthly crust to be broken through, before we can fairly reach them. Emphatically speaking, how certainly must many an impression made before the close of that one service, be swept helplessly away by the return of the worldly tide, and bring our hearers before us again at the week's end as ill prepared as ever to hear with profit.

Under this system the preacher of the gospel is at a disadvantage. It goes directly to foster that worldly absorption, to strengthen that grasp of the world on the soul, which he strives to undo. What can we do to help ourselves, and to help our hearers? Can we not break in, now and then, on this hardening worldly routine, and insist on a fuller and more thorough hearing and consideration of our message? If we cannot have this on one day, let us have it on successive days, when our hearers can come with impressions still fresh, or which may be renewed by a word. The impression becomes continuous, not intermittent, and then we see the might of that gospel which is the "power of God unto salvation."

"A revival of religion," says Finney "is a purely philosophical result of the right use of the constituted means,—as much so as any other effect produced by the application of means. The means which God hath enjoined for the production of a revival, doubtless have a natural tendency to produce a revival. Otherwise God would not have enjoined them. But means will not produce a revival, we all know, without the blessing of God." This idea is a favorite one of his, and he presses it home most earnestly. He will have it that Systematic Evangelistic work is no more than the proper and most effective use of the constituted means to secure the desired result. It is ours to use these means in circumstances of the greatest advantage, and where nothing may hinder their native influence. We must consider the ordinary rules of cause and effect, and with a sound judgment guide ourselves by these, looking above, always, for the blessing from on high.

THE PROFIT TO MINISTERS.

This is another reason wherefore we plead for the church entering on a course of systematic evangelistic work. It is an advantage for a minister to be thrown off the track of ordinary routine, and to be called to exercise his ministry in circumstances different from those of his usual course. We are apt, in the course of ordinary work, to fall into a professional attitude of mind, and to work only according to rule. There is an attitude of mind in which we deal with divine truth in the abstract. Even when we preach on such practical topics as conviction of sin, repentance toward God, and faith in our Lord Jesus Christ, we may deal with them abstractly, as doctrines, discussing them before our hearers, yet not touching them personally. It is a different thing when we try to deal, let us say, with conviction of sin, not as an abstract doctrine, but in the concrete form of a burden of trouble and fear on an awakened soul. There is, then, both an expansion and correction of our ideas. When we deal with it not as a doctrine, but as a fact, we are wonderfully helped in giving the truth its full practical power.

Now, the ordinary routine of ministerial work tends somewhat to foster the professional feeling, and beget that attitude of mind; keeping us a little way from our hearers. A series of evangelistic services tends directly to correct that, bringing us nearer to our hearers. The work begets the feeling that our preaching is a matter of business, whereon we transact, or seek to transact, the most momentous business with each hearer personally. As the late Rev. J. Milne puts the matter very well: "There is, at such times, a fervour kindled by a distinct grasp of its object as present and immediately attainable. The hearer comes expecting that we shall call on him immediately and turn to God, conversion is in the mind both of preacher and hearer. This change of feeling, and attitude of mind, is an immense help to any minister in reaching the true style of preaching, and in enabling him to give it the true tone."

One sign of this is the felt unsuitableness of written and read discourses at such services. We should almost as soon expect to see a physician come to the bedside of a fever-patient, and take out a carefully studied and fully written thesis on the disease, and begin to read that as his instructions what to do. The circumstances will not suffer this. He must deal practically with the particular case. He must be able, by considering the symptoms of the patient, to say what is best to be done for him. He finds a considerable difference between studying the matter in books, and at the bedside of the sick. And so it is with a preacher in the experience of evangelistic work. There may be some topics which we find must be taken up. We may have a carefully prepared discourse upon that topic, the fruit of study, and a large use of books. Now, it is almost certain that we shall feel dissatisfied with the discourse, and be reluctant to deliver it to the people, word for word. Points which cost us great labour we shall feel inclined to drop as needless; others, formerly overlaid, shall come out in prominence. Like the clinical experience to the physician, so is this to the minister of the Gospel.

Moreover, the true topics of the preacher begin to bulk more largely in our view, when we grapple so directly with our real work. We are apt to forget that all other departments of our work are subordinate to that of the ambassador, when we come in Christ's name, beseeching men to be reconciled to God, and not counting our work done until we see this business completed, and have them at peace with God. In our ordinary ministerial work there is room for the exposition of the Scriptures at large, and for the imparting of an immense fund

of information, historical, social, or scientific. In this way whole books of Scripture may be taken in course, and all the various matters on which they touch receive a due consideration. But, in evangelistic work, you take your place, specially, as an ambassador for Christ; and you feel constrained to give yourself wholly to the ambassador's function and work. This takes its place as the work of the hour. The concentration of mind and heart on this, the peculiar function of the gospel minister, has the best of all effects in exalting in your esteem the special work given you to do, and in begetting within you the true spirit and mind of one who comes to men as the minister of Christ.

In short, evangelistic work gives a thoroughly practical turn to all we do. Our labour, instead of being mere professional duty, becomes a matter of business, to be settled if possible then and there. The effect of this cannot but be marked and beneficial on the whole tone and spirit of our ministerial work. A distinct aim gives force and power. We begin to discern a new meaning, or at least new depths of meaning in the design of the office we hold and the function we discharge. We discover a new power in that great instrumentality we use. The preaching of the gospel appears now, in very deed, as the power of God unto salvation. We learn to love more to proclaim that living word, whereby it is well pleasing to God that men should be saved. There is nothing better to give us a more thorough knowledge of the intrinsic power of this means of grace, or to beget the true tone in all our preaching, than a course of earnest, and systematic evangelistic work.

THE ADVANTAGE TO THE CHRISTIAN PEOPLE.

There are many among them who desire to see the work of God revived, and the Church imbued with a new life and energy. Indeed, it is not in the heart of any man, possessed of vital religion himself, to bear patiently to see a spirit of slumber or apathy as a characteristic of the church. He will be constrained to cry to God to revive His work. This holds true of every living Christian soul. A true spiritual instinct leads to this. But the prayer, "will thou not revive us again, that thy people may rejoice in thee," is often offered up in a very general and formal manner, with little hope or expectation of being immediately heard and answered.

Now, if, at such a time, special evangelistic work is begun to effect, by God's blessing, the very end for which they are accustomed to pray, a great change is at once perceptible in the spirit of their prayers. Effort is now combined with prayer: a becoming and blessed combination. Instead of lingering prayer, this helps to give it point and fervency. On the effort put forth the heart is fixed, and the earnest cry for the divine blessing upon it is drawn forth. When prayer is thus concentrated, and directed on one point, if it is true prayer at all, with faith in the power and willingness of God to grant what we seek, then a high degree of hope and expectation is begotten. And thus reacts on our prayers to make them more earnest and importunate.

We cannot imagine a more certain, or more beneficial result, of the simple imitation of an evangelistic effort in any church or congregation, than the impulse and concentration which it must give to the desires and prayers of God's people. The gift of spiritual blessing, the refreshing of His heritage, and the conversion of sinners, are just those things which God delights to bestow. These are given in the use of the means of grace. When we have such faith in God as to set about the more diligent use of the means appointed to convey the blessing, the very effort is a constant prayer. Hope now begins to stand expectant. Faith grows. Hearts glow with a new fervour, kindled by a distinct grasp of the object as present and immediately attainable.

Possibly, our want of preparation, is one great hindrance to the revival of religion. Unbelief stands in the way. But when we begin to work with the distinct and definite purpose of reviving the church, when we take steps to stem the tide of prevailing worldliness, and break in on spiritual apathy, we can do nothing better for the purpose of bringing God's people into the proper frame to receive a blessing from on high. When they are prepared to receive, God is ready to bestow. We are not constrained in him. Evangelistic work, initiated in any church or congregation, would be abundantly repaid in its effect on God's people, in preparing them for the blessing. When they are awakened to more anxiety and desire on behalf of the unconverted, and made to realize more clearly their responsibility in connection with the matter, that is a revival. And it will not stop there. When water is poured on them that are thirsty, it is certain to overflow upon the dry ground. As an appeal, then, to the hearts of God's people, as a means to draw out their desires, and give concentration to their prayers, and as a help to awaken hope and expectation of an immediate blessing, we plead for evangelistic work. Many a time it has done for a church or congregation more than all this.

Besides, it is often in connection with such work, that christian men and women realize their personal responsibility to labour for Christ, and permanently rise to a higher standard of duty. Work for Christ, the personal effort to win souls, exerts the most beneficial influence. This matter is brought before members of the church in a more distinct and practical form than usual, in connection with an evangelistic effort. Their minds are directed specially to this aspect of their duty as Christ's people. Blessed results have often followed. Sometimes they have been raised up, not only to a higher standard of duty, but to a higher measure of spiritual

life and enjoyment. They have become, as they ought to be, like the springs of water in the midst of the people, a source of new life and refreshing to all around.

THE INFLUENCE ON THE WORLD.

This is another reason why we plead for systematic Evangelistic Work. On the face of it, such work is the expression of our hearts desire, to careless men, that they might be saved. When they see us combining together, and engaging in work and labour for their sakes, the thought is likely to be suggested to them, that it is time to care for themselves. They can hardly witness the manifestation of our concern, without some answering feeling in their own hearts.

How often ministers have occasion to combine to labour for other objects;—say, for the missionary enterprises of our own church, or for the work of some beneficent association. It is well to be identified with every good and worthy enterprise. But why should we not combine more systematically in labour for that which is best of all, that for the defence of which we are set apart? A combination for evangelistic work is not of which we are set apart? A combination for evangelistic work is not open to objection common in the mouths of worldly men, with respect to almost every other work of beneficence. If any thing is our special business it is the preaching of the gospel. The earnest and eager prosecution of that work, becomes us well, as the ministers of Christ. Worldly men cannot but see that we are only attending to our special business, and seeking, without hope of fee or reward for their good. Would it not be a strength to the ministry to take up such a position before the world?

The effect on worldly men cannot but be good. The very novelty of any special effort, of a series of evangelistic services, draws the attention of the many living in carelessness. A certain amount of interest is excited in the community, in which they share. They may scoff about making such a to-do. But we have an ally in every human conscience, more or less sensitive to the appeal these services make, that men should attend to the things which concern their eternal peace. Should there be some among them, and we believe there are always many, who under a smiling, careless exterior, cover up within the canker of a mind ill at ease, these meetings have a voice which can hardly be suppressed or resisted. In numberless instances they have been drawn to hear, and to receive the truth in the love of it, to the saving of their soul.

These special services, besides, form a distinct ground on which God's people may plead with their unconverted neighbours. It may be, it should be, their grief, to see them utterly given over to the world, perhaps they have neither the courage nor tact to bring spiritual and eternal things fairly before them. They fear to try. Well here is an effort made to reach the very objects of their anxiety, and to win them from sin to God. How easy to give the invitation to come, even to press them. How few could say that it was beyond their power to make the attempt to bring to the place of meeting some worldly, unconverted neighbour? There is, thus, at least, to be said. If hitherto you have shrunk from direct dealing with such an one, an evangelistic effort makes the duty as easy as possible, and gives you the best of all openings to begin the work. There can be no mistake about the design of such services. An invitation to attend them has all the significance of an entreaty to attend to the business of their eternal salvation. Thus, by such an effort, the children of God are not merely quickened to duty with respect to the world, but the way is made plain to do something, it gives them their opportunity.

But, enough. We hope this plea may gain serious consideration, which shall result in faithful action. Last year an earnest thoughtful writer, in England, discussed the matter of Systematic Evangelistic Work. After describing the services, detailing advantages, and reciting many encouraging facts, he closed with this sentence: "The church that acts on this plan faithfully, energetically, and perseveringly, will be the church of the future."

Doubtless it shall be so. For, notwithstanding the talk of the present day about the church of Christ not being sufficient for the age, and the gospel becoming obsolete, there is, after all, no power in the earth, at this moment, which can work with such effect on the minds of men, and produce such marvellous results, as the preaching of Christ, the wisdom and power of God unto salvation. The church, whose ministers and members are most thoroughly pervaded with the Evangelistic spirit, is the church which shall take its place first of all in every element of true power and progress. This spirit pervading a church can laugh to scorn the depreciation of unbelieving cavils. Now, would that our own beloved church in Canada were wise to mark the time. Would that she might take the place that befits her; and, with all the power of her admirable organization concentrate her energy to become the great Evangelistic agency for this wide Dominion.

There is no outward sign of politeness which has not a deep moral reason. True education trenches both the sign and the reason. Behaviour is a mirror in which everyone shows his own image. There is a politeness of the heart akin to love, from which springs the easiest politeness of outward behaviour.

Mortal life is no creation of moral phrases. The words that are truly vital for good or evil are only those which, as Pindar says, "The tongue draws up from the heart."—Whipple.

Tithes of all we Possess.

Mr. Sherburne knitted his brows, gave a sigh, and leaned back in his chair. Mrs. Sherburne started from her knitting and her thoughts, and said in rather an anxious tone:

"What is it, Walter?" "The same old story. There was a peculiar discouragement in his voice. Another deficiency, as I supposed there would be, although it is larger than I imagined."

"How much?" "One hundred and twenty odd dollars, and the insurance; well, say one hundred and fifty. I made a good deal of allowance in the summer, because so many people were away and the collections small. And now it is worse than then."

She had been thinking before her husband spoke of what she would do this spring. She was tired of the green and gold in the library, so she would have a pretty drab moquette carpet with a blue border, chairs to match, the edges relieved with blue gimp, blue and pearl damask lambrequins over the white curtains, and blue picture cords. How lovely the room would look!

"It's too bad," she said, as a blue and silvery haze floated through her brain.

"I am willing and glad to contribute my share, always, but it is putting your hand in your pocket continually. Expenses must be lowered somehow."

"And Mr. Murray's salary is only eight-hundred. You can't very well begin there. We could not live on that."

"No, we could not have the face to offer him any less," and Mr. Sherburne smiled over his perplexity.

"There must be something wrong about the giving," said Mrs. Sherburne, thoughtfully. "It seems as if we were giving all the time. The congregation is small, to be sure, and it comes harder upon those who can afford to give."

"All can contribute something. I mean to have a good talk at the next meeting."

"I suppose we give away a tenth, at least?"

"Oh, more than that," returned Mr. Sherburne. "And if every one did—"

She rose, and opened a drawer in her dainty writing desk, taking therefrom an account-book.

"Walter," she said, just to be certain, let us count up our charities for the past year. Your income was—how much? At least you said you had invested three thousand outside of your business."

"Yes, and we spent nearly five; call it eight thousand. But I am sure we have given away eight hundred."

"I think we have," she returned slowly, "but let us be sure. We may owe a little," and she smiled archly.

Some moments of silent calculation elapsed. The Sherburnes were quite methodical in their habits, and always kept an account of their expenses.

"Two hundred and thirty," said Mrs. Sherburne.

"Three hundred and ninety-seven," said Mr. Sherburne.

"Which only makes six hundred and twenty-seven," exclaimed Mrs. Sherburne in surprise.

Mr. Sherburne laughed. "I would not have believed it," he declared, good naturedly, and yet a little annoyed. "So we owe enough to make up the deficiency. And yet it seems as if we had given continually the past year. There was one hundred toward the debt, and our yearly subscription of two hundred—"

"We have not given it all to the church," said Mrs. Sherburne. "There have been some private charities. But you know we resolved when we were married to devote one tenth of our income to the Lord's work."

"And I have never regretted it. My income was three thousand a year then, and though I am not rich, I feel that I have prospered abundantly."

"How much do you suppose our church expenses are in the course of a year?" she asked.

"I can tell you very soon," turning to his books. "For pastor's salary, eight-hundred, sexton, music and incidentals, five hundred, and a floating debt of four hundred has been paid. Three thousand a year would be ample and allow us a little on the church debt."

"There are in our congregation at least five men who have as large an income as you."

"The Thompson's and the West's are much richer. I have no real estate besides this house."

"Granting that each one gave five hundred, which would still allow a margin for outside charities, you see there would be three thousand immediately."

Mr. Sherburne glanced up in surprise.

"There are five families who spend perhaps two thousand a year, and twenty perhaps who spend a thousand, and quite a number of poor people, though very few who are destitute. So it seems to me that our regular church income ought to be between three and four thousand without any special effort."

"What a calculator you are! I have never looked upon it quite in that light."

"I had occasion to go to the laundry this afternoon while Mrs. Briggs was ironing. She asked me for some old clothes for a poor woman whose husband had died suddenly, and we had a little talk about giving. She said she had always considered it a sacred duty to lay by one tenth of all she earned, which she did every Saturday night. She earns from eight to ten dollars a week. That must be a great sacrifice to her, although it is a great pleasure as well. Her whole heart is in the cause."

And the Apostolic injunction was to lay by as we were prospered. God has blessed us in every respect—in health, prosperity, happiness, and our two lovely children. Surely we can do this for the sake of Him who died while we were yet sinners. Even if it is for a poor, struggling church, it is for His sake as well."

"A very good sermon, my dear," said

Mr. Sherburne. "I am almost sorry that you cannot come to the meeting to-morrow night and explain the matter in this straightforward way. Why, if we church members, we Christian men and women, gave one tenth every week, surely it is not so wonderful a sum, there would be no want in our churches. We should not have to preach begging sermons, and there would be a surplus in the treasury for the calls of our needy brethren. And if such a woman as Mrs. Briggs, with a hopeless invalid son, can do it, surely we more fortunate people ought."

"And we surely mean to try," she said, with a sweet smile, her face still flushed, and her eyes brightly earnest.

"I'll never complain again until I have looked over my accounts," said Mr. Sherburne. "I am afraid our charities appear much larger to our partial eyes than they really are. Neither will I add what I ought to give with what I have given."

Melrose was a pretty city suburb. The residents had found it rather inconvenient to go down town two or three times on a Sunday. By degrees two or three chapels had been built. Mr. Sherburne and several of his brethren had resolved their church should be free. Subscriptions paid monthly or quarterly, and collections at the principal services, were the chief dependence. For two years there had been considerable enthusiasm, but now it was an old story. "You are always begging," one member after another would say; and Mr. Sherburne being treasurer, sometimes found his task hard and ungracious.

But he went to the meeting the next evening with a light heart, and a check for one hundred and seventy-five dollars in his pocket. The pastor's monthly stipend was two, the last quarter to the sexton, the insurance, part of an unpaid coal bill, and several small odds and ends.

The brethren glanced at each other in dismay.

"There must be some unpaid subscriptions," said one.

"The collections have fallen off a good deal," said another.

"It seems as if we were making special efforts all the time," said Mr. West, in a rather dissatisfied tone.

Mr. Sherburne rose in his grave, quiet fashion.

"Brethren," he began, "I have a few words to say on this subject. Last evening my wife and I had a little talk. We resolved long ago that since the Jews gave a tenth of their substance toward religious purposes, we as Christians could do no less on principle. Even this to my mind does not cover the whole ground. It seldom compels us to cast into the Lord's treasury all that we have. Mrs. Sherburne and I were quite sure that we had kept our pledge the past year, but come to look over our accounts we were surprised to find quite a deficit on our side. I am very happy to make an offering of this amount to-night, which more than covers our indebtedness. And I am resolved never to complain of giving largely again until I have given more than a tenth of my income. Some of our poorer members do this, and I for one will not be shamed by the widow's two mites."

Then he began to do up the separate parcels in envelopes and address them. There was a hush of silence in the room.

"Brother Sherburne, I expected to help make up the deficiency," said Mr. West. "We must not allow you all the generosity."

"Mine is a just debt," replied Mr. Sherburne. "I hardly call it generosity until we give more than we can afford, and feel the pinch somewhere."

"You may add another hundred to my yearly subscription," exclaimed Mr. West.

"And to mine," said Mr. Landor. "I confess that I have got come up to the Scriptural injunction in giving. It has sometimes seemed a hardship to me to be importuned for one thing and another, yet I have been importuned year after year. I have hardly thought of myself as the steward of the Lord."

The ice being once broken, the brethren began to compare notes. They could not help but see that with an average of much less than one-tenth they would be in a very prosperous condition. It was a personal question with them, and it was not necessary to gauge their benevolence by what brother Smith or brother Brown did. They parted with a warm and heartfelt shake of hand, each resolved to do a little better in the future.

The Church of Melrose prospered abundantly. One and another wondered what could be the secret of its success. They gave to the missionary cause, to their poorer brethren, little debts were wiped out, and salaries paid promptly. Yet the congregation was scarcely above the average of ordinary churches in pretty country towns, not to be called a poor church, but many with as available resources fall into a languishing state. The pastor is disheartened, the brethren are always importuning.

It is right? If we felt the matter as obligatory upon us as the Jews did, would the cause drag wearily? If we laid by as we were prospered, thinking of our Lord and Master first, would it seem a heavy burthen to us, and grievous to be borne? Ah, this fund, this tenth, would be the most precious part of our earnings, the most joyous of all our gifts. We should not lay it grudgingly upon the altar and glance at it with longing eyes that strangely enough magnify it to twice the amount. For "the Lord loveth the cheerful giver."

The Gospel doth these two things, viz., sets before us our lost and needy condition by nature, and shows us the remedy in Christ, always offering mercy in Christ to all whom God calls to repentance. This offer of mercy received by faith implies a secret hope of pardon, which I conceive is the first saving work upon the soul. Faith, being thus wrought, causes a looking unto Christ only for salvation; and such a faith wrought in never so low a degree, I take to be true evangelical repentance, which, though it be no cause of our justification, yet it is always an effect of justifying faith found in all who are justified.—Thomas Cole.

Extempore Preaching.

There is no need of any argument in favor of good extempore preaching. The most timid and subservient slave to pen and paper, who never dared give himself in a public assembly with enthusiastic abandon to any subject, has at least had secret longings for the better way. Even the most learned and critical audiences in New England, who count verbal errors unpardonable sins and who have been brought up on written sermons, gave as decided testimony in favor of independent speaking as do the people of the frontier who never heard a written discourse.

It is a curious fact that but a small proportion of those who spend most time in preparing for the ministry ever learn the art of preaching in that manner which is most pleasing and profitable to the masses. It is of no use to plead lack of ability, for nothing is more completely under the control of a man's will than what he shall say and how he shall say it. Fortunately for the frontier preachers, this question of extempore preaching is generally decided for them. A captain of a sailing ship might as well write out every order for a long voyage in advance as for one of them to confine himself to written discourses, preaching in private houses, in school-houses, in churches, in protracted meetings, basket meetings, camp meetings, in-doors and out-doors, in daylight and darkness, and on week-day and Sunday alike. Instead of waiting in dreamy silence for natural gifts, they learn right speedily the art of thinking on their feet and saying what they have to say in most direct and efficient manner possible. Though compelled for the most part to learn the art of war by fighting, their school of experience and difficulty has developed many of the ablest preachers who have ever lived.

Unfortunately, the graduates of the Eastern seminaries are not thus compelled by necessity to take bold risks and learn self-reliance at the very outset; and however much of discipline and knowledge they obtain from the schools, they generally acquire at the same time artificial habits and a servile fear of petty criticism which prevent their ever becoming perfect masters of the art of preaching.

The scholar does not prepare his lessons with a view to converting his teacher and classmates to his opinions, but the main idea through all these years of study is to recite in such a manner as to escape conviction at the hands of this critical judge and jury, who hold the slightest mistake to be discreditably. When the student writes or speaks it is oftener to show his skill than to carry a point. Even after he has entered the theological seminary he is solemnly forbidden to preach during the first two years, for fear this plastic play may suddenly harden in the heat of some premature effort before the final touches are given. At the end of his ten years of classics and theology he comes forth equipped with a few model sermons, each having four heads and two moral reflections, together with an ingenious exordium and an impressive peroration. They were written to stand criticism and they have been trimmed by professor and classmates till they have the artificial symmetry of a clipped evergreen. He takes a parish, and all goes smoothly so long as the little stock of essays lasts, but he soon becomes painfully conscious that he cannot write two sermons a week which shall come up to his standard of excellence without either impairing his health and neglecting important duties or becoming a mere compiler of able men's opinions. He sees plainly enough that if he could only command his thoughts and language in the presence of his hearers, he could discuss many practical questions suggested by the needs of his parish more to their profit as well as his own. But however fluent he may have been in college debates, he finds it quite another thing to speak to the same audience continuously, even with the aid of a well prepared brief. He will be sure to be rebuked by some critic in his congregation that he does much better when he writes his sermons in full, and no young preacher likes to feel that he is running down during the first few months of his pastorate. If he have that sensitiveness which is essential to true eloquence he will suffer torture from his early mistakes, and it would not be strange if in common with hundreds of others, he finds his courage unequal to the issue.

No man has greater need of courage than the preacher, and the chief reason why so many fail to attain the best method of speaking is because they will not take the necessary risks, or, to be more accurate and concise, from cowardice. How shall a speaker gain perfect confidence and self-control, if he never throws himself upon his own resources? and to do this is to incur the danger not only of making slight mistakes, but of breaking down utterly.

Furthermore, no amount of painstaking will insure one against such accidents, which are most likely to happen to the very ones who are naturally adapted to attain the highest eloquence. The bold and fluent frontier preacher, who is perfect master of himself under all circumstances, will tell you the story of his early discomfitures, just as the bravest hunter, who never makes a false shot and takes steadiest aim when the danger is greatest, had the "buck fever" the first time he was stationed alone at a stand on a deer hunt, and stood trembling and bewildered without so much as firing his gun, while a magnificent buck bounded past within easy range.

The writer has a vivid recollection of pausing, several years since, in the midst of a long antithetical sentence, which remains unfinished up to the present time. On reaching the end of the first part of the sentence, he found to his surprise that the contrasted thought, which a moment before had been clearly in mind, was gone, and in its place came that indescribable sensation which one experiences in the midst of a sudden accident. The readiest solution of the difficulty which presented itself was to commence the sentence anew, thinking that the lost idea would be found meantime, while the repetition would only give emphasis to the thought. This was done; but instead of bringing relief or impressive emphasis, it simply made the ludicrous dilemma of the speaker the more apparent, who,

after a brief pause, passed on to the next topic in order, amid the smiles of a large portion of the audience.

Now, it certainly is not pleasant to make such a display of one's self in public, especially to sensitive young preachers, who often lose their sleep from far smaller causes, and there are many who would forego the highest power and pleasure and remain bondmen all their lives rather than incur the risk of such failure. Yet one such experience may be worth more to a preacher than all he ever learned in the schools—worth more, I mean, toward teaching him the lesson of first importance in the art of public speaking; for there is no occasion to underrate the importance of the schools or blame them for the failures of preachers. The knowledge and discipline which they can impart are invaluable, for no royal road has yet been discovered to the art of speaking eloquently and profitably about what one does not understand.

It would seem, however, that our theological schools might prove more helpful than they generally do in training young men to become successful speakers and leaders in the art of doing good, if they would make their preparatory discipline conform more perfectly to the actual demands of professional life, and bring themselves into closer sympathy with missionary work and practical charities, especially in our own country. That is the true religion which does the most good in this world, and we cannot improve upon Christ's plan of reaching the masses by ministering to their material wants. Why should there be found in every theological seminary a professorship of Hebrew, which, however desirable, is not one student in twenty ever keeps up after entering the ministry, while a department of Practical Charity, or one that shall cover the whole ground of the relation of the gospel to the development of wealth and its legitimate uses, is a thing unheard of. It was the opinion of Dr. Chalmers that social science should be taught in theological schools, and both he and Dr. Guthrie owed no little of their preeminent eloquence and power over men to their earnest, systematic labors among the poor. Practical Christian work is the most natural introduction to preaching, and it can make a better preacher out of an uneducated man than the schools can ever make out of a man who lacks missionary experience.

Judged by the standard of practical results, the most successful preacher that has arisen in the West of late years is Mr. D. L. Moody, of Chicago, who has been educated wholly in the school of experience. No young man ever showed less promise of gaining a world-wide fame as a preacher than did Mr. Moody when he became city missionary in Chicago, for he lacked fluency and ease of address, and was even deficient in some of the rudiments of an English education. Yet he had what was vastly better, great faith in God and a passion for doing good, together with a courage that feared nothing and a kindness that feared no enemy as readily as for friends. No cannon-shot ever went to its mark with more energy and directness than he displayed in relieving suffering and seeking the conversion of sinners. He gave himself fearlessly and wholly to his mission, making a solemn covenant with God that if he could only have success in his work he would never ask a favor for himself. And he kept his promise, cheerfully enduring privations and taking risks that try men's souls. His duties led him to talk constantly, at first with individuals and in social meetings, and later, as his labors took a wider scope, in more public ways. When Farwell Hall was completed, he saw that there was an opportunity for gathering in the multitude who were not reached by the churches, and he remarked to a friend that he would fill the hall if he had to cover the stage with a brass band; but he found his blunt, earnest manner sufficient to give him a larger audience than any preacher in the Northwest could call together of a Sabbath evening. His discourses lacked the little beauties of alliteration, of ingenious arrangement, of poetic imagery, and contained a few fine sentiments culled from rare authors. They were straightforward arguments and earnest appeals, illustrated by striking incidents, largely drawn from his own varied experience. They aimed at direct results, and were followed by a meeting of prayer and inquiry. Thus he grew into the art of preaching by the practice of those things which are most helpful to a preacher, such as speaking and praying with individuals, organizing and managing Sunday schools, raising large sums of money and conducting practical charities on an extensive scale. Meantime he acquired rare tact and power in enlisting the active co-operation of all classes of men, and this largely explains his success in Great Britain at the present time.

There is no need that our theological students forsake the seminaries for the rugged discipline of the city missionary or the frontier preacher. The art of natural, successful preaching can be learned wherever there is good to be done, if one has the courage to follow his better instincts; and the way to success is much simpler than many suppose. As there is no need of shouting and mouthing in training the voice, so there is no necessity for students to seek opportunity to develop their latent powers by inflicting long addresses upon innocent children at Sunday school concerts. If one wishes to speak for practice, let him talk to trees or cattle, but let no man dare address immortal souls in the name of Christ unless it is the unmistakable call of duty, and when duty bids him speak let him give to his words that fearless energy which the truth deserves. If one is slow and awkward of speech, so much the better perhaps. Moses excused himself on this plea from leading the Israelites, but in the end he proved more eloquent than Aaron, and fluency has proved the worst enemy of many a preacher in our day. Every preacher owes it to Christ and the gospel that he acquire perfect self-mastery, so that he be no slave to pen and paper nor to servile fear in any form; that he be an honest man, not parading a borrowed wisdom and eloquence; and that, to the solid foundations of all true preaching, he add the utmost possible grace and culture.—Christian Weekly.

Giving and Receiving.

Is it not a higher function to impart than to receive? Think of all the good a fellow-man might require for body and mind, heart and soul, for the life that now is and the life that is to come. He faints in weakness and wants a strong, sustaining arm thrown around him. Which would you rather be, the fainting man or the strong supporter. He is languid, and must be fed, thirsty, and some hand must lift a cup of water to his lips. He is ignorant, and must be enlightened. He is out of the way and must be led into the right path. He is alone, and needs society and sympathy. He is sorrowful, and must be comforted. He is tempted, and must be succored with some quickening and strengthening call, or he will fall into sin and shame. Which now is superior all along, the man who receives or the man who communicates in these manifold exigencies? Is it not more to be the author and maker of happiness, than simply to rejoice over some acquisition to our stores? Conceive the different feelings of one who produces gladness in the heart of another, and of one who is merely conscious of pleasurable emotion in his own heart.—Rev. A. L. Stone, D. D.

Long-Prayers.

We were once asked by a devout worshipper if we did not think preachers committed a sin by their long prayers. We were not bound to answer directly, and did not. We preferred to draw out the reasons for such a question, and they were meekly but freely given. It was what is known as the "long prayer," that preceding the sermon in the ordinary services of the pulpit, to which attention was particularly directed. It was insisted that the prayer was often unduly long, and made so by mere platitudes or rambling utterances, in which what supplication was in them was obscured and weakened by a multiplicity of words; that such prayers were not only wearisome, but harmful, and that in making them preachers were certainly at fault. Prayer is almost to sacred an exercise of our religion to be a subject of criticism. And yet there are proprieties and improprieties, especially when leading in public prayers, which it is of use to have pointed out. It must be admitted that there is often a want of becoming simplicity, directness, and appropriateness. In respect to the "long prayer," as it is called, it does seem to be considered by some ministers that it must be long for length's sake. The Bible gives no rule on the subject of length, but the longest prayer it records can be solemnly and deliberately recited in eight or nine minutes, and that prayer was made on the great occasion of the dedication of the temple. There may be occasions still when a public prayer may properly be as long, or longer than this. But for ordinary occasions it may be shorter. It is not necessary on every occasion to range over all the subjects of prayer, or all the ascriptions to God of the Glory that pertains to Him, in Himself, or in His works of creation, providence, and grace. Nor is it proper to spell out almost every sentence with a repetition of some one of the sacred names of God. Everything of the nature of redundancy of vain repetition, of mere platitudes of prayer without point or relevancy, to the circumstances or occasion, is sadly out of character in leading the prayers of a congregation. There is no exercise of our religion in which there should be more simplicity than in prayer. And there should be variety, as in preaching, as there always will be if appropriate to the subject and occasion. There will also be comparative brevity in prayers if governed by this rule. While these remarks have special reference to the prayers in the congregation on the Lord's day, yet the spirit of the remarks apply equally to the prayers in the weekly prayer-meeting. Will those who lead the prayers there think of the weak brethren who may be present?

The Pilgrims in Doubting Castle.

"Now, there was, not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping, wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the giant: 'You have this night trespassed on me, by trampling and lying on my ground, and therefore you must go with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in fault. The giant, therefore, drove them before him, and put them into his castle, in a very dark dungeon, nasty and stinking to the spirits of those two men. Here they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were therefore here in evil case, and were far from friends and acquaintances.—Bunyan.

The conversion of the Jews to Christianity has always been a subject of considerable interest to the Christian world. Opinions have greatly varied. Some have no faith in the conversion of this peculiar people, while others believe the time will come when they will all be brought under the influence of the gospel. Just at this time greater interest than usual is manifested in some sections in the work among the descendants of Abraham. More than 200,000 were contributed in Great Britain alone the past year for this object. In Jerusalem there are sixty Jews meeting daily to hear the Gospel; ministers are now welcome in every house in Jerusalem. Within the last sixty years, since the establishment of the society, 25,000 people have been converted to the Christian religion.

Sabbath School Teacher.

LESSON XXXIV.

August 23, 1874. POWER OVER DISEASE. Mark v. 24-31.

COMMIT TO MEMORY vs. 33, 34.

PARALLEL PASSAGES.—Matt. ix. 20-22; Luke vi. 10; Luke viii. 48-49.

With v. 21 read Matt. xiv. 5; with vs. 25, 26, Ps. cviii. 12; with v. 27, Rom. x. 14; with vs. 28, 29, Ps. ciii. 3, 4; with v. 30, Ps. xv. 20; with vs. 31-34, Mark ix. 23 and Matt. xiii. 58.

CENTRAL TRUTH.—Christ the great physician.

LEADING TEXT.—And as many as touched Him were made whole.—Mark vi. 56.

The whole account of the event is given as a parenthesis, by all the three evangelists, in the narrative of the miracle of our next Lesson.

One can usefully teach this Lesson by studying this woman in her sad loss; her wise venture, and her great gain. In the second and third divisions we shall "see Jesus."

I. HER SAD LOSS.—of health; for twelve years a sufferer. Her malady would now be called a "hemorrhage," or discharge of blood from broken vessels. What her circumstances were, we are not told, but she was probably comfortable, for she had been to "many physicians." There was nothing wrong in that. No reflection is intended upon the profession which has this nobleness in its idea, that it lays itself to relieve and heal human suffering, and in practice does (and often disinterestedly) incalculable good. They had done their utmost; now hope had risen, now gone down; one remedy promised much and failed, to be followed by another with the like result. There was nothing wrong in using means. When in 2 Chron. xvi. 12, Asa is censured because "he sought not to the Lord, but to the physicians," the fault was not in going to them; it was "and in his disease too," as in his war with Baasha (see vs. 2, 8), he forgot God and placed undue reliance on man.

Hope had died out in her heart. She grew worse instead of better. Her case, as a Jewess, would be even worse than with us, for this disease made her unclean (Lev. xv. 19), kept her from all public assemblies, and if she had a home was cause enough to break it up. How much the suffering—suffering woman—should be pitied, prayed for, and helped, as we have means! How many of the poor toil and endure in secret untold anguish! Where once all was very good, sin has brought sorrow.

II. HER WISE VENTURE. She had heard of Jesus, "faith cometh by hearing," had struggled in her mind between exposing her misery and applying to him; at last he thought her, that she could come and touch him, without any declaration and receive the healing (v. 27). "Timid and shy, she comes in "the press," caused by the crowd—eager, curious and not over considerate, bent on seeing how he would deal with the ruler's daughter—and she touches the hem of his garment behind—the hem not the mere hem, but perhaps as being sacred and significant; for God ordered the blue fringe on the Jews' garment to remind them of being his (Num. xv. 37-40 and Lev. xxii. 12.) (Hence the pretentious enlarging of Matt. xxiii. 5.) Jesus knew her wretchedness (John ii. 25) her difficulty, the hardness of the case to her as a woman, and the faith that was in her. The healing "virtue" responded to that faith, and he had made her whole, and gave at the same time the instant feeling of restoration.

Then why did he appear ignorant, and ask the question of v. 30, "Who touched my clothes?" Because, as to the form of his words, and the language of Mark, there is accommodation to her idea of the people; because he meant to bring the woman to open avowal, for her own highest good. "But did he not affect ignorance, as if he dimly perceived some unusual touch, but did not know its meaning?" Not in any sense that is untruthful, but as Eliza said, "Whence comest thou, Gehazi?" (see 2 Kings v. 25, 26), or as the Lord questioned Adam (Gen. iii. 9, 11), and Cain (Gen. iv. 9, 10). "A father when he comes among his children and demands, who committed this fault? himself conscious, even while he asks, but at the same time willing to bring the culprit to a free confession, and so to put him in a pardonable state, can he be said in any way to violate the laws of the highest truth?"

Ever ready with his tongue, Peter (Luke xviii. 45) shows the state of things, almost reproves the Lord for his question, as if it had no point; but Jesus has a point and keeps in view steadily.

III. HER GREAT GAIN. The master intended that she should receive more than a stolen blessing, and brought her to avow herself and into open contact with him. He meant to make her understand for herself, and illustrate to others that healing was not a natural property inherent in him, which flowed out as light from a candle, or perfume from a rose, or attraction from a magnet, without regard to his will, or the moral state of the recipients, but a voluntary and gracious act of power, which was done in response to a believing application. She is constrained, therefore, to open avowal. His eye—the same that rested on Peter (Luke xxii. 61), rested on her (v. 32). She saw she "was not hid," (Luke viii. 47), and so "before all the people." (Luke viii. 47, is immutably pathetic.) She declared her misery, her venture, and her cure. It was a gentle severity, a wise and tender firmness Christ employed.

What you say, "I believe in Jesus, and that is enough—why should I come forward in baptism, or at the altar, and be noticed in joining the church," study this passage. Never was there more tender consideration, more delicate grace, towards timid woman than Christ's and he required this open declaration from her, even when she was healed. Why not of you also?

She had misapprehension as to the way in which Jesus healed, but she had such true faith in his power to heal as led her to

come. So many have misconceptions as to the way in which Jesus saves, but such faith as leads them to come to him. Let us not fear to believe that he does for them, notwithstanding their loose thinking, as for her. For he said to her, without one needless moment of that publicity from which she recoiled, v. 34, "Daughter." So "He" secured in her two blessings, as it is God's way to give "for the life that now is and that which is to come." (a) It restored her to society, assured the beholders of her perfect health and ceremonial cleanness. He who could perform the act is creditable when he certifies, "thy faith hath made the whole." (b) It lays the foundation for peace of mind and full trust. Faith has done this—"Come to me for all you need and you shall get all. Go in peace." Without believing the legend of the later church, that she set up a brazen statue of Christ in memory of this deed, before her dwelling, we may well believe that she trusted Christ for all, and at length entered into the everlasting peace. In all this we may see pictures of

1. The helplessness of the race, diseased in its life, the polluted heart sending out the polluted streams, wise men, philosophers, trying to heal it in vain, till Christ appears, robes himself in the garment of humanity, and we touch him and are healed.

2. The distinction among men. Churches are thronged, crowded, multitudes are around Jesus. But how many, feeling the plague of their own hearts, are touching him. There the healing begins.

3. Faith as the electric wire along which the current of blessing flows. Wanting this, we are all unblest, however frequent or close our accidental contact with Christ, his church, or word, at table may be. We see too, that

4. None should stay away or delay, or rely on aught save Christ. They go elsewhere, try many, grow worse. Go to the physician who can and will heal you. And, finally,

5. Do not withhold the open confession of Him who heals you. All feeling is strengthened by its open expression, Romans x. 9.

SUGGESTIVE TOPICS.

The circumstances in which this miracle wrought—why such variety in recorded miracles in mode of working them—the condition of this woman—her course—place of physicians—the result—her state of mind—her social suffering—her application to Jesus—how—why hem of his garment—the result—the Lord's question—why—how replied to—by whom—the Lord's reason—his look—its effect—the confession of woman—its results—to her socially—to her mentally—the lessons we may learn as to the race—as to the individual—as to converts to Christ—as to the value of faith and of a profession.

Chronic Grumbling.

It is getting to be the fashion to talk of summer as we do of many other things—as an affliction, as something to be endured with much dissatisfaction and grumbling and get rid of, if that were possible.

"How to Bear the Summer," "How to Render the 'Heated Term Tolerable,'" "How to Mitigate the Sufferings Occasioned by the Heat," are headings constantly met with in the newspapers, until, instead of enjoying the warmth, the sunshine, the glory of summer, we make ourselves and every one else miserable by our groanings and forebodings. The amount of really hot weather we have to endure in New York city is very little—never more, usually less than one, two or three days at a time in two or three of the summer months. By far the larger part of the time the warmth is tempered, particularly at night, with the most refreshing breezes, and through June and part of August it is usually necessary to sleep under one blanket at least.

The great part of the discomfort experienced during the summer arises from the bad habits and reckless indulgence in "drinks." Men drink upon every street corner, then fume and fret and perspire and drink again. Women sit in rocking chairs, eat heartily notwithstanding that they have "no appetite," and drink huge quantities of ice-water, which stops digestion and increases their tendency to torpid liver and dyspepsia.

Horace Greeley said the best way to resume specie payments is to resume; the best way to enjoy summer is to enjoy it, instead of grumbling about it and at it. People who attend to their proper business and are not always thinking of being thirsty rarely know how warm it is in summer or how cold in winter until the thermometer or daily paper tells them. The human body is made to resist and endure these gradations of heat and cold without much suffering or inconvenience, and, indeed, when properly prepared, with positive enjoyment.

Ice, which has always been considered so great a luxury in this country, is undoubtedly one of the greatest foes to health and consequent enjoyment, because of the profuseness and recklessness with which it is used. Too much liquid of any kind weakens the gastric juices of the stomach at the same time that it adds to the labor to be performed; but when the liquid is introduced into the stomach in an ice-cold condition the action is paralyzed—all the forces are brought to bear on equalizing the temperature, and thus time and strength are used, as until this is done the natural work of transmutation cannot be performed.—*Heath and Home.*

Mr. Gladstone tells his private acquaintances that he regrets having given so many years to politics. "How little," said he the other day, to an admirer, "do politics affect the life, the moral life of a nation. One single good book influences the people a vast deal more."

There is a rumor that a very rich nobleman, who became a Roman Catholic a few years ago, is about to return to the Church from whence he came, the reason assigned for his determination being the over-paternal interference with his conduct by the clergy of the creed he had adopted.

The Religion of The Laplanders.

The church was full of Lapps, and although I saw here and there as fine a young fellow as I would wish to meet, the major part of them were little, brown, weather-beaten figures, standing about five feet not 'ing, all clad in real Lapp costume. One and all seem to have been cast in the same pugilistic mould, bullet heads, high cheek-bones, low foreheads, bright sunken eyes, and flattened noses. In fact, if they had only been cropped close, and dressed in tight trousers and Newmarket coats, I would have challenged all London to pick out a bunch of more thorough-bred little blackguards than I could have collected from this congregation. The women were ranged in pews on one side, the men on the other (and this is the fashion in all Swedish churches), and, except that the former kept their high-peaked, sugar-loaf caps on during the service, you could see little difference between the two. None of these ladies could boast of much personal attraction; their countenances being exactly like those of the men, and quite as brown and knotty. But there was one face which peeped down from the gallery, from which I could hardly take my eyes, and which even haunts me to this day. It was that of a young, flaxen-haired, Lapp girl, about seven years old; and a sweeter or more cherub-looking face I never set my eyes on, and the little blue peaked cap, banded with silver, perched jauntily on her head, gave a lively kind of expression to perhaps the sweetest face I ever saw in my life. I never yet saw a child so beautiful as this wild Lapp, and a painter might have his fortune if he could only have transferred the expression of that countenance to his canvas. Certainly there can be no truth in breeding it such a little angel came from the rough stock that filled the body of the church. The services passed off quietly enough, the communion began, and a curious sight it was to see these vagabonds run along the tops of the pews, like so many rats on a plank, in hot haste to reach the altar; and now commenced a scene such as I never witnessed in a house of God, and trust I shall never witness again. It seems that within the last few years a kind of fanaticism has crept in among these Lapps, and the word of God instead of "pouring oil upon a brused spirit," as every one is taught to believe who will read the Scriptures aright, only fills them with imaginary terrors; and, far different from the creed of the real Christian, they seem to think the best atonement they can make for their sins lies in outward show. I have seen a little of this in other churches in Sweden where at certain parts of the service the women all commence groaning and sobbing so loud that you can scarcely hear the clergyman. This, however, soon passes off, and is scarcely worth notice. These Lapps, however, must have been far more susceptible or far more wicked, for all at once, when the communion service began, two or three women sprang up in different parts of the church, and commenced frantically jumping, howling, shrieking, and clapping their hands. I observed one middle-aged female particularly energetic, and who sank down in a kind of fit after about five minutes exertion. The infection soon spread, and in a few minutes, two-thirds of the congregation "joined in the cry," and all order was at an end. Five or six would cluster round one individual, hugging, kissing, weeping, and shrieking, till I really thought that some one would be smothered. One of our patriarchs in particular, who sat close behind me, seemed an object of peculiar veneration, and the Lapps crowded from all parts of the church to hug him. How he stood it I cannot imagine; but he sat meekly enough, and at one time I counted no less than seven "miserable sinners" hanging about the old man, all shrieking and weeping. The religious orgies of the wild aborigines in Australia round their campfire are not half so frightful as this scene, for they at least do not debase a place of worship with their mad carousals.—*Shilling Magazine.*

Dress in College.

It seems probable that education will solve the problem of dress for women. It is only empty heads and unoccupied hearts that are satisfied to make dress the absorbent of their lives and activities. According to the reports of correspondents, Vassar College has broken the spell of fashion which formerly held the even graduating class under its potent influence, and this year distributed its degrees to students in black and gray as well as the traditional young lady in white.

Now there is no objection to white, as white, on the contrary, is capable of being made very pretty, and simple, and becoming. But it is the necessity for having a white dress whether you have got it or not, and the additional necessity not only of having it made in the fashion, but of supplementing it with sash, and fan, and shoes, and ribbon, and laces, and all the other accessories of a modern full dress toilet. This, to many, has become a matter of serious difficulty, and occupied their attention, to the detriment of their scholarship, for many months before graduation day came. It is therefore a matter of the very greatest importance that no obligation should be felt to get up a special outfit for the occasion, but that graduates and students generally, should be free to wear whatever is most convenient and suitable.

The ordinary school-dress would, in our opinion, be the fittest for the purpose, and we are glad to note that the majority of the dresses were plain, untrimmed, and that the wearers employed little or no false hair, and no ornaments upon their heads. The higher value young women learn to put upon the inside of the head the less will they care to decorate the outside.—*Heath and Home.*

He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the scribe wrote her prophecies, on the loose leaves of trees; and commit them to the mercy of the inconstant winds.—*Leighton.*

Shake Hands.

"Do tell me the name of that sweet-looking old lady who sits behind us at church. She has spoken to us several times so pleasantly, and it is so unusual." Thus said a friend to me not long since. Her family had attended that church for several years, not only were they regular attendants, but, at the stated periods, they came to its communion table, they were members "in good and regular standing"; their faces were familiar to most of the congregation, yet it was "unusual" for any to speak to them. They were strangers in the church, through no fault of their own, and they felt as such. There are many, no doubt, who "believe in the communion of saints," without pausing to see whether any particular meaning attaches to their belief; they do not forget to assemble together; but they do forget to follow after the "things wherewith one may edify another." We may not all be so placed as to admonish, or exhort, or to provoke our brethren to good works, but we may sometimes show them, by a cordial word or two, that we remember they are our brethren, that we love them. Ceremony is undoubtedly to be observed in this world; it is often necessary, but may not church members sometimes venture to speak one to another, even without a formal introduction? There are few of us who have not an intuitive sense to whom we may speak without hurting our dignity. That "sweet-looking old lady" preached a little sermon to our friends, which warmed their hearts for several weeks after. "I maintain," says Dr. John Hall, "that the shaking of hands, rightly administered, is a means of grace. So shake hands at the market, on the street, and, above all, at church. Some people quit church for want of this means of grace." And no doubt some have been helped in the church by it. Friendliness goes a long way with some. With some persons, a kind word may strengthen "him that is weak in the faith." The heart of the writer warms while recalling the pleasant Sunday greetings of a Christian family, whose gentle courtesies were greatly instrumental in bringing at least one into the visible church. The fervor awakened by a sermon full of love to Christ and good will to man will not be at all cooled by a cordial word, or hand-shake, meeting one on the way to the door. There should not be strangers of "regular standing" in the church. Then, speak kindly every opportunity you have; shake hands if you will. How do you know which is "the least of these?"—*Christian Observer.*

A Plea for Good Singing.

If the visit of Messrs. Moody and Sankey were to have no other result, it would not miss of doing good, should it be the means of elevating the only part of worship in which the people take an audible share into the proper place—not an expedient for giving the minister a breath till he resumes the next part of his duty, but an integral and important part of the service. Of course the singing at our religious meetings, even at best, is a different thing from Mr. Sankey's singing. As the old woman excused herself for hearing Dr. Chalmers reading a discourse by saying, "Ay, but it was fell r-a-d-i-a-t-i-o-n," so we may say of Mr. Sankey's, it's fell singing. Mr. Sankey has a magnificent voice, clear, sweet and melodious, and his feeling of the truth and beauty and solemnity of what he is singing communicates an indescribable pathos and tenderness to his utterance. Then he has learned to perfection what is so carefully attended to in American schools, and is so little regarded here—distinct utterance. Most vocalists, unless you know what they are singing, might as well be warbling "lal-lal-lal" all through the piece. You can follow every syllable of Mr. Sankey's singing. Any prejudice there may be against "singing the gospel" will thaw and dissolve itself into a pleasant dew as soon as he opens his mouth. Why should there be any prejudice? For generations most of the Highland ministers, and some of the Lowland ministers, too, have sung the gospel—sung their sermons, ay, and sung their prayers, too. The difference is that they sang very badly and Mr. Sankey very beautifully. He accompanies himself on "the American organ," it is true, and some of us who belong to the old school can't swallow the kind of whistles yet. It may help us over this stumbling-block if we consider that, with the finest voice and ear in the world, nobody could maintain the proper pitch of a melody, singing so as Mr. Sankey does. And then the American organ "is only a little one." When a deputation from the session waited on Ralph Erskine to remunerate with him on the enormity of fiddling, he gave them a beautiful tune on the violoncello, and they were so charmed that they returned to their constituents with the report that it was all right—"it wasn't we sinners' fiddle" that their minister operated upon, but a grand instrument, full of grave, sweet melody. I'm afraid some good true blue Presbyterians will be excusing Mr. Sankey's organ, and themselves for listening to it, by some such plea as that.—*Correspondent Edinburgh Review.*

Worth Remembering.

Benzene and common clay will clean marble. Castor oil is an excellent thing to soften leather. Lemon juice and glycerine will remove tan and freckles. Lemon juice and glycerine will cleanse and soften the hands. Spirits of ammonia, diluted a little, will cleanse the hair very thoroughly. Lunar caustic, carefully applied so as not to touch the skin, will destroy warts. Powdered nitro is good for removing freckles. Apply with a rag dipped in glycerine. To obviate offensive perspiration, wash your feet with soap and diluted spirits of ammonia. The juice of ripe tomatoes will remove the stains of walnuts from the hands without injury to the skin.

A Plant of Brazil.

In the forest of Brazil grows a curious plant, about as high as a man, with a twisted stem, covered with knots. This is the mandivo, and from its roots come two things, bread and poison—the sweet white flour which forms the bread of the people, and the deadly poison in which the Indian dips his arrow points. The white flour is farina, and it goes all over the world as a delicacy for sick people and well people; but you never would guess that when the mandivo roots were crushed to prepare it, the juice that flowed out was deadly enough to arm the Indian's arrow against the great beasts of the forest.

That is not all. The natives know how to make from this same juice, a liquor that will make them as tipsy as any of their white brothers can get on whiskey. The women do the work, of course. Your savage is too much of a gentleman to serve himself; so the women gather the mandivo roots, and slice and boil them quite soft. When the roots are cool, they are ground quite fine; in a mill, do you suppose? Not at all. These useful women chew them and spit them out in a vessel of water; when they have chewed them all up, the whole contents of the vessel are boiled and stirred, and finally poured into jars, and buried in the floor of the hut, with the mouths tightly stopped. When the liquor is sufficiently fermented, the drinking-feast begins, and the crazy Indians go from house to house, dancing and singing until all the jars are emptied. Then they go to sleep to get sober, and wait for the women to make some more liquor.—*Little Corporal.*

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

However many the characters of men, however various their experience, at one time and place all are alike. There is but one step at heaven's gate, there are no inequalities of ground before the mercy seat.—*Anna Warner.*

God's livery is a very plain one; but its wearers have good reason to be content. If it has not so much gold-lace on it as Satan's, it keeps out the foul weather better, and besides, it is a great deal cheaper.

God is said to harden the heart when He withholds restraining grace—to harden when He does not soften. He is said to make blind when He does not enlighten, as freezing and darkness follow upon the absence of the sun, the source of light and heat.—*Salter.*

The highest motive to urge man towards a better life, away from selfishness, is love for the Supreme Being. It cannot be an abstract love, a too reverential love, or a too awful love, but a near, trustful, trusting love. A whole heart love. And the sequence to this is love for mankind. Both are connected.

This solicitude is reasonable, if you consider that the eternal loss of the soul is not a rare but a very common occurrence. It is so tremendous a catastrophe, that if it happened once in a year, or once in a century, so as to render it barely possible that it should happen to you, it would be unpardonable carelessness not to feel some solicitude about the matter. How much more, then, when, alas! it is an every-day calamity. So far from its being a rare thing for men to go to hell, it is a much rarer thing for them to go to heaven. Our Lord tells us that the road to destruction is through the way to life is travelled by few. Hell opens its mouth wide, and swallows up multitudes in perdition. How alarming is the idea, and how probable the fact, that you may be among this number! Some that read these pages will very likely spend their eternity with lost souls. It is, therefore, your wisdom, as well as your duty, to cherish the anxiety which says, "What shall I do to be saved?"—*Rev. J. A. James.*

A return has just been issued by order of the House of Commons which shows that on the 31st September last there were in this country 2522 common brewers, 69,948 licensed victuallers, and 48,742 persons licensed to sell beer. In Scotland there were 75 brewers, 12,592 licensed victuallers, and 120 victuallers who brewed their own ale. In Ireland there were 75 brewers, 16,521 licensed victuallers, and but one person who brewed his own ale. There were, therefore, in the United Kingdom 2671 common brewers, 99,061 licensed victuallers, 48,748 persons licensed to sell beer; and 18,686 victuallers, and 8572 beerhouse keepers who brewed their own beer. The bushels of malt consumed by the common brewers amounted to 45,533,976; by victuallers, 7,570,585; and by beerhouse keepers, 4,141,176 bushels. The bushels of malt made in the year 1873 amounted to 59,194,988, and the duty charged to £8,027,408. The total amount received as duty on brewers' houses was £448,356 18s. The number of barrels of beer exported from the United Kingdom during the year under consideration was 533,602, and the value £2,285,806.

The report of the Registrar-General for Scotland on the 8th decennial census, which has just issued, states that the total population of Scotland at the last census, in 1871, was 3,360,018; ten years previously it was 3,062,294. This shows a net increase of 297,724—153,295 males, and 144,429 females. During the ten years, 1861-1871, the total number of births in Scotland was 1,120,791, and of deaths 706,098. The increase of births over deaths, 414,693 during the ten years, has therefore been much greater than the actual increase in the population. The difference, 116,969, represents the number of persons who have, during the ten years, emigrated and removed from Scotland. Of the total population in 1871, 1,603,143 were males, and 1,756,875 females. According to the report, of the 1,603,143 males living in Scotland, 1,050,544 are unmarried, and of the remainder, 493,810 are husbands, and 52,789 are widowers. In like manner, of 1,756,875 females, 1,104,198 are unmarried, 504,436 are wives, and 148,241 are widows. To every 100 marriageable women, 129 are widows in Scotland, against 116 in England.

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FRIDAY, AUGUST 14, 1874.

Ministers and Churches.

At a Congregational Meeting of the Orillia Presbyterian Church on the 9th inst. the Remit on Union was unanimously adopted.

The congregation of Sombra, Presbytery of Chatham, have addressed a call to the Rev. Peter Nichol.

The Committee of the Presbyterian Church, Smith's Falls, have ordered a 1,000 lbs. bell for their new tower, from the celebrated bell-makers, Meenely & Kimberly, Troy, N.Y., and it is expected to be ready by the 1st of September.

The congregation of St. Andrew's Church, Belleville, have granted their esteemed pastor leave of absence, and generously donated him at the same time \$100 to enable him to seek relaxation and recreation for the benefit of his health.

Rev. Mr. Goldsmith, pastor of the Canada Presbyterian Church, Seaford, left on the 6th inst. for Detroit. The reverend gentleman will occupy the pulpit of the Scottish Presbyterian Church, Detroit, for the next two Sabbaths, supplying the place of Rev. Mr. Mulligan, the pastor, who has gone off for his summer holidays.

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

The Presbytery of Chatham met at Amherstburg on Tuesday, the 4th inst., for the purpose of inducting the Rev. F. W. Smith into the pastoral charge of the congregation there. Divine service was conducted by the Rev. John Gray, of Windsor, who chose as his text, Exodus xxxiii. 15: "If Thy presence go not with me, carry us not up hence"; after which Mr. Smith was formally inducted. The Rev. Mr. King, of Buxton, having suitably addressed the pastor, and the Rev. John Becket, of Thamesville, the people, Mr. Smith was conducted to the door and introduced to the congregation, and afterwards to the members of Session, by Mr. Gray, retiring Moderator. In the evening, a suitable hall having been procured, and a bountiful supply of ice cream, fruit, &c., provided, a very large, and apparently much-delighted Assembly, representing all the denominations of Amherstburg, met to welcome Mr. Smith among them. Brief and appropriate addresses were delivered by the Rev. Messrs. Becket, Brookman, Walker, Jones and King, interspersed by music, vocal and instrumental, kindly and ably rendered by the gifted amateurs of Amherstburg. This settlement, so happily constituted, is not without promise, that one of our oldest and most unfortunate congregations, her days of mourning being ended, will enter upon a time of refreshing and of comfort.

HOURS WITH A CHURCH COURT

II.—EARLY DAY.

But pleasing though such reflections be, in accordance somewhat with the adage, "The noblest study of mankind is man," yet our thoughts are speedily recalled to what is going on, as fraught with sacred interest, in its many fruitful revelations of Church life and its many sided activities. Besides, we are not permitted to forget that the instrument is nothing by, and of, and in itself, however great its excellence, however bright the lustre of its gifts may chance to be. O altar of humanity, it is not for us to worship at thy shrine! Thy honour is but a myth, unless as it is the honour of another and a greater. The worker is something in a sense, and nothing in a sense; but our chief concern is with what he does, and how he does it.

Well, then, as we turn to what is being done, a constitutional point presents itself among the first of things, engrossing the attention of the Court, as needing to be settled and set at rest, in the very outset of proceedings. Those constitutional points are very knotty points to solve at times, and not unfrequently a good share of patience needs to be called into requisition before

this solution is arrived at. On that account some very worthy men are more or less averse to their discussion; their idea being that if the spirit of the Constitution is honoured, there is nothing gained by being particular about the letter of it. Our aversion in this direction has been greatly lessened in comparison to what it was prior to any experience of ours in such affairs, and we own to a certain admiration for men who are well versed in the Constitution, and faithfully stand up for its integrity. If a law is framed, or regulation made, that is found to be a hindrance rather than a help, is it not best to abolish it at once, and put another in its place—more, in harmony with the higher law, which is divine? That must ever be most helpful which is most in harmony with the law of love and the law of justice. Such thoughts as these will press upon us when those constitutional points arise, and have to be disposed of in some way or other that is satisfactory. We do not, therefore, feel disposed to turn a listless or unwilling ear to the case in hand, to which reference has been made, as otherwise might have been.

The point before the Court is the competence or incompetence of a certain change proposed in one or more Commissions from the West. In the report of the Committee on Commissions, the change, as proposed by the Presbyteries concerned in the matter, is recommended for the sanction of the house, but is objected to by some as not in keeping with the Constitution, as it at present stands. The law, as previously adopted, requires that all appointments of commissioners be made at least thirty days before the meeting of the Court; but here changes were made, arising from certain circumstances precluding the attendance of the commissioners at first appointed, at a date subsequent to this; it was therefore in collision with at least the letter of the Constitution; and here we have the ground of the objections raised against it. All acknowledge this; but all do not think that at the same time there is anything in the spirit of the Constitution to prevent the change proposed, and here we have the ground of the recommendation of the change. It seems a very simple matter this, and hardly worth waiting to discuss; so we are prone to feel as to many questions of the kind. And yet there is something in it after all, when we remember that all the powers of an Assembly such as this are delegated powers. Soon, however, we begin to wish the question set at rest, and feel relieved when a learned professor gets up and puts a motion to the house, which meets with a general approbation—the change to be sanctioned notwithstanding irregularity, and a committee to be appointed to see to the modifying of the Act in connection with the appointments. Sound this constitutional interchange of thought, and though the theme be dry enough in itself, as all legal matters are, yet we feel inclined to the conviction that the airing of such a thing, at fitting times, has a certain wholesome influence attending it. It is a preventative of confusion; it conduces to the cultivation of method in Church affairs; it even fosters self-respect. Above all things, it draws fresh attention to the Divine injunction, "Let all things be done decently and in order."

Here we almost feel inclined to halt a little, and, to use a nautical expression, "rest upon our oars", until what is reckoned the great business of the Assembly has been reached, such as Home and Foreign Mission, the Union question, and the reception and hearing delegations from other churches. Only a statistical report stands between us and the first of these; and I had it is indeed to gather much from the reading of a statistical report, however valuable it is as food for thought, when it once has found its way into print, and there is time to examine closely its contents. About as much as may be gathered from the public reading of a Latin homily or exegesis in the case of any one whose knowledge of the language is not minute enough to enable him to read it from a book at sight with perfect ease. As, however, second thoughts are frequently the best, second thoughts incline us to another course, and each prevail, bringing us to bend our energies of mind to figures for a time, and letting them have their full influence upon us, if haply we may carry away from them some good impressions. As to the report in hand, we venture to affirm that out of many we have never heard a better; and so, when once fairly launched upon it, we do not find it so uninteresting as might have been anticipated, judging from the general character of papers of the kind. There being much in little space, we get time to think upon the significance of the facts which it reveals. At a glance we learn that the church's movements have been progressive, so far as any rate as this is indicated by an increasing number, augmentation of church funds, more extensive appliances, and greater comforts in the work. Nor is this merely external in its bearing—no merely formal or outward thing is it, as may happen easily enough while churches are increasing in their number and their wealth; but happily as we learn from other sources, the spirit and

power of true religion in the land appear to be to some extent at least keeping with it. Older churches becoming stronger. New churches rising up, where now existed before. New Presbyteries created. New mission field undertaken with some success. More Sabbath Schools, and a stronger board of teachers to carry them on. Congregational an Sabbath School libraries greatly increasing. Comfortable manse spreading in all directions. Greater liberality among the people. God's blessing enjoyed in the midst of all. There is much that is suggestive in such facts as these. As we ponder over them our mind is carried back along the course of many years, and we think for a moment of the early planting of the church, when the first brave pioneers landed on these shores, and commenced the work in earnest among the early settlers, who were seeking to make themselves a home among the solitary wilds of the primeval forest. What a contrast here! This church of noble descent, endeared to us by many glorious memories of other days and other lands, now grown to such large proportions here, was then in this youthful country as a grain of mustard seed, and that by no means always planted in the richest soil. And how much it cost the planters to commit it to the soil at all! Along almost impassible roads or in shaly boats by lake or river had they to travel—in perils often, often worn and weary with no lounge to rest their weary limbs upon, not faring sumptuously every day. A barn often had to content them as their meeting-house. A log shanty was their home at night, and this the greatest comfort often that they could procure. If there was a bright spot in the scene at all, it was just in such a humble place; for there the minister as a common thing would find a kindly welcome, with warm hearts and ready hands to minister to his wants, and make him feel at home. What a change is presented now. Comfortable churches almost everywhere; comfortable houses almost everywhere; busy workers everywhere. A fruitful field, instead of a wilderness. Even in the newer settlements, the alterations is great; how much more so in the older ones; reaping now the fruits of the labours and the hardships then endured, while the seed was being sown. Theirs be the greater honour for their work's sake. Long may their memory grow green in many homes that are now blessed, as the result of their self-sacrificing efforts in the good cause. But we cannot turn from such thoughts as these without feeling humbled in a measure that the Church is not making far more self-denying efforts than it is. The statistics, as we find them, should only stimulate our zeal and prayers that we may see greater things than these.

MEMORIA.

LETTER FROM STADACONA.

THE CONSTITUTIONAL QUESTION—SIR H. WELLWOOD MONCRIEFF'S OPINION.

MR. EDITOR,—In a former letter, I called attention to the unconstitutional course taken by the General Assembly, in holding an adjourned meeting to consider the returns to its own remit; and from the way in which that letter was received, I not only find that I must write again, but that I must write for two classes. Of the existence of the first—composed of those who might be better informed on ecclesiastical law. I know by a letter which appeared in your paper from D. D. M., of the existence of the second—composed, I believe, of men who understand church law thoroughly well, but who have grown careless in the matter—I know by the general indifference. No Presbytery, so far as I have observed, has noticed the Assembly's mistake, none of the older ministers have thought worth while to say a word about it in the papers; and no one seems even to take the trouble to speak of it to his neighbour. This indifference is greatly to be deplored. Once it was not so. There were men who thought enough of our constitutional safeguards to raise their voices when any attempt was made to set them aside, and we have as a result of their watchful care, the most perfect system of Church Government possessed by any ecclesiastical body—the most perfect, both for the light-headed, thoughtless creature who sneers at it as "red tape," as well as for the grave divine, who understands its value.

Under these circumstances, I deem it my duty to attempt once more to turn the attention of the Church to this matter; and in doing so, I shall begin by explaining some things of rather an elementary character for the benefit of such as D. D. M. represents, if indeed he represents any.

The three permanent courts of Presbyterianism are, in ascending order, the Session, the Presbytery, and the Synod. But when the Church becomes very large, and the members of Synod very numerous, the court is too large and unwieldy to do business with facility. What now is to be done? Will it do to send a large proportion of the members away to their homes and congregations, declaring that they shall have no

say in the regulation of the affairs of the Church? Assuredly not, for the members of the Synod have equal rights, and each one has just as good a right as his neighbour to the position of legislator. Some arrangement must then be made which will leave each one in the enjoyment of his rights and privileges, and at the same time reduce the number of members in the Supreme Court of the Church. And a very happy way of accomplishing this end has been devised. The Synod has agreed that, for a certain time, a definite proportion of its members shall do the work of legislation, with the understanding that, at the end of that time, they give place to other members of the Synod appointed in the same way, and so on from time to time so that every member of the Synod may have his due share in the work of legislation. The agreement which our Synod came to was this:—That one third of its members elected, and commissioned by the Presbyteries, should constitute the General Assembly, or Supreme Court of the Church for one year, i.e., for the work of one year; for the Assembly itself does not exist until it is constituted, and ceases to exist as soon as it is dissolved by the Moderator.

Now, according to the principles of common sense and justice, it must appear very plain to every one that, a General Assembly which undertakes to perform more than the work of one year, is guilty of a usurpation of power. It takes upon itself to do that which of right belongs to another portion of the elders of the Church and so violates the original compact by which the General Assembly was called into existence. And Mr. D. D. M. permit me to tell you that when it does anything of the kind, it does an unconstitutional thing, for I suspect from the self-complacency with which you sit down to wait until I shall tell what part of the constitution has been violated, when you had it pointed out to you in my former letter, as clearly as words could do it, that you do not know what is meant by the constitution.

Now, we maintain that the General Assembly of this year did thus violate the constitution. For when did its year begin? Of course when the year of its predecessor ended, and that was in June '73; for, says Moncrieff, "The General Assembly differs from the inferior Church Courts in the circumstance that, as a body, it has no permanent existence. * * * * * But, immediately after the breaking up of one constitutional meeting of the General Assembly, at the conclusion of its immediate successive diets, except when it has specially adjourned to meet at another time, for the more complete discharge of duties belonging to it, which have not yet been overtaken. No General Assembly continues to exist until another has been elected by the free choice of the Presbyteries." The Assembly of 1873 ceased to exist in June 1873 and at the same time a new year began which ended in June 1874. All the work which the Church had for an Assembly to do from June 1873 to June 1874 was then the legitimate work of the present Assembly. Moreover, if from some emergency such as the breaking out of pestilence, an attack by a hostile army, or some such calamity, (for these are the only kind of things which we can conceive of, which should necessitate an adjournment), the Assembly be unable to finish the work of that year, it may adjourn to meet again to finish it; but it cannot take up any piece of business which has evolved in the next ecclesiastical year, which commenced at the time it would have been dissolved, had it not adjourned: as Moncrieff says, all it takes up must be "duties belonging to it," i.e., belonging to the work of its own ecclesiastical year. Now can anything be clearer than this, that the returns to the Remit on Union do not belong to the ecclesiastical year of the present Assembly; hence when it adjourned to get possession of them, that it might adjudicate on them, it took an unconstitutional course; it prepared itself to seize upon the work of its successor, to override the Barrier Act, and to violate the Constitution.

In the light of what has been said, let us now examine some of the statements of D. D. M.

1. "The commissions of Presbyteries chiefly certify to the *bona fide* character of the representative, and while appointing time to 'consult, vote and determine in all matters that come before them in the glory of God and the good of His Church,' do not and cannot limit or specify the work the Assembly may be called on to do."

My dear Sir, I did not say that the commission contained a list of all matters to come before the Assembly; it would serve no purpose if it did. But constitutional usage and the law of the Church determine the scope of the Assembly's work, and the commission in telling the delegate in what Assembly he is to vote, that it is at all of its diets that he is to vote, and not at those of any other Assembly, it seems to me, very effectually limits the duties of the commissioner. Upon what a slender foundation some writers will pronounce their opponents guilty of "simple absurdity."

2. "It may call on Presbyteries for as much work as it sees proper."

Which amounts to this:—When once the Presbyteries have elected one third or some definite proportion of their number to do the work of legislation for a time; that proportion, whatever it may be, can hold their position as rulers forever, and keep the remainder of their brethren, who have as good a right to legislate as they, forever in the position of the ruled.

3. "I would humbly venture to tell Stadacona," &c. I have not a doubt of your venturing. But you evade my question.

4. "The Assembly is the interpreter of her own constitution, and not any lawyers outside of her nor any individuals among her members."

This at once gives to the Assembly that *Divine Right* formerly claimed by our kings. We were under the impression that any and every representative body was amenable to the public opinion of the electors; and that public opinion was created by individuals making themselves heard through the press. But it seems the General Assembly is an exception. No matter

what outrage it may perpetrate, who shall dare to question the Right Divine? No one "outside of herself." And no individual member must dare to do it. Please tell us how the Moderator's attention is to be called to it; and also, if the Assembly should sanction the outrage, if there is no redress—nothing to do but to submit to the inflexible decree.

5. "It simply took the most obvious rational steps to complete a work," &c.

First, we cannot see that there was any special need of a meeting in November at all; secondly, if there were, it would be just as easy for a new Assembly to meet as for the old one. Now, since the course taken clearly involves a breach of the Constitution, we cannot think that it is the most obvious and rational one.

6. "In the opinion and judgment of many as competent to judge as Stadacona," &c.

Yes, they may be even more competent to judge than Stadacona, and still in this particular instance, he may be right, and they may be wrong. Look not to the men, but to what they bring forward. I do not ask any one to take my *ipse dixit* in the matter. I have given a reason for what I maintain; I have also quoted the law proving the same; and now I shall bring forward the highest authority of our day—perhaps the highest of any day—on the subject. Immediately after despatching my first letter to the Presbyteries, I wrote to Sir H. Wellwood Moncrieff, laying this particular fully and clearly before him, and at the same time, asking his opinion on it. About a week ago I received his answer, which I here give, and allow it to speak for itself.

8 Bruntsfield Terrace, Edinburgh, 14th July, 1874.

Rev. and Dear Sir,—My answer to yours of the 16th June is as follows:

1. When a General Assembly, July elected, finds that the returns from Presbyteries to an Overture sent down by the last Assembly in terms of the Barrier Act stand in the position you speak of, the Assembly are not obliged to go to the vote on the question so as either to refuse or agree absolutely to pass it into law. But they legitimately make changes upon it, and send it down again as altered. But

2. I think that if sent down again, it cannot be passed into a law till after the election of a new General Assembly; and that so to pass it at an adjourned meeting of the same Assembly is unconstitutional. For the very meaning of the Barrier Act is to interpose obstacles to hasty legislation, and one of those obstacles I conceive to be the necessity of a new election of members of Assembly before the final passing of an act, which has been proposed by one Assembly. And the sending down of an altered Overture is held to be in this respect the same thing as the sending down of a new Overture.

Believe me, Yours truly, H. WELLWOOD MONCRIEFF.

The Rev. ————
What is to be done? Well, whatever is to be, there are certain things which we can scarcely believe there will be done. We have great confidence in the present General Assembly—it contains some of the ablest and wisest men in the Church—and we can scarcely believe that they will so far forget what is due to their self respect as to play at legislation, being without authority to legislate.

We can scarcely believe that in a matter so important as the Union, they will attempt to foist upon the churches an act which can have no more force than the decisions of the Students Debating Society.

We can scarcely believe that they will attempt to wrong the brethren who elected them by seizing what belongs to them.

We can scarcely believe that they will override the Barrier Act, for as Sir Wellwood points out, though the Presbyteries, &c., have the remit sent to them, yet as far as the Assembly itself is concerned, the Act is over-ridden.

We can scarcely believe that they will violate the Constitution and carry such an outrageous precedent into the United Church.

Some may think the position of the Assembly a very painful one; but why? To make a great mistake is not extraordinary; but to refuse to correct a great mistake when pointed out, is a great sin. Only small men make no mistakes. The greatness of their hearts is their enthusiasm for Union led them to forget what was strictly legal; but they have now an opportunity of retrieving all by showing the greatness of their understandings in correcting the mistake.

But suppose we should be mistaken in all this; in that case we would respectfully advise the Presbyteries not to make any returns to the adjourned meeting. Indeed we think that they should from the very first make up their minds to this, no matter what course the Assembly may pursue. If it dissolves of its own accord, it will be a graceful act, and there will be no need that the returns should be forwarded. If it is dissolved by an adjourned meeting upon the returns, it will be so much the better if they are not there; it will then be compelled to dissolve. Now, brethren, do not think this a small matter. Some members of the present Assembly can tell how aggrieved they would have felt if the Assembly of 1873 had adjourned to receive the returns to its remit, and thus cut them off from having any say in the Union question, and if it would have been such a grievance then, do not let it happen now; our laws and precedents should be for all time, not for a particular year.

Yours, &c., STADACONA.

Love is like war in this, that a soldier, though he has escaped the week complete of Saturday night, may nevertheless be shot through his heart on Sunday morning.—*Stern.*

The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket; an unholy breath will dim its lustre and fade its freshness.—*Cecil.*

RECOLLECTIONS OF STUDENT LIEBE IN GERMANY.

II. HAMBURG.

The North Sea tests the sailing qualities of landmen far more severely than the Atlantic, so that it was with no small satisfaction that we spied the red rocks of Heligoland, and shortly afterwards entered the quiet waters of the Elbe. The Germans are noted for their hospitality, but it was rather a stretch of that virtue to make a bonfire of the largest hotel in Cushman to welcome a single stranger. Were "order of sequence" the same as "cause and effect," one might be induced to flatter himself that the fire was kindled for his own amusement. Certainly, the sight was a grand one. The "Leopard" waiting for the tide on the dark, sullen Elbe, the low, marshy, houseless shore on the one side, and the shipping and scattered dwellings on the other illuminated by the lurid glare. The confused shouting, and the masts flitting across the picture as they moved out of danger, added an element of weirdness that made it fascinating.

If the sensations that one experiences in gazing for the first time on Prince's street are new, the first sight of a German town are still newer. As I stepped on deck next morning, it seemed as if a Dutch painting rose before me, and I took a little time to realize that these curious roofs and walls were before me in propria personis. When I had realized it, I wanted to shake hands with them, claiming a half acquaintance with them, as one feels like doing when he meets a face that he has admired before in a friend's album. Everybody is familiar with those high-peaked, red-tiled roofs, with the gable ends shaved off, and supported on walls that look like wooden frames filled in with brick-work, yet the reality is far more quaint than any picture can be, and has the added charm of realness. Hamburg, even within the "Anlagen," or gardens which occupy the site of the old fortifications, is divided into a modern and an older town, the part unconsumed by the fire of 1842 forming the latter section. This, with its high, overhanging houses, narrow, winding streets, and numerous canals covered with "schulen" (long, flat-bottomed boats laden with vegetables, &c.) forms a strange sight to Canadian eyes. In the newer portion towards the Alster are the rich warehouses of the descendants of the Hausatic burghers. In no city in the world, except perhaps Paris, will you see such costly wares displayed in such profusion: street after street of silks and jewelry, with cabinet wares and engravings. To see this portion of the city after nightfall, is to realize in some degree what the power of its merchant princes must have been when, at the head of the Hausatic league, they cleared the ocean of the piratical "Vitalienbruder," and dictated treaties with the Empire. One can understand, too, the resources of a city that could survive the eight years' barbarity of Davoust, the loss of upwards of £13,000,000, and the destruction of nearly a quarter of the town.

The commerce of Hamburg is only exceeded by that of London, Liverpool and Glasgow. About 5,000 steam and sailing vessels, of an aggregate burden of 2,000,000 tons, quit the port annually, while 4,000 barges and 100 rafts—a small number in our estimation—arrive from the upper Elbe. The English trade with the north of Europe is chiefly carried on via Hamburg. The average in ports are valued at sixty-four millions sterling.

The two objects of greatest interest in Hamburg are the Borse or Exchange and the new Nicolaikirche. The Exchange is the great focus of business. There from four to five thousand brokers, merchants, and shipowners congregate daily between 1 and 3 o'clock. The building itself with its commercial library 40,000 vols., was fortunate enough to escape the great fire while the surrounding houses were reduced to ashes. The new Church of St. Nicholas has been erected since the fire 1842. It is designed by Sir Gilbert Scott in the rich English Gothic of the 13th century. It is totally unlike German Churches generally. Its model, kept under a glass case in the Church, is of exquisite beauty. The Church itself is not yet completed, but when finished it is said that it will rival the Cathedral at Cologne. The pulpit of white marble and serpentine is certainly the most magnificent structure that I have ever seen, while the intarsia work on the sacristy door is perfectly marvellous. On this door are three paintings accurately executed by means of inlaid precious stones, and, as it swings on its hinges, the light glances on these producing a gorgeous effect.

No one should visit Hamburg without taking a sail on the Alster. The suburbs are composed almost entirely of gentlemen's residences. Hohenhorst, Harvestehude, and Poseldorf are quite American in the style of houses and gardens. This struck me more forcibly than anything else, and I found it the case in other parts of Germany, that the newer buildings resemble those in America rather than ones of a similar class in England. Where an English gentleman would build plainly and substantially with little and exterior decoration, and fence in his garden with a higher stone wall, the German ornaments his house with stucco work over the windows &c., and leaves an open fence before his garden, planting shade trees too along the street. In walking through Althenhorst I really felt more at home than in Edinburgh.

One's first attempt at conversation with a gentleman on the Alster steamer, who detected me by the "Baedekker" in my hand, of my adventure with "cabby," who charged me three times his fare, and I had to submit not knowing enough German to protest in-

telligibly, of my still more interesting fellow passenger on the train to Leipzig who told me all about his travels in Sweden and Switzerland, and whom I enlightened on many points regarding our Dominion and the savages amongst whom he thought we dwelt, and all this with the sole aid of my pocket dictionary—of these incidents I could relate many things mirthful and pathetic, but space presses, and my arrival in Leipzig with adventures thereto belonging must rest for another occasion.

CHURCH AFFAIRS IN NEW EDINBURGH.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As I frequently see in your paper letters from various parts of the Dominion about the erection of Presbyterian Churches, and other matters relating to the Church, I thought that it would interest your readers to know what is being done in the way of church building in this place, which adjoins the city of Ottawa, and is well known as containing the residence of His Excellency the Governor-General. The Presbyterians of New Edinburgh have long felt the want of a church in their village, but have not till lately seen their way clear to commence the erection of one. About six months ago, however, they started a subscription list, and met with such success that in a short time they had the comparatively large sum of \$2700 subscribed. This they considered, was sufficient to warrant them in commencing a building which would cost, when completed, about \$5,000. The church is to be located at the extreme east end of the village, adjoining Rideau Hall domain (the residence of His Excellency the Governor-General). Two lots of land, valued at \$1200, have been donated for the purpose by the Mackay Estate. The building is to be of fine rubble stone work, 75 feet by 35, Gothic style of architecture. The plans were kindly prepared by Mr. Robert Surtees, of New Edinburgh, who is becoming famous as an architect, having drawn the plans for the County of Carleton County Court House and the new Protestant Hospital at Ottawa. The church will be a model of neatness and cheapness; it will contain seatings for about 400 people. The only place of worship in this place at present is the English Church, which was built about five years ago, and was subscribed to liberally by all denominations, the Presbyterians giving fully one-half the amount for its erection; the land on which the church is built was also given by a Presbyterian. It was supposed at the time that the services would be conducted as English Church services ought to be conducted—without any ritualism—and it would therefore be a great convenience to members of other Protestant denominations, who find it very inconvenient to attend their respective churches in Ottawa, which is about a mile and a half from New Edinburgh. Unfortunately, however, the present incumbent of the English Church has strong ritualistic tendencies, and has lately introduced into the Church innovations of a Popish nature, such as repeating the Creed and other parts of the service with his back turned to the congregation, requiring communicants to receive the Sacrament on the palms of their hands. He also has the communion table (or, as ritualists call it, the altar) decorated with crosses and flowers in a fantastic manner. These ritualistic practices are very repugnant to the feelings of a large portion of his congregation, and have the effect of preventing persons of other denominations from attending the Church. On this account, quite a number of the prominent members of the Church of England have expressed their intention of attending the Presbyterian Church here whenever it is completed. It is unfortunate that the government of the Church of England is so defective, that there seems to be no practical means of putting down ritualism. It is to be hoped that the act for the regulation of public worship, which has lately passed the British Parliament, will apply to the English Church in this country, and will be the means of stopping the Popish practices by which the Church of England is at present disgraced. It is expected that about the end of October next the Presbyterian Church will be roofed in, the carpenter work of the interior will be gone on with during the winter, and it is hoped that by the beginning of May next the church will be ready for occupation. The erection of the church has been handed over by the subscribers to a building committee, composed of the following gentlemen: W. A. Mackinnon, Chairman; Wm. Graham, Sec. and Treas.; James Blackburn, James McKenney, and Robert Clark.

I need scarcely say that the Church will be a Union one, composed of both branches of Presbyterians, which, when united legally, as they are now virtually, will be the largest Protestant denomination in British America.

Yours truly,
RIDEAU.
New Edinburgh, August 3, 1874.

The world is an old woman that mistakes any gilt farthing for a gold coin; whereby, being often cheated, she will henceforth trust nothing but the common coin.—Carlyle.

A JUVENILE MISSION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In your remarks upon what Sabbath Schools might do for the support of missions, and your notice of what the Sabbath Schools of the C. P. Church in Nova Scotia have done in this respect, you might appropriately have made some reference to what has been accomplished through the Juvenile Mission Scheme of the Presbyterian Church of Canada in connection with the Church of Scotland. Reports, &c., of the working of this Scheme have been sent you from time to time, in response to your expressed wish for news regarding Presbyterian Missionary operations; but as no notice of it has yet appeared in the BRITISH AMERICAN PRESBYTERIAN, I will herewith give a short sketch of its origin, progress and the work it has accomplished, in the hope that this may prove at once interesting and stimulating to Sabbath Schools, of other branches of the Church, not at present engaged in working directly for Missionary objects.

This "Juvenile Mission" scheme was instituted about twenty years, through the zeal and activity of John Paton Esq., formerly of Kingston and now of New York. He had been interested in the working of a similar scheme in Scotland, by which a considerable number of Sabbath Schools there supported, each, one or more orphans at the Scottish Missionary Orphanages in India, thus providing a careful Christian education for those who must otherwise have grown up in the darkness of heathenism. Mr. Paton thought that the Canadian children, also, might do something to help on this good work, and that their engaging in it might have the effect of educating them to take a greater interest in missions generally, as they grow older. A number of our ministers and superintendents of Sabbath Schools took up the idea with warm interest, and the Scheme was organized. At first the contributing schools were few and the number of orphans supported small: but both having gone on steadily increasing up to the present time; notwithstanding that the removal to New York of Mr. Paton, who acted from the first as Secretary and Treasurer, threatened some years ago, to have a discouraging influence on the operation of the Scheme. During the past year the contributions received amounted to \$1051.00, the largest sum yet attained. Forty-two orphans are at present supported at the four Orphanages of Calcutta, Madras, Sealkote and Poona; thirty-eight of these being maintained by Sabbath Schools, and the remaining four by private individuals or families. Twenty dollars is the sum necessary for the yearly support of an orphan, and some of the larger schools, at Montreal, Ottawa and Kingston support two or even three orphans. In addition to this, some of these schools subscribe towards the maintenance of a day-school at Kidderpore, called the "Canadian School," and such schools as cannot afford the sum necessary for the support of an orphan, send in their contributions, such as they are able to give, for the "Canadian School," or for an interesting Zenana Mission, &c., sending a teacher to the female households of high-caste Hindus, which has been undertaken during the past year, and which has already borne some fruit. In connexion with this Zenana Mission, a Zenana school has been established, supported by a Juvenile Missionary Association in Montreal, where thirty-three high-caste children were attending at the time of the last report, and receiving Christian instruction, more eagerly than the secular teaching which is usually the most appreciated. It is a remarkable instance of the over-ruling providence which "shapes our ends," that just at the time when this Juvenile Association began to think of appropriating its contributions to this object, both the mothers of the children and those engaged in Missionary work among them, had been most anxious for the establishment of such a school, and were just waiting for the means of doing so. It is hoped that this method of providing Christian instruction for the high-caste children, whom the Orphanages, of course, cannot reach, may prove a great blessing to the families in which the children now are, as well as to those over which, as wives and mothers, they will hereafter exercise so great an influence.

It is, probably, not too much to say, that the number of children who have, by means of this "Juvenile Mission," received a Christian education, has been since its commencement, about one hundred. A Missionary to India said, not long ago, that the conversion of one woman in India, to Christ, was more important in its bearing on the evangelization of the country than that of ten men. Some estimate may thus be formed of the good which has been accomplished through the contributions of the children of these schools, tiny contributions, children's mites, given in week by week, saved in many cases, doubtless from toys and candy, and given with a willing heart, for the good of the poor heathen. In most cases, it is impressed on the children that they should give their own, how-

ever little, not merely ask their parents for money; and sometimes touching incidents have testified to the depth of the interest awakened in little hearts for the spread of the Gospel. In one case, a little dying girl took from under her pillow a gold dollar which she had been saving for the support of "the orphan in India," and there have been other little tributes; and in one case, during the last year, there was a "thank-offering." Besides the regular sum for the orphan's support, some schools occasionally send a small sum for a present to their protegee, and sometimes, too, letters and photographs are sent, which are warmly appreciated, to judge by the touching appeals for both which come from the children who have not received any. Both to the children at home and the children in India, such correspondence when it takes place, is most interesting and profitable, while the occasional letters which come to us from those engaged in conducting the missions, are always read with deep interest. Much blessing from the Lord of the harvest has, in the past, prospered the operations of this Mission Scheme, and it is hoped, and prayed, that greater blessings, yet, may rest upon it, in the future.

As it is one of the articles of the basis of our anticipated Union, happily so nearly consummated, that "the United Church shall heartily take up and prosecute the Home and Foreign Missionary operations of the United Churches, according to their respective claims," it is desirable that we should all become, as far as possible, acquainted with and interested in the several missionary operations of the United Churches, so that we may be able to follow them, if not with active aid, at least with our interest and our prayers. For this end, the above sketch of this Juvenile Mission Scheme has been given, and should any schools, or individuals, not hitherto contributing, feel inclined to do so, the Secretary and Treasurer at Kingston will be most happy to receive their contributions.

For China, other schools, as you suggest may do much; in fact, judging from results wherever the system has been tried, there is no doubt that the children of our Sabbath Schools could, if only the means were taken to interest them, help largely on our Mission Schemes. And the education they would thus receive in interest concerning missions, would be hardly less a gain than their actual contributions. How much, too, it would tend to elevate the mind and heart of that individual giver, to feel that instead of spending their stray pennies or five cent pieces on trifling passing gratifications, they were giving them towards the fulfilment of the prayer "Thy Kingdom Come!"

I for one, regretted exceedingly the small attendance at Dr. Fraser's meeting in Kingston, which was due principally to some incidental causes, the people of Kingston not being, in general, behind hand in regard to either Home or foreign Missions. This small attendance was more to be regretted, since I am sure that all who were present must have had their sympathies warmly enlisted by Dr. Fraser's interesting and animated address, and that they will follow the Missionary, in his future career with their interest, their prayers, and their contributions to the support of the Mission.

A.M.M.
Kingston, Aug. 10th, 1874.

Presbytery of Ottawa.

The quarterly meeting of the Presbytery of Ottawa was held at Adamston on the fourth and fifth of August. There were twelve ministers and five elders present, a large amount of business was transacted. The Presbyterial visitation of the congregation of Adamston Douglas and Grattan first engaged the attention of the Presbytery. According to the Practice of this Presbytery the examination is a very thorough one including the work of pastor, session, managers and congregation. The deaconry of the Presbytery was upon the whole very favourable to the material and spiritual progress which this congregation has made since Mr. Stevenson's settlement over it. The Presbytery next took up the resignation of Mr. Carwell of the pastoral charge of Beckwith and Carleton Place. After hearing the report of the Commission appointed at a former meeting to visit the congregation and a letter from Mr. Carwell pressing the acceptance of his resignation the Presbytery were compelled very reluctantly to accept Mr. Carwell's resignation, and to declare that the pastoral tie between him and his flock, be forthwith dissolved, and that Mr. McLaren of Bristol be appointed to preach in the Churches of Beckwith and Carleton Place on the 16th and declare the charge vacant. The following minute was at a subsequent sederunt adopted by the Presbytery to be engrossed in their Record, and a copy sent to Mr. Carwell by the interim Clerk. In accepting the resignation of Mr. Carwell the Presbytery cannot but express their deep regret to sever his connection with his flock and with his Brethren. In parting with him they desire to express their high appreciation of his character and conduct. During the seven years of his ministry in one of the central charges of this Presbytery he has shown himself to be both gifted and painstaking. The gradual and healthy growth of his congregation indicating his ability and success. His exactness, industry and fidelity in the discharge of the duties of Clerk

Presbytery are deserving of all praise and will render it difficult to fill his place. In his personal intercourse with the Brethren of the Presbytery, he has always been characterized by a Christian suavity of manner and readiness to oblige, that have won for him their esteem and heartfelt affection. The Presbytery would express their sympathy with Mr. Carwell in the present state of his health and their prayer that by the blessing of God the temporary affliction may be soon removed and a way of usefulness opened for him in some other part of the Vineyard. Messrs Stewart, McCrea and Ameron Students appeared before the Presbytery and read exercises which were sustained with approbation. The Session Records of Burlo, Russell and Gloucester, Pakenham and Nepean were examined and attested as correctly kept. The congregation of N. Gower and Gloucester was by the direction of the General Assembly received into the Presbytery and placed on the list of vacant congregations. Mr. Bryant finished his trials and was licensed to preach the Gospel. The Rev. Peter Cram a minister of the Cumberland Presbyterian Church U.S., made application for employment and on the report of a committee appointed to confer with him as to his doctrinal views and examine his papers, his application was received and his name handed in to the Convener of the Presbytery's Home Mission for employment within the bounds. The report of the Treasurer of the Presbytery's expense fund was received and on motion Mr. McMillan was re-appointed, the thanks of the Presbytery tendered to him, and instructions given him to notify all the congregations in arrears to this fund. The Convener of the Presbytery's Home Mission committee submitted a very full and satisfactory report exhibiting the great extent of the field and the work that is being carried on this season by the Students and others. The report was adopted and the thanks of the Presbytery tendered to the Convener. In connection with the Home Mission report a committee was appointed to secure the services of several ordained missionaries to labor in certain parts of the extensive field of the Home Mission of the Presbytery. Missionary meetings were also appointed to be held in several of the Stations not later than the middle of September or before the missionaries have left the field. The arrangements for holding the annual Missionary meetings in the regular charges were deferred till next ordinary meeting. The Presbytery then took up the reports of last Assembly in reference to the remit on Union. On motion made and duly seconded it was unanimously agreed to adopt the Basis and accompanying resolutions *simpliciter*; and the returns from sessions and congregations were ordered to be sent in to Mr. Crombie, Smith's Falls, on or before 21st September in order to their classification. The Remit on the constitution of next Assembly was also adopted *simpliciter*. Mr. Moore introduced the following motion in reference to the boundaries of Presbyteries in Central Canada which being seconded by Mr. McEwen was unanimously adopted *viz.*, whereas we have now before us the near prospect of Union, of a all the Presbyterian Churches of the Dominion, and whereas said Union of consummated will require a re-adjustment of the bounds of the Synods and Presbyteries and whereas certain Presbyteries of the sister Church are coterminous with, or largely overlap our bounds. Therefore, be it resolved, that we request the said Presbyteries to meet with us in a convention to be held in the month of November or December for the purpose of conference respecting the determination of the Bounds of Synods and Presbyteries in Central Canada, the arrangement of the Mission field and the consideration of all collateral subjects affecting the work and welfare of the Church in which it may be desirable to make recommendations to the General Assembly of 1875, and further that a committee consisting of Messrs Moore, McEwen, James Whyte, McKenzie, Joseph Whyte and Crombie Ministers, and John Garland, George Hay, John Thorburn, S. S. Hunter, and Ralph Dodds. Elders be appointed to make all necessary arrangements for said conference in conjunction with similar committees of said Presbyteries should they acquiesce in this proposal. Mr. James Whyte noticed that it was his purpose to resign the Metcalf portion of his charge. The notice was ordered to lie on the table and an adjourned meeting of Presbytery appointed to be held at Metcalf, on the 29th of September next, to which meeting all interested were to be cited to appear. A committee consisting of Messrs Moore, M. Dermid, Whillans and Armstrong Ministers and Messrs Thorburn and Hardie elders, was appointed for the purpose of examining all Students and others purposing to study with a view to the ministry, and if satisfied with their examinations to certify them to the Boards of the several colleges where they intend to study. After the disposal of several other matters the Presbytery adjourned to hold its next regular meeting at Ottawa, and within Bank Street Church there on the third Tuesday of November, at 2 p.m.—JOHN CROMBIE, PRæs. CLERK, p. 2.

The extent of a man's earthly horizon varies with his position. He may himself enlarge or diminish it a few degrees. But to all the same wide heavenly hemisphere is revealed.—Mrs. Lowell.

Messrs. Moody and Sankey are to be invited home to Chicago, that they may take the lead in a great evangelistic effort in which all the denominations of that city are to join. It is believed the prestige which these two famous lay preachers have gained in Scotland will follow them to their native land.

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NO DUTY ON CHURCH BELLS

The Press.

That the press is a powerful ally of the Church, will be called in question by none who know what it has done and is doing still. But it is a very grave question whether it cannot be used on a vastly more extensive scale. The fact is only too obvious that the press is at present working against the Church as well as for it. Let the money-making enterprise of the country, little restrained by conscientious scruples, supply the literature most in demand, and the result is what we might safely anticipate. There are hundreds of publishers and thousands of writers busy in considering what will make the most profitable sensation; and their eagerness to provide and purvey popular tastes, however vitiated, is contagious. The average newspaper finds itself impelled to adopt a policy like that of publishers, who simply ask what will sell best.

Now it is quite obvious that this state of things will never, of itself, work its own cure. The vitiated taste is confirmed by that upon which it feeds. We must do for good publications and for good reading what we must not do for the bad, or the merely sensational, we must push their circulation. This is a duty of good men as much and as truly as anything else. Books, magazines, newspapers, and pamphlets embody influences that are the allies or the antagonists of Christian truth. If they are good, calculated to be useful, adapted to the times and the occasion, they deserve to be studiously distributed, planted as carefully and thoughtfully as trees are planted or seed sown. If they are evil they should be supplanted, or their circulation anticipated and prevented by getting the start of them, and preoccupying the soil with good influences.

What we should aim at is to bring the wonderful power of the press just as far as possible from the side of evil to the side of good. And we must not trust to the spirit of the age, the nature of things, or commercial tendencies, to accomplish this. There must be positive and direct and possibly expensive effort. It is worth considering whether measures cannot be adopted to secure the far more extensive circulation of a Christian—not to say Presbyterian—literature than now prevails. One of the first requisites to this is to have the power of the press appreciated, to have our ministers and churches alive to the benefits that may be secured, the good that may be done by availing themselves of the issues of the press, whether in the form of the religious journal or other literature. We can conceive of this form of Christian enterprise being so appreciated and adopted, as to become the right arm of the Church. In full accordance with our views are those of Mr. Thomas Sinclair, of Belfast, who, in the course of a speech at the annual meeting of the Belfast Bible and Colportage Society, remarked:—

"The modern Press is the modern Tower of Babel. It aspired that its top may reach unto heaven. A human thing, it claims omnipresence, and pretends to omnipotence. In every circumstance of human life it is present. It sits by our fireside, it is a guest at our tables, it is our companion in solitude. It buys and sells in exchanges and market-places, it regulates our shops and our counting-houses. It rules in our places of learning, it disputes the supremacy of the pulpit, and it is a continuous occupant of the pew. It governs our governors, it speaks even within the sacred precincts of justice. It travels with us by rail or road, it takes ship with us for far off lands. Go to the battle-field, it is there; enter the High Court of Parliament, it is there; sit with prelates in Ecumenical Assembly, it is there; join with the councils of kings and of emperors, and it is there, assisting to decide the destinies of nations. He, therefore, who will subdue the world, must first subdue the Press. They who will Christianise the world must first Christianise the Press. They who will conquer the world for Christ, must first conquer in His name the world of literature. It is, then, in this great warfare that the Bible and Colportage Society stands forth to do battle for the truth; and we find in the field already marshalled hosts of hostile forces. If the Church has been slow to enter the lists, the Church's enemy has not been slow. He ruined the world at first by presenting the desire of forbidden knowledge, and he perpetuates that ruin by the same policy. He whom in the beginning of the world Gabriel discovered in the shape of a toad whispering in the ear of Eve, may be found in the nineteenth century in the form of the sensational novelist—I distinguish him from the legitimate novelist—whose gilded pictures of breaches of the sixth and seventh commandments are shattering the moral safeguards of women and men in all classes of society. He is to be found in the coarser form of the publishers of those low newspapers, whose weekly tales of almost unvarnished vice and crime act as burning tinder to maddened desires. . . . And it is the function of our society to wage irreconcilable war in this class of literature, and to drive it from the field, not by physical force, but by the superior and expulsive attractions of a pure and elevated literature. The taste for the true, the beautiful, and the good, must exercise the craving for the false, the debased, and the depraved. The fates are sown in the field, and if we cannot absolutely root them out the good seed must destroy their power by such a vigorous growth as will stunt their evil tendencies."—Weekly Review.

Duty of Protestants to Romanists.

There is a tendency among Protestants in the United States to regard the Romish Church as less dangerous than it once was, in the other days and in the other lands. This tendency arises, on the one hand, from the prevalence among many of a chronic spirit of liberality, which, throwing down the barriers of creed and dogma, is disposed to look charitably upon men of all shades of opinion, and to gather under the broad mantle of Christian charity those whose doctrines and practices are indignantly at variance with the law of Christian belief and morals laid down in Holy Scripture. The tendency also has its origin, to a considerable extent, in the nature of our political institutions, which accord all men an equal

ity before the law without regard to their religious convictions, and which, indeed, are indifferent whether they have any religious convictions at all. On the other hand, we are led into this delusive sense of security because the Romish Church has never, as yet, openly exhibited in this country the arrogant, intolerant, domineering and persecuting spirit which it has shown, on occasion, in other lands.

Nevertheless, the Romish Church remains the same. It has never abandoned a single one of its pretensions or made a concession of any of its most presumptuous claims. It has ever preferred, as Schiller has well said, "to risk the loss of everything by force rather than voluntarily to yield the smallest matter to justice, for the loss was accidental only and might easily be repaired." This principle has run through the entire life of the papacy. Whatever has been yielded has been under compulsion, subject to conditions expressed or reserved, and it has been laid aside in readiness to be asserted again in all its proportions when the exterior pressure should be removed and the times and people have become favourable. Thus it has come that while England and Prussia and the United States are Protestant, and have been Protestant for centuries, Rome holds that they are in the condition of heretics and schismatics; that they are under obligation to return to the obedience of the Church, which event she waits for with imperturbable impudence and works for with indefatigable cunning.

If Rome is less imperious, less repressive, less intolerant, less persecuting than she once was, it is because, as a matter of policy, she allows her arrogant claims and dangerous pretensions to slumber for a season, while the exterior pressure of rulers and peoples and of the spirit of the times, is too great for her. This temporary accident, as she conceives it, once removed or greatly mollified, Rome will be herself again—intolerant, inquisitorial, destructive of personal and civil and civil liberty as ever—carrying the sword in one hand, and in the other the fagot. She only bides her time.

The declaration of the infallibility of the Pope by the General Council, in 1870, was the latest step, or rather stride, of the Romish Church toward that supremacy over the minds of her adherents which has been hitherto greatly impaired and was intended to pave the way for the assertion of her supremacy over the nations and their governments, however different their political institutions. By its operation the Church was pronounced not only absolutely independent of but superior to the State; and at the same time, the bishops, who had always before been before in a large measure independent of and antagonistic to the centralization of all authority in the Pope, were made absolutely dependent upon the Pope, while the diocesan clergy, in their turn, were made dependent on the bishops. Of course, the laity, having no voice, were dumb, and abjectly followed in the train of their spiritual teachers. The chain, contrived to manacle the minds of men, was now nearly complete, and has since been fully forged by papal allocutions absolutely condemning every kind of toleration, declaring all the ideas on which the relation of the modern Church to the State is based to be erroneous, and assuming that the Pope, as the representative of Christ on earth, is infallible in matters not only of faith but of morals, and all the wide interests which morals may be construed to include. The principle underlying the whole of the dogma is aimed at the supremacy of the laws of the State, and amount to this, "that the State has no right over anything which the Church declares to be in her domain, and that Protestantism has no rights at all." This is a far different thing from the declaration that the State shall do nothing impairing freedom of faith and conscience, and is, in fact, a declaration that the Church of Rome alone, and in spite of State or people, will impose a rule of conscience and of belief, and that wherever the canonical or ecclesiastical law and the laws of a country contradict one another the latter must go to the wall as being of inferior force and authority.

This is the battle which Rome is now waging, openly in Europe, and silently but adroitly in the United States. Here, the aim is, by the contracted efforts of priests and Jesuits, to sap the foundations of our public schools, to debauch our literature, to disarm Protestantism by liberalizing it, and by every means that they can devise to mix up their religious system with the needs of political adventurers so as to endure a preponderating power, which shall be directed from a common centre, and be controlled as by one mind, for the exaltation of the Romish Church and the abasement of all others.

It is time that Protestants should awaken from their dreams of liberality to Romanists. The two systems are irreconcilable and deadly enemies, and must ever remain so. As Protestants we can never resort to the means which the Romanists would surely resort to if they dared—namely, the rack, the screw, the dungeon, or the *auto da fe* of the inquisition. Nor would we if we could. Equality before the law, equal protection and equal rights for all under the law, form the key-stone of Protestant thought, and feeling, and action. Therefore we would not counsel intolerance, much less persecution; but if the signs of the times are read aright by us, Protestants should be propagandists as against Rome and its impostures more than they have been or now are, and that speedily. Their mightiest concerted efforts, as Christians and patriots, at this hour should be directed toward the youth of Roman Catholic parents, who should be educated to see the truth as we see it, and taught to reject the superstition and imposture which would enslave them. These must be evangelized by the exertions of Protestants and to this end missions should everywhere be organized and set in motion to emasculate the growing strength of Romanism in this country by the enlightenment and conversion of Roman Catholic youth to the Protestant faith.—N. Y. Christian Intelligencer.

Talkative persons seldom read. This is among the few truths which appear the more strange the more we reflect upon them. For what is reading but silent conversation?

Our Young Folks.

The Best Teacher.

From everything our Saviour saw, Lessons of wisdom He would draw: The clouds, the colours in the sky; The gentle breeze that whispers by; The fields, all white with waving corn; The hills that the vale adorn; The road that trembles in the wind; The trees whose none its fruit can find; The sliding sand, the flinty rock, That bears unmoved the tempest's shock; The thorns that on the earth abound; The tender grass that clothes the ground, The little birds that fly in air; The sheep that feed the shepherd's care; The pearl that deep in ocean lies; The gold that charms the miser's eye; All from his lips some truth proclaim, Or learn to tell their Maker's name.

Strong Children.

"Freddie!" "What is it, mamma?" "Come and sit down by me."

Fred walked across the room in a reluctant sort of way, and seated himself at mamma's side. He had nothing remarkable in his looks, this Fred Long; "just a rough, honest-looking boy," and one would have said, "with plenty of independence and frankness, but rather lacking, perhaps, in pity and tenderness."

On this particular winter afternoon, Fred had been sitting still and doing nothing for twenty consecutive minutes—a very rare and unusual thing for him. His watchful mother had noticed that his step lagged when he came in from school; he, whose walk was firmer and pace swifter than any boy there; his head hung down, and he threw his books on the table as if they were a load too heavy to be borne. Then he walked out to the barnyard to have a look at his pet doves, and back to the house in a most moody, spiritless way; so miserable, indeed, did he look, that mamma asked if he felt quite well? "Perfectly!" was the answer, and given so unhesitatingly that she knew it put illness out of the question. Then Fred began to study, but it was not long before his books slipped unheeded to the floor, his elbows went down on his knees, his head on his hands, and there he had been for full twenty minutes, when as we have said, mamma called him to sit by her.

"Freddie," she said, "you are unhappy. Tell mamma what the trouble is."

Yes, it was an unhappy face that was raised to meet Mrs. Long's eye; misery had made a little temporary home in the puckers on the forehead, and wretchedness looked out of the dark, gray eyes. His mouth quivered, but Fred had heard it was "not manly" to cry, so he was quite resolved no amount of unhappiness should make him do that.

"Well, mamma, I don't think I shall ever hold up my head before the boys again."

"Why Fred! what can you have done?" and the mother's eyes looked anxious and sorrowful.

"Mamma, dear, if you will give me your hand to hold, and let me lay my head in your lap, as I used to do when I was a very little boy, I think I can tell you; but I couldn't look you in the face, at least not while I am telling you about it. O! you'll be so ashamed of me."

Mrs. Long did as Fred had asked, and then he commenced:

"You know, mamma, the boys call me the strongest boy in school; they say I can walk longer, run faster, and jump higher than any of them, and then I have always stood pretty well in my classes too. I couldn't help it, mamma, but I have liked to hear the boys praise me so; a week ago, when I went head in place of Bertie Adams in geography, and he burst out crying, I heard Tom Neale whisper, 'What a cry-baby! I'm glad our Hercules has gone above him! I'd like to see Fred Long cry!' and then some other boy said, 'That's so! It did please me; I suppose it was wicked, mamma, but it did please me. Well, today Bertie Adams went ahead of me in four different classes, and it made me so angry that he, the 'cry baby,' should do it, that I couldn't get over it, and resolved to pay him off for it. At recess, all we big boys went out to make a snow fort, and we had it nearly finished when I saw Bertie coming along with an apple in his hands. Then all at once something (I suppose you'll say it was the devil) put it into my head that I'd like to send the apple out of his hand, with one snowball, knock him down with another, and make him cry, so that the boys would call him 'cry baby' once more. So I sent one snowball, and the apple went out of his hand, and then had raised another large one, when Will Carson touched me and whispered, 'I wouldn't, Fred, he's such a weak little fellow;' but something urged me on, and I threw it."

I heard a little scream"—there was a suspicious choke now in Fred's voice—"and Bertie didn't get up, so Will and I went over to see if he was hurt, and we found he had fainted away."

Here Fred stopped altogether, and mamma thought she heard a little sob; but his face was so buried in her dress, she couldn't see, and soon he went on:

"Well, we carried him into the school house somehow, and when he came to, we found his arm was broken. Mr. Nelson sent one of the boys for the doctor, and he told me (me, mother!) to fan Bertie till he should come, and O, mamma, as I bent over him, Bertie whispered in his little voice, 'I'm sorry I got knocked down, Fred; I was bringing you an apple for your lunch, because I was afraid you were mad with me this morning.'"

There could be no doubt about it—mamma's had flown to the winds, and Fred was crying as if his heart would break. "Oh, mamma," he sobbed out, "God will never forgive me, and you and the boys will always despise me, and as for Bertie, O! O! O!"

Mrs. Long waited till he was a little calmer, and then said, "Freddie, my son, let us kneel right down now, and ask God's forgiveness."

So they knelt down together, and after the prayer was finished, Fred's face looked, and his heart felt, lighter.

Then the mother said, "Now, Fred, go and tell Bertie all about it, and ask him to forgive you;" and Fred said nothing, but put on his hat and went out.

It might have been an hour afterward, when a boy came running into the front gate of Mr. Long's garden. Could it be Fred? Yes, it was; but such a different looking Fred from the one who had passed out of the gate an hour since, that one would have hardly thought he was the same boy.

That one had looked so downcast and troubled, and this one came bounding up the steps and running into the house with a smile on his face. We will let him tell his story in his own way.

"Well, mamma, it was hard for me to tell even you about it, that's a fact; but after I had done that, and had asked God's forgiveness, the way seemed plain enough. So when you spoke to me about Bertie, I went right down there, and do you know the dear little fellow was so good about it, that I—I did—I cried again. I don't think, though, I could ever have asked Bertie's forgiveness if I had not felt first that God had forgiven me, and do you know, mamma, I think, mamma, that boys who do cry sometimes are worth more than them who don't!"

"Yes, dear boy," said the mother, "and I want you to remember that the best strength we have is the strength to do God's will, and that, 'Better is he that ruleth his spirit than he that taketh a city.'"

Listen! Obey!

"Walter," said Mrs. Maynor, pleasantly, "will you close the outside door?"

He was a dear little fellow, but not quite an angel, and at this time was kneeling on the carpet, very busy with his building-blocks, and pretended not to hear.

"Walter," she repeated, with more authority, "close the door for mamma."

He did not even look up; but drew his feet under him ready for a spring, and went on building his church with nervous haste. Mrs. Maynor said no more, but went to the nursery for a rod of correction. The little boy threw one swift glance after her, hurried on two or three more blocks, and as her returning feet crossed the threshold, placed the last block, and springing across the room, closed the door carefully. Then turning around, his face all aglow with excitement, and a wonderful mixture of triumph and penitence in his tone, he exclaimed: "I didn't do right, did I, mamma? 'ought to minded twick!"

The Threatened Blow.

I want to tell my younger readers a true story about Eddie and Willie; the one eight, the other six years of age. Bright little fellows they were, and loved each other dearly. They would play happily together for hours, while their dear mother was attending to the wants of their sweet baby sister. But it happened one day, as they were enjoying their plays, that Eddie, the older brother, did something that exceedingly displeased Willie. In an instant he raised his little fist and said: "I would strike you, Eddie—if mother was willing!" Though he was very angry, the hand fell. The blow was not given. A long pause ensued, but they finally resumed their sports.

How many children, do you suppose, would have been thus thoughtful, when angry, of mother's wishes?

When anything occurs to displease you, and your naughty tempers rise and make you feel as though you would just like to strike your dear brother or sister, or any other playmate, remember Willie! Stop and think "if mother would be willing."

It will save you many a heartache.

Taking Care.

One day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy in the field.

I said: "You seem very happy, George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir, on smooth ground."

"And how did she get over these stones, which lie between us and your house?"

"Oh, sir, mother charged me to be careful that she did not fall, and so I put my hands under her arms when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand that beautiful text: 'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and lift his people over difficulties, just as you have lifted little Annie over the stones. Do you understand it now?"

"Yes, sir, and I shall never forget it."

Can one child thus take care of another, and can not God take care of those who trust him? Surely he can. There is not a child who may read this story over whom He is not ready to give His holy angels charge.

You are an immortal creature; a being born for eternity; a creature that will never go out of existence. Millions of ages, as numerous as the sands upon the shore, and the drops of the ocean, and the leaves of all the forests on the globe, will not shorten the duration of your being; eternity, vast eternity, is before you. Every day brings you nearer to everlasting torments or felicity. You may die any moment; and you are as near to heaven or hell as you are to death. No wonder you are asking, "What shall I do to be saved?"

The Sunday School.

If St. Paul were to write an epistle today to the saints that are in the Sunday-schools, his first words of caution would be, "Dear beloved brethren and sisters, don't gush." What he means by gush everybody will recognize to be extravagance of expression, a surplus of sentimental words, the offensive garrulity of shallow minds. "The superintendent who comes into his school saying, 'My dear, dear children, you can't know how much I love you; how constantly I think of you as I go about my business; as I walk the crowded street my mind is dwelling upon you; and I am all the while studying to know what I can do to make you happy, and to lead you to the Saviour,' is probably guilty of gush. This statement is not likely to be exactly true to begin with. No doubt he does think of the children several times during the week. He may even give to the interests of his school four or five hours of thought and labour between two Sundays. But it is not probable that his mind is so engrossed with concern for the children as his remarks represent; and it is altogether likely that the children know it. Nothing could be truer than this: The injury that is done to children by this extravagant style of expression is very great, for it encourages them to a like extravagance and inaccuracy. We wish this "don't gush" advice would be taken in largo doses, not only by superintendents, but by that numerous army of Sunday-school friends as well, who are happy to have the opportunity of making a few remarks to the scholars, "all of whom they hold next to their hearts."

Duration of the Lightning Flash.

Since the time of Franklin, the lightning-flash has been regarded as a gigantic electric spark produced in the atmosphere; the inquiry, therefore, involved the nature of the meteorological discharge as well as of the spark artificially produced. Various attempts to determine the duration of lightning have been made, with varying results. Faraday observed it, without any instruments for measuring the time, which seemed to last for a second, but he was doubtful if part of the effect was not due to the lingering phosphorescence of the cloud. DeCaenne observed the lightning-flashes from a distant storm, which also appeared to last for from a half to an entire second. Prof. Dove employed a revolving disk with colored sectors, and satisfied himself that single flashes of lightning often consisted of numbers of instantaneous discharges. It is well known that, when a rapidly moving train of cars is illuminated at night by lightning, it seems to stand still, that is, the duration of the flash is so brief that no motion of the train is perceptible while it lasts. The wheels are sharply defined as if perfectly motionless, but if they had a blurred aspect, we should know that the illumination lasted sufficiently long to render the motion perceptible. Prof. Rood extemporized a simple contrivance for observing lightning, which acted upon this principle. It consisted of a white cardboard disk, five inches in diameter with a steel shawl-pin for an axis, on which it was made to revolve by striking the edge. He traced black figures near the circumference of the disk, and when it was in rapid motion these figures were sometimes seen as sharply as though they had been stationary, although they were often blurred as though the disk had moved through a few degrees during the act of discharge. He then cut narrow, radial apertures into the circumference of the disk, and observed the lightning through these openings. Here, again, the apertures were sometime seen quite unchanged, but they were more frequently elongated into well-defined streaks some degrees in length. He afterwards measured the average rate of rotation imparted in the disk in this way, and arrived at the conclusion that the lightning-flashes on the occasion referred to had a duration of about one five hundredth of a second. Dissatisfied with the roughness of these observations, Professor Rood arranged a small train of toothed wheels driven by a spring, which rotated a circular pasteboard disk with four open sectors. This instrument gave more regular and precise results; and while it was shown that the flash sometimes lasts for a whole second, the suggestion of Dove was clearly verified that each flash "consisted of a considerable number of isolated and apparently instantaneous electrical discharges, the interval between the components so small that, to the naked eye, they constituted a continuous act."—Popular Science Monthly.

Objection Makers.

It will probably be found, however, that those qualities which come under the head of foibles, rather than of vices, render people most intolerable as companions and confidants. For example, it may be observed that these persons have a more worn, jaundiced, and dispirited look than any others, who have to live with people who make difficulties on every occasion, great or small. It is astonishing to see how this practice of making difficulties grows into a confirmed habit of mind, and what disheartenment it occasions. The savor of life is taken out of it when you know that nothing you propose or do, or suggest, hope for, or endeavor, will meet with any response but an enumeration of the difficulties that lie in the path you wish to travel. The difficulty-monger is to be met with not only in domestic and social life, but also in business. It is not unfrequently occurs in business relations that the chief will never by any chance, without many objections and much bringing forward of possible difficulties, approve of anything that is brought to him by his subordinates. They at last cease to take pains, knowing that no amount of pains will prevent their work being dealt with in a spirit of ingenuous objectiveness. At last they say to themselves, "The better the thing we present, the more opportunity he will have for developing his unpleasant task of objectiveness, and his imaginative power of inventing difficulties."—Arthur Helps.

Scientific and Useful.

PRESERVING CURRANTS.

The preserve kettle should be of a shallow form, those made of porcelain are the best, and a tightly fitting cover is very desirable.

CURRENT JELLY.

Pick fine, red, ripe currants from the stems; bruise them with a pestle or meat pounder, and strain through a thin flannel or cotton bag.

ANOTHER METHOD.

Pick the fruit from the stems, weigh it and put it into a stone pot; place it in a kettle of boiling water, and let it remain there until the berries are thoroughly heated.

PRESERVED CURRANTS.

Take ripe currants, free from stems; weigh them, and put three quarters of a pound of white sugar to every pound of berries.

CURRENT JAM.

Free the currants from the stems; take eight pounds of sugar to ten pounds of berries. Strain the juice from half of the currants; then crush the rest with the sugar; pour the juice over them, and boil in a porcelain kettle until it is a smooth, thick mass.

SPICED CURRANTS.

Five pounds of currants taken from stems; four pounds of white sugar; one pint of vinegar; three tablespoonfuls of ground cinnamon; two ditto of ground cloves; half a teaspoonful of salt. Mix all well together, and boil slowly for an hour, skimming thoroughly.

DRIED CURRANTS.

Take seven pounds of currants, washed and picked over, to one pound of sugar; boil until the currants can be easily crushed; strain through the calender; boil the juice for thirty minutes; add the currants, and cook until it is as thick as possible without burning it.

A NICE DISH FOR DESSERT.

Gather large ripe clusters of the Cherry currant; dip them into the unbeaten white of an egg, and roll in pulverized sugar until perfectly coated with it. Serve in a glass dish.—Cultivator.

CISTERNS.

A cistern five feet in diameter will hold a fraction over five barrels for each foot in depth; six feet, a fraction over six barrels per foot; seven feet, nine barrels per foot; eight feet eleven barrels per foot; nine feet fifteen barrels per foot; ten feet, eighteen barrels per foot. The last named figure is quiet a large size for a family cistern, and ten feet in depth is as much as we often find; and the contents of such a one, according to our estimate, would be ten by eighteen—one hundred and eighty barrels—and yet how many of our readers have had to pay for "three hundred barrels" cisterns of a smaller size.

Miscellaneous.

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Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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Statement for the year ending Dec. 31, 1873.

Table with columns: RECEIPTS, DISBURSEMENTS. Rows include Premiums, Interest, Total Receipts, Death Losses, Paid for Sur. ordered Policies, Paid Return Premiums, Paid Matured Endowments, Total amount returned Policy-holders, Assets, Surplus at 41 per Cent.

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

IN THE SURROGATE COURT OF THE COUNTY OF YORK.

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

TAKE NOTICE

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

This notice is given under the provisions of section 3 of Chapter 74 of the consolidated statutes of Upper Canada.

CAMERON, McMICHAEL, HOSKINS, Solicitors for said applicant, Ann Castle Dated this 20th day of June, A. D., 1874.

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