

British American Presbyterian

[Vol. 4—No. 13.]

TORONTO, CANADA, FRIDAY, MAY 7, 1875.

[Whole No. 169]

Contributors and Correspondents.

MODERN EVANGELISTS AGAIN.

The communicator to the BRITISH AMERICAN PRESBYTERIAN under the heading of "Modern Evangelists," discourses to a considerable length upon their presumption, forwardness, etc. Allow me, in all kindness to him, and for the information of those who may hold similar views, to say a few words through the columns of your paper:

In his first clause the communicator says, "No objection is made to any, and every Christian, lifting up Christ crucified to lost sinners at any proper time and place."

Does the Apostle limit Timothy to "proper times and places" where he says, "be instant in season and out of season." He continues, "on the contrary, the churches gladly welcome all such," etc. Yes, the churches apart from the ministers, often possess a discerning power, to which the minister may be an entire stranger, consequently those who constitute the church, welcome workers for Christ into their midst. I consider this distinction between pastor and people necessary, in order to preserve the force of the passage, for, to say certain knowledge, there are ministers who do not extend the right hand of fellowship to laborers striving to win souls to Christ.

He states in continuation, that "every effort is being made by the churches to secure workers," etc.

The workers will not be adequate to the task if they go merely on the strength of the persuasion of the church.

Again he says: "Only ignorance of the Home Mission work of all the churches can excuse a man in supposing this work is neglected," etc. I would intimate that a full knowledge of the Home Mission work would display a wide field for faithful workers or evangelists, where they might win many souls, and in this manner add faithful members to existing churches.

Our informer in the end confesses that the men and money are not forthcoming, that will be sufficient for the work. Still, he would banish evangelists to neglected localities, and require them to organize churches, elect elders, deacons, etc. He must bear in mind that Christianity was only in its infancy in the Apostle's time, and consequently organization was necessary, but is it so now; and if it were so, are all who love the Lord in sincerity, to go into remote regions and labour for Christ as missionaries?

Surely the fallacy of such an argument appears on the face of it.

The recent communicator's main objection to modern evangelists, appears to be that they have not been sent, but send themselves, and consequently are not after the New Testament model. Will he admit the Apostle Paul as a model from the New Testament? If so, hear what he says in the 1st chap. of Galatians—"But when it pleased God to reveal his Son in me, that I might preach him among the heathen immediately, I conferred not with flesh and blood." "Neither went I up to Jerusalem to them that were apostles before me, but I went into Arabia and returned again to Damascus." "Then after three years, I went up to Jerusalem to Peter," etc. But still of the apostles saw I none, save James, the Lord's brother; further on he says, "I was unknown by face unto the Churches of Judea, which were in Christ."

Is such language as this to be misunderstood or disregarded? Surely it has been disregarded by our communicator. Still the Scripture is not of any private interpretation. A reference is made in Acts ix. 17, to Ananias putting his hand upon Paul in order that he might receive his sight, and he filled with the Holy Ghost; but I do not read anything further about him being sent, either by the church or by man's device.

For a further proof that workers were not always sent by the churches, look at Acts xv. 4, where it says, "Therefore they that were scattered abroad went everywhere preaching the word." Who sent those men? or who laid hands on them? Again Rev. xxii. 17, "The spirit and the bride say come, and let him that heareth say come," etc. Almost the last recorded words breathed by the spirit of man were, "come ye to Jesus," and he who had received Jesus, understood the passage, was asked to "come."

In the parable of the five loaves and two fishes, I take the "multitude" as a representation of the world, and the "disciples" represent believers in all ages. As it was the duty of the apostles to give bread to the multitude, so it is now the duty of believers to break to the needy the Bread of Life; and as all were needy then, so all of Christ are needy now.

In Joshua xvii. 8, we read, "How long shall ye slake to possess the land which the Lord God of your fathers hath given you. Christian was never intended to secure his own safety, and then dose away his experience. No, he must be up and doing, in possession of the land for his Lord and Master, win souls to Jesus, and as it is on earth, that they are wise who do so. Would the Lord grant his blessing to rest on the lips of his friends, if they were not doing his will."

Suppose we institute a comparison between the church as it existed primarily, and as it now stands. Are we right in supposing there were deceivers amongst those who had the privilege of laying hands upon those who were to spread the truth as it is in Jesus? If this will not be admitted, it must be patent to every one possessing any knowledge whatever of our ministers, that many of them are but as "blind leaders of the blind." And what benefit will arise from such men laying hands upon evangelists, when it is plain they have not been improved by the operation themselves.

In reply to the charge that "modern evangelists try to break down the churches, and draw off from the churches all they can," I would express my conviction that it would be well for some of those churches, that are neither cold nor hot, if their dangerous security was broken upon, and the members roused to a sense of duty. Far be it from me, however, to depreciate the churches in their proper work, and I think evangelists do much to build up the churches, in bringing to enjoy the means of grace, many saved sinners for whom the services of the sanctuary have then a reality not possessed before.

In conclusion, I would just call the attention of my readers to the work being done in England and Scotland, through the instrumentality of Mr. Moody and Mr. Sankey, not in neglected localities, but right amongst the churches, and with their co-operation.

THE REVIVAL IN BRITAIN.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Our notices of the controversy between Dr. Bonar and Dr. Kennedy would be incomplete without reference to that part—perhaps the most interesting and instructive—which deals with the two schools of Scotch theology, of which they may be regarded as representatives. In this, I shall avoid as far as possible the unpleasant and unprofitable personalities with which it is tinged. "It is," says Dr. Bonar, "the theology of the Lowlands that Dr. Kennedy has summoned to his tribunal, and against which he utters such hard impeachments. The reader is left in doubt whether the real gospel is preached in the south, or rather he is left in no doubt as to this,—that it is not preached at all." His deliverances against former revivals in the south are cited in comparison of this view, and Dr. Bonar proceeds to discuss what is really the true ground of controversy. He says, "I confess I do not understand what 'hyper-calvinism' is. I know what 'hyper-calvinism' is, or even 'hyper-hyper-calvinism' is; but I do not, even with the help of the explanation in the pamphlet, comprehend what 'hyper-ovangelism' can be. I know what 'another gospel' means, because the Apostle, who gave us the expression, has showed us, in the same epistle where it occurs, what it was in Galatia; and how it exhibited itself in putting restrictions on the freedom of the gospel, in mingling law with gospel, in destroying the simplicity of faith, in adding something to the finished work of Christ,—something to be done by the sinner himself, in addition to what Christ has done, to give the weary rest. This Galatian gospel raised a barrier between the sinner and the cross; it tried to intercept the flying manslayer in his way to the city of refuge; it made the way to Christ a long, dark, laborious, uncertain by-path; it set salvation afar off, and made the sinner's reception of it one of the most painful and complex of all processes, a thing of uncertainty to the last. I should not certainly like to preach 'another gospel'; but I should like to be very sure that what I preach is really 'another gospel,' before I give it up. I should not like to be more evangelical than Paul; yet I should like to be as evangelical as he, preaching as free a gospel, and saying as broadly and unconditionally as he did at Antioch in a sermon where no mention of law, or of sovereignty is made, 'by Him all that believe are justified from all things.' And here I would notice that in the Acts of the Apostles we have many specimens of Apostolic preaching to promiscuous multitudes, yet in not one of them is the law introduced. The Apostles confined themselves to the glad tidings concerning Christ and his cross. Christ crucified was that which was preached for conviction and conversion. Peter did not say to his hearers, 'ye have broken the ten commandments,' but 'ye have crucified Christ.' This was the sword which the Apostles used for smiting the sinner's conscience, the law was the hammer which they brought down with such awful force upon his head. I might charge some of our northern men with ignoring the cross as the divine instrument for conviction, much more truly than they could charge me with ignoring the law. I do not ignore the law; I know that 'this law is good, if a man use it lawfully.' The question before us is, do we use it lawfully? do we give it the place which God has assigned it? do we preach it as the Apostles did?"

After denying emphatically the swooping and reckless assertion, "a call to repentance never issues from their trumpet. In their view, there is no place for repentance either before or after conversion." Dr. Bonar proceeds, "It is unfair to blame Mr. Moody for casual expressions on regeneration, and repentance, and faith; and to

charge him with holding that man can work these changes in himself, without the Holy Spirit. Mr. Moody does not hold this; and they who seize hold of some stray words of his, which seem to intimate this, should remember that Calvin, in his well-known *Institutes*, has given us what they must regard as a much more offensive and unsound announcement. The third chapter of his third book is entitled 'Regeneration by Faith; and the first section of this chapter is to show how repentance follows faith, and is produced by it; and to expose 'the error of those who take a contrary view. He then proceeds, 'that repentance not only always follows faith, but is produced by it, ought to be without controversy. Those who think that repentance precedes faith, instead of flowing from or being produced by it, as the fruit by the tree, have never understood its nature, and are moved to adopt that view on very indifferent grounds. . . . There is no semblance of reason in the absurd procedure of those, who, that they may begin with repentance, prescribe to their Neophytes certain days, during which they are to exercise themselves in repentance, and after these are elapsed, admit them to communion in gospel grace. I allude to great numbers of Anabaptists, those of them especially who plunge themselves on being spiritual. What then? Can true repentance exist without faith? By no means, under the term repentance, is comprehended the whole turning to God, of which not the least important part is faith. The term repentance is derived from the Hebrew term, conversion, or turning again, and in the Greek, from a change of mind and purpose; nor is the thing meant inappropriate to both derivations, for it is substantially this, that, withdrawing from ourselves, we turn to God, and laying aside the old we put on a new mind.' (*Institutes*, 6. iii., ch. 13).

It is impossible here to take up the question of repentance and its connection with faith. It is evident, however, that the repentance which does not come from believing, must be simply that of the natural conscience. It was the preaching of a crucified Christ at Pentecost that produced repentance. It is not said 'they shall mourn and look to him whom they have pierced,' but 'they shall look to him whom they have pierced, and mourn.' Our old and best divines were very strong and full upon this point, accounting the opposite to be the Popish doctrine of a man's being able to recommend himself to God, and prepare himself for Christ, by mortifications and penances. Let us read a few of these precious teachings of the olden time. Thus wrote old John Davidson in his catechism, "When I call upon you, what is craved of a man, after that we are joined to Christ by faith, and made truly righteous in Him. ye shall answer, we must repent and become new persons." James Melville, in his old catechism, says, "What is the repentance? The effect of this faith, with a sorrow for my sins by past, and purpose to amend in time to come." "It is not sound doctrine," says Dr. Calhoun, "to teach that Christ will receive none but the truly penitent, or that none else is warranted to come by faith to him for salvation. The evil of that doctrine is, that it sets needy sinners on spinning repentance, as it were, out of their own bowels, and on bringing it with them to Christ, instead of coming to him by faith to receive it from him. If none be invited but the true penitent, then impenitent sinners are not bound to come to Christ, and cannot be blamed for not coming." (View of Evangelical Repentance, pp. 27, 28.)

In Shepherd's well known work, *The Sound Believer*, now more than 200 years old, we have statements like the following: "More are drawn to Christ under the sense of a dead, blind heart, than by all sorrows, humiliations, and terror." For others see the *Marrow of Modern Divinity*, with Thomas Boston's notes.

Many other charges Dr. Bonar meets in a manner equally direct and effective; but time and space forbid farther quotation, beyond the closing paragraph. Dr. Kennedy's coarse and disgusting description of the religious abortion, which would result from this pseudo-travail of Zion, having been set aside by evidence of the hardy, healthy fruit which already abounds, (as set forth in last letter), Dr. Bonar adds a firm and manly protest against the terrible and most uncharitable judgment passed by this one brother against hundreds of brethren, such as the Master only had the right to deliver, and closes his pamphlet thus:—"I can hardly admit that, even were the work an unreality, Dr. Kennedy's position and language would be justified. But on the other hand, what if THAT WORK BE TRUE? What if all his hard words have been really spoken against men who have been really doing God's work, and against a work which with all its imperfections, is essentially divine? He accepts the responsibility of opposing it; I accept the responsibility of upholding it. I cannot but think that the first of those is by far the heavier of the two. To be contending for God even under a mistake, is not so serious as contending against him, even though this last hostility may plead the best of motives zeal for the honour of him whose doings in the land are the subject of question. Gamaliel's position would be safer so long as there is the shadow of a doubt about the matter, 'Refuge from these men, and let them alone, for if this counsel and this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.'" W. M. R.

WHAT must be the disclosures of the last day! God holds the key to inmost thought of all men; and when they are all open to inspection, how fearful will then be the outcry. Take heed, O hypocrite; the Lord knows thee. Rejoice, thou sincere heart; the Lord will come and bid thy witness.—Steele.

What is the Scriptural Mode of Baptism?

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—A copy of the tract under the above heading, in which the writer, Rev. J. McTavish, of Woodstock, tries to show that "immersion is not proper spiritual baptism, and therefore has its origin in will-worship, its foundation in the ritualistic tendencies of fallen humanity, the disposition to add to the ritual of God's appointment, and to compensate for lack of spirituality by the number and magnitude of its rites, and the costliness and painfulness of its service," which was noticed in THE BRITISH AMERICAN PRESBYTERIAN two weeks ago, has fallen into my hands.

Now, sir, while I am not prepared to admit that immersion is the only true way in which the ordinance of baptism may be administered, yet I am prepared to say that Mr. McTavish has utterly failed to show that it is not; and if his pamphlet is to be taken as a fair sample of the arguments in favor of pouring or sprinkling, I must say such arguments are very poor indeed.

His first assertion regarding baptism, which is that, "No more is taught by the expressions referred to (i.e., went down into, came up out of the water, in Jordan, etc.), than that the persons spoken of went to or from the water, or were at Jordan," may or may not be true, as, according to his own showing, they may have been baptized in the Jordan; and if in, they must have been partly or wholly immersed. But suppose we take it for granted that what he says in this respect is true, let us notice what—

I. "Old Testament baptisms (purifications or washings) were performed by sprinkling or pouring." This, certainly, is no reason why the Christian baptism should be performed in the same way, also why should we not read of persons baptizing themselves, as we do of their purifying themselves. *There were no Christian rites in Jewish times.*

II. "Baptism . . . is the antitype of the deluge—the world of the ungodly was immersed but not baptised, while the saved were baptised by being sprinkled by the rain and spray." Here it is very improbable that the saved, shut up in the ark and covered with a roof, were sprinkled either by the rain or spray. As an argument in reference to the mode of baptism this must therefore go for naught, unless, indeed, we say the world was baptised in water, and came out of it purified by sin; and this would make the deluge a perfect type of spiritual baptism which purifies from sin, and also a type of baptism by immersion.

His next argument is somewhat similar. "The children of Israel were baptised unto Moses, as they crossed the Red Sea. Surely we are not to believe they were immersed into Moses?" No; neither are we to believe they were sprinkled, or poured, into or unto Moses. But surely Mr. McTavish does not mean to say that the Israelites were really baptised in the new Testament sense of the term. Is not this baptism a figure of the Christian baptism, and did not the Children of Israel literally go down into the sea, and literally come up out of it again?—a perfect type of baptism by immersion, as it implies the coming out of, as well as going down into.

His fourth argument is based upon "the tradition of the Pharisees concerning matters of religion," in regard to which I have only to say we are not to take the traditions of men, even as perfect as the Pharisees, that the Baptist calls a "generation of vipers," as our guide in religious duties.

He next speaks of such passages as "heing buried with Christ," "nailed to the cross," etc., and says, "these, all Christians admit, are to be taken figuratively or spiritually, save that the Baptists insist on taking one part literally and physically. They insist on a literal burial of the baptized. But can we be buried bodily with Christ, unless his body, at least, is in the same grave? And how can this be, if he is in glory? And besides how can he be buried in a large number of places at the same moment, and this while no person either sees or feels him in any of them? Transubstantiation is not stronger than this demand on our capacity for believing." The above does not show very clearly that the reverend gentleman understands the views of those against whom he is writing. As near as I can understand, Baptists hold that baptism by immersion, is a figure of their being spiritually buried with Christ, and rising again into newness of life, and not that it is a bodily burial with Christ. If this, then, be so, the above tirade against Baptists is simply "a waste of words."

His closing remarks in reference to the unlearnedness of baptising several persons in the one baptism, have no weight, as they prove nothing in regard to the mode, and something the same is adopted by Presbyterians, when they dip and re-dip their hands into the small quantity of water with which they perform their baptisms.

In conclusion, what shall we say, then? Is immersion the only scriptural mode of baptism? Nay, I am not prepared to say this, only that it may be one of the Scriptural modes, and that Mr. McTavish has failed to show that it is not, and that such pamphlets as his are not calculated to alter the opinions of any person regarding the mode of baptism. Yours, etc., A. McP.

Dundas, April 30.

So much as thou lovest, so much thou knowest.

Spiritual Sower—Don't Sow Sparingly?

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Is such done? Yes, in Sabbath-schools by many of the teachers, and by parents in the family circles. The Sabbath-school assemblies—opening part is over—classes are in their places—the teacher begins, and the spiritual seed which he or she, as the case may be, is not of the best quality, and consequently the sowing is very miserable. The same holds true of the family altar in many cases. Let me illustrate, from the consideration of the lesson, the child is solemnly warned against doing wrong and is exhorted to be good, and he may promise the teacher so to do. But his idea of being good, or how to become good is very vague. His notion of good may consist in getting the lesson well, reading the Bible, obeying when asked to go on errands, and saying prayers. The child is carefully told to commit to memory the verses in the scheme of lessons, and notice carefully the suggestive topics, and all the rest. And all the while the lesson never once applied to the heart of the child. Hence, sowing sparingly. He is reminded of being in school regularly, so as not to have bad marks, and thus be a good boy. Review day comes, the children are asked who committed such and such verses, and questions, and it may be every hand is up. They are then commended for their diligence by teacher or superintendent, hence another addition to their supposed goodness. They did well for the Foreign Mission, and are told they are good children. Thus the teacher unthoughtfully, teaching them that salvation is by works, and by and by they will be good enough for heaven. This is sowing unsparingly to the flesh, not to the spirit.

They are found to be well versed in Bible history, e.g., the falling of the walls of Jericho, call of Abraham, the deluge, etc. On this I might go to show the kind of information given, but like the valley of dry bones of Ezekiel, without the living breath.

We want, and must have, the incorruptible seed of the kingdom sown, before we can reap bountifully. The same defect, sad defect, is seen in the family circle. No father piously reads a long chapter, and no comment or remark, a prayer perhaps, to cover up the conscious defect thus going through an ear-spelled routine of much labour, but the bountiful sowing of the living seed is missing. Why do we find, those we would expect flocking into the kingdom of God coming so tardily? I answer, largely, because the sowing was so sparingly done by those who had the young of our churches given to their trust, by a too much suppressing of the Cross of Christ. A very popular notion with children and young people generally, is that salvation is by doing and being good. The doctrine of justification before God, by faith in Christ, is not sufficiently taught; no matter how you teach, or what you teach, if this doctrine of God's Word is not dwelt upon, enforced, and come over by the teacher again and again, so that the mind will become impressed with it so as to eradicate this notion of doing, the teacher fails and lamentably so. A child may live and die in a Sabbath School, and still fail to grasp the great and absolutely necessary truth. I take a living example, known to me personally, of a young girl trained in a first class Sabbath School, but had no conception of the necessity of going to God through Christ Jesus; still she was well versed in the international scheme of lessons. There is too much teaching by theory on the part of teachers, and too little practical. This young girl's teacher sowed too sparingly and there was the result. Teach them that all, both old and young, are sinful, by nature and by practice, and that outward goodness, or reform cannot reach the conscience, only the blood of Christ. How many children when asked if Christ saves good people or bad people; the answer almost invariably is, good people. The blunt, dull teaching imparted by many in Sabbath Schools, must get the credit very largely for such ignorance. The teacher who fails to set forth Christ's finished work as the way of becoming good, is better to take his or her place along with the children. Going over the lesson, and giving a general outline, is not teaching. Let Jesus Christ be lifted up. Let the pupil be taught where he is, and how he is by nature in God's sight. Let the merits of Christ's obedience and death be enforced, that they may become familiar to the child, till becoming to their mind and heart as something that cannot be dispensed with in order to salvation and holiness; no more than the sun in the heavens for the comfort of man. Thus being faithfully and prayerfully done, and left to the Holy Spirit, (for He alone can take of Christ and show it), the teacher may expect the blessing, the increase in a bountiful harvest, for he sowed faithfully in God's name. A good divine once said, "Let God speak much, man little." The way to carry out this is to speak much of Christ's work on behalf of the lost. Channiquy is leveling successful blows at Pappay, but he does not fail to put the Saviour in the place of the errors to express. He sows bountifully by giving Christ an exalted place. We speak with joy of the approaching Union of the Presbyterian Churches of this Dominion, and the confederation in prospect of all the Reformed Presbyterian Churches throughout the whole earth, for the extension of the kingdom of the Prince of Peace. The success of these combined forces of the Lord Jesus, will depend much on the place we give to the Lord Jesus Christ in our motives and teachings. Let them, the Sabbath School teachers of these churches and of others, also most unsparingly show the demerit of sin and God's hatred of it; and then on the other hand, faithfully teach that God commendeth His love towards us, in that while we were yet sinners Christ died for us, Rom. v. 8; and then the sowing is of the right sort.

PRESBYTERIAN OAKVILLE.

Pastor and People.

The After or Inquiry Meeting.

The Evangelization Society has issued an admirable tract on this subject, which will do much in removing mis-conceptions, and in explaining the object and the manner in which inquiry meetings should be conducted. We give a few extracts:—

I.—What is the object of after meetings?—The object of after meetings is (1) to bring the evangelist into closer contact with the anxious, (2) to supplement the address, and (3) to meet any difficulties in the minds of the hearers which the address has failed to reach. There are in most gospel meetings a certain number of persons who have not understood the Gospel message. The evangelist has lacked clearness and simplicity; or it may be that the extreme ignorance of the hearers prevents them from understanding the message even when plainly delivered—or there may be some individual difficulties which require help. Supposing the evangelist to have fully realised his responsibility during the address, and still to think it wise to invite to an after meeting the anxious and those who wish to enquire further, he must never lose sight of the object of this second meeting. It is for the anxious and inquiring ones that they may have an opportunity of hearing explained still more clearly and fully God's way of peace. The great need of the anxious is "to see Jesus." They want to "behold the Lamb of God, which taketh away the sin of the world." They want to be led to see the life-boat which is now alongside the sinking ship. If the evangelist begins by telling them to pray, he runs the risk of turning them from the point. It is a time for decision, for action, for prayer, rather than for prayer.

II.—By whom is an inquirer's meeting to be conducted?—It must be an understood thing that the inquirer's meeting is left entirely in the hands of the evangelist. The importance of adhering to this direction will be seen by all who reflect that very unwise, though perhaps very earnest men, are often the first to assume a prominent position on such occasions. By leaving the meetings in any degree open to such men, much injury is often done to the cause of evangelization, and if they are allowed to take any part in an inquirers' meeting, there is very great danger that, in their inexperienced zeal, they may misdirect the anxious, and only put greater stumbling-blocks and difficulties in their way. Of course the evangelist is free to invite the help and co-operation of any experienced Christians in whom he may feel confidence, if he thinks it desirable to do so, but none should be allowed to take part in an inquirers' meeting without such special invitation. It is well if it can be arranged for Christians to meet for prayer in another room while the evangelist is speaking to the anxious. If this cannot be done, the evangelist should invite any Christians who choose to remain during the inquirers' meeting to retire to a distant part of the room, and to engage in silent prayer that the Holy Spirit will open the hearts of the hearers and reveal Jesus to them.

III.—How must the evangelist deal with anxious souls at the inquirers' meeting?—He has to make more clear to them the same message which he has sought to deliver in his address. It is essential to convince the inquirer that he is a sinner, and to show him that Jesus died in the sinner's place. The evangelist cannot be too earnest in showing that God has provided the Saviour, and that Jesus is waiting to receive all who come to him by faith; that the sinner is not to wait until he is better, or till he is happy, but is just to take God at His word, and trust Him to do all that He has promised. He must carefully point out the prevalent erroneous idea that Christ's salvation is not a finished and complete one, and that something yet remains to be done to conciliate God and to obtain the blessing which he offers now freely without money and without price. He may, if he wishes, pray with the inquirer that the Holy Spirit will enable him to trust in Jesus and accept the salvation which he has brought near to him; but even here great care is needed—it were almost better to let it be a silent prayer in the heart, lest he should even by this means turn the sinner's eyes from Christ to wait for the Holy Spirit, instead of leading him to realise that he is called to obey the Gospel by accepting the blessing proffered for him at such an infinite cost, and that he is responsible to God for accepting or rejecting the gracious offer of Him, whose arms are still outstretched, and who is "able also to save them to the uttermost that come unto God by Him." The evangelist should never attempt to persuade the anxious to say that they believe, nor should he seek to work upon their feelings. He should as much as possible answer their objections by Scripture, remembering that "faith cometh by hearing, and hearing by the Word of God."

Real Presence.

"There is a real presence of Christ in partaking of the Lord's Supper. But there is also a real presence in reading or in hearing the Word of God, in meditation and prayer, and in every act of communion with God and our risen Saviour through the Spirit. Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20). The presence at the sacrament is not local in the elements, but in the hearts of the communicants. If there were no communicants there would be no presence, even if the Pope himself consecrated the bread and wine. The presence is spiritual, not material, and therefore not different in kind from the presence in the ministry of the Word, when there is preaching of Christ, and Him crucified. In the one case the symbols of bread and wine, in the other case the preached words bring to remembrance the same truths. The sacrament brings them to mind through the senses of touch and taste, as well as sight; the preached word brings them to mind through the ear; but in both cases the receiving of truth is by faith only.

Let the ideals of us, in the hearts that love us, be prophetic of what we shall become.

The Book of Job.

The Book of Job is a didactic drama, with an epic introduction and close. The prologue and the epilogue are written in plain prose, the body of the poem in poetry. It has been called the Hebrew tragedy, but differing from other tragedies by its happy termination. We better call it a dramatic theodicy. It wrestles with the perplexing problem of ages, viz., the true meaning and object of evil and suffering in the world, under the government of a holy, wise, and merciful God. The dramatic form shows itself in the symmetrical arrangement, the introduction of several speakers, the action or rather the suffering of the hero, the growing passion and conflict, the secret crime supposed to underlie his misfortune, and the awful mystery in background. But there is little external action in it, and this is almost confined to the prologue and epilogue. Instead of it we have here an intellectual battle of the deepest moral import, mind grappling with mind on the most serious problems which can challenge our attention. The outward drapery only is dramatic, with all the Hebrew ideas of divine Providence, which differ from the Greek notion of blind Fate, as the light of day differs from midnight. It is intended for the study, not for the stage.

The book opens, like a Greek drama, with a prologue, which introduces the reader into the situation, and makes him acquainted with the character, the prosperous condition, the terrible misfortunes, and the exemplary patience of the hero. Even God and his great antagonist, Satan, who appears, however, in heaven as a servant of God, are drawn into the scenery, and a previous arrangement in the divine counsel precedes and determines the subsequent transaction. History on earth is thus viewed as an execution of the decrees of heaven, and as controlled throughout by supernatural forces. But we have here the unsearchable wisdom of the Almighty Maker and Ruler of men, not the dark impersonal Fate of the heaven tragedy. This grand feature of Job has been admirably imitated by Goethe in the prologue of his Faust. The action itself commences after seven days and seven nights of most eloquent silence. The grief over the misfortunes which, like a succession of whirlwinds, and suddenly hurled the patriarchal prince from the summit of prosperity to the lowest depths of misery, culminating in the most loathsome disease, and intensified by the heartless sneers of his wife at last bursts forth in a passionate monologue of Job, causing the day of his birth. Then follows the metaphysical conflict with his friends, Eliphaz, Bildad, and Zophar, who now turn to enemies and "miserable comforters," "forgers of lies, and bachelors of vanities." The debate has three acts, with an increasing entanglement, and every act consists of three assaults of the false friends, and as many defences of Job (with the exception that in the third battle, Zophar re-appears, and Job alone speaks). After a closing monologue of Job, expressing fully his feelings and thoughts in view of the past controversy, the youthful Elihu, who had silently listened, comes forward, and in three speeches administers deserved rebuke to both parties, with as little mercy to Job as for his friends, but with a better philosophy of suffering, whose object he represents to be correction and reformation, the reproof of arrogance, and the exercise of humility and faith. He begins the disentanglement of the problem, and makes the transition to the final decision. At last God himself, to whom Job had appealed, appears as the judge of the controversy, and Job humbly submits to His infinite power and wisdom, and penitently confesses his sin and folly. This is the solution of the mighty problem, if solution it can be called.

A brief epilogue relates the historical issue, the restoration and increased prosperity of Job after this severest trial of his faith, and patient submission. To the eternal order corresponds the internal dialectic development in the wave-like motion of conflicting sentiments and growing passions. The first act of the debate shows yet a tolerable amount of friendly feeling on both sides. In the second, the passion is much increased and the charges of the opponents against Job made.

In the last debate, Eliphaz, the leader of the rest, proceeds to the open accusation of heavy crimes against the sufferer, with an admonition to repent. Job, after repeated declarations of his innocence, and vain attempts at convincing his opponents, appeals at last to God as his Judge. God appears, convicts him, by several questions on the mysteries of nature, of his ignorance, and brings him to complete submission under the infinite power and wisdom of the Almighty.

The Book of Job, like the Iliad of Homer, the Divina Comedia of Dante, and the dramas of Shakespeare, stands out a marvel in literature, without a predecessor, without a rival. It is of the order of Melchisedek, "without father, without mother, without descent," but with "the power of endless life."—Philip Schaff, D.D., in International Review.

SUPREME LOVE.—If this love to God should prevail, there would be—1. No idolatry. 2. No superstition. 3. No profanation. 4. No opposition to truth. 5. No corruption to truth. 6. No perjury. 7. No despising the good. 8. No ingratitude. 9. No pride. 10. No discontent. 11. No suicide. 12. No violent deaths. 13. No duels. 14. No wars. 15. No rivalry. 16. No breach of contracts. 17. No envy. 18. No wrongs. 19. No slander. 20. No intrigues. 21. No deceit. 22. No fraud. 23. No false statements. 24. No oppression. 25. No injury to person, property, or character. 26. No cruelty. 27. No selfishness. 28. No disobedience. 29. No unkindness. 30. No resentments. 31. No haunts of wickedness. 32. No social evils. 33. No complainings in our streets.—Vendoren.

As the eye which has gazed at the sun cannot immediately discern any other object; as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool; so the mind which has contemplated eternity overlooks and despises the things of time.—Payson.

Business Religion.

In the early days of Christianity, Paul bore his testimony that the man who would live "godly in Christ Jesus, should suffer persecution." The particular truth here expressed would not now, perhaps, be re-asserted with the same emphasis. But the general truth underlying the specific statement would get as positive an utterance now as then. The man who attempts a life of pure and strict godliness finds that the world remains unfriendly to that type of living; resents it as an impertinence and a rebuke; does not foster and help it on, but crowds it aside if it can, and makes it difficult for the attempt to succeed.

Let a man attempt to carry into business fellowship the principle of exact and unwavering honesty; to go by that against all bribes of gain and advantage; to buy and sell by it; to manufacture by it; to offer and accept and fulfil contracts by it; to make every advertisement tell the exact truth, and every label a true rescript of the goods it covers—how far would he go without finding that he was out of place, and, by anticipation, out of date? Who would be his partner? Who would hire him as a travelling agent? Who would bid for him as a chief salesman on the floor of the warehouse? Undoubtedly there are men who would prize him for his incorruptible integrity, especially if it were enlisted on their behalf. Without a question, honesty wins the respect of men who sometimes soften and water its decisions. But as things go, would such a man find it easy to keep this lofty and spiritual kind of uprightness unspotted in a business career?

Let the same man attempt to act in all these relations under the more sovereign principle of "charity," not going by legal claims merely—paying the stipulated sum, keeping the letter of his bond—but rendering in each appropriate instance love's free will offering—would his movement provoke no sarcastic comment? would not such a principle of procedure in the common engagements of life be considered a strange intruder?

Or, suppose a man, hesitating to give his assent to some questionable measure, were to express his scruple by a Scripture quotation, strengthening his moral stand by an appeal to the Bible—would not the sound of these same words in the midst of a bargain call forth some looks of surprise, if not of scorn, upon the faces of the negotiators?

I do not care to add to these illustrations; the impression which I wish to produce is this: that one must not expect help from the world in living a godly life, but rather hindrance and discouragement. If he meet with no disturbance in reducing his ideal to practice, he has some reason to fear that somewhere he is unfaithful. He may be going too much with the current. Of course it is smooth floating down the stream; but to stem it, and make headway against it, will excite commotion. It requires, then, courage and boldness to be a living witness for Christ. We must be baptized with something of the old martyr's spirit. We must be ready to stand by our faith under pains and penalties.—Rev. A. L. Stone.

Cure for Covetousness.

Some people are sorely troubled with worldliness and covetousness, and know not how to break the chains which mammon has forged around them. And yet the task is simple. They have been trying for years to get, till their hearts have become hard, and their affections perverted. Let them now reverse the process, and give, and they will soon "begin to amend." Getting and giving balance each other. They are the two streams—the inlet and the outlet to the pond; they should correspond to each other. If the inlet is large, then keep the outlet open, and the gate up. If water runs into a valley and does not run out again, we have swamp, mud, bog, and stagnation. Cut a drain and let the waters flow off, and we have fertile, solid ground, and a crystal stream running through its midst, spreading life, and health, and verdure far and wide.

Try giving. Give a dollar, two dollars, or five dollars. There, don't you feel better? Not much? Then try ten dollars, fifty dollars, a hundred. How are you now? Not cured yet? Try two hundred, five hundred, a thousand. Give, and keep giving. Find out where to give. Hunt out those who need. Do not sound a trumpet over it, and so call a troop of beggars to dog your steps and hound you for money to pay their own salaries, but take time. Know what you are about, and put your money where it is needed, and will honour God. And keep at it, remembering that desperate diseases require active treatment. Follow up the giving as long as you have the getting. Work quick before death gets you, and the lawyers divide your estate to please quarrelling heirs and rascally executors. Lay up treasure in heaven till the upper pile is larger than the lower one, and then you will find that "where your treasure is, there your heart will be also." This will help you; and if you feel any symptoms of the malady returning, keep giving and double the dose.

The Portland Transcript gives an example, in the case of "Old Church," who was one day riding on horseback, when he was met by an old woman who had not so much of this world's goods as he had. Taking out his wallet, he handed her a quarter of a dollar, and rode on.

He had ridden only a short distance, when he began to soliloquize thus:

"Now, wouldn't I have done better to have kept that money, and bought myself something?"

Where his horse round, he rode back to where the old lady was standing, and said—

"Give me that money! She handed it to him, wondering what he meant. Placing it in his wallet, and at the same time handing her a five-dollar bill, he exclaimed—

"There, self, now I guess you'll wish you had kept still!"

A few courses of this kind of treatment will work wonders in most cases, and, with God's blessing, many a poor worldling may get enter into the kingdom of heaven, for with God all things are possible.

Desires not here in time what is only to be had yonder in eternity.—Starks.

Something about Pulpits.

The reign of spider-tables and capstans of vessels, called pulpits, seems to be nearly over. Men are drifting back to the old pulpits of other days. The idea of bringing the minister down to the people by putting him on a platform without shelter, where every movement could be observed, and the man be looked at from his boots to his hair, has failed to satisfy. A man who reads his sermon from a manuscript is bound to observe the rules of grammar, rhetoric, and composition. Talking on a platform without cover is an imitation of the stage, and demands peculiar culture. The most effective ministry has been in close pulpits. The pulpit from which Knox thundered in the presence of Queen Mary is preserved in the library-room of St. Giles. Whitefield's pulpit is still used in London, and is of a wine-glass shape, into which the preacher entered as into a closet, and closed the door behind him. It was one of the impressive scenes in the service to see Whitefield close the door of his pulpit behind him and kneel in prayer. When Whitefield preached in America he had a pulpit made for him, which he carried from place to place. That pulpit can be seen in the American Tract Society Rooms on Nassau Street. Nothing is more curious in Spurgeon's Tabernacle than his pulpit. First is the platform, the ordinary height of an American pulpit platform. Eight above this, on the level of the first gallery, stands a pulpit resting on several columns. It is like Ezra's, "a pulpit of wood," holding thirteen persons. When Spurgeon held his six services in Agricultural Hall, and preached to 25,000 people, he had a rough pulpit made in the same style as the one in his own auditorium. Wesley's pulpit at City Road Chapel is nearly an exact copy of Whitefield's, and it remains as when the great preacher occupied it. The pulpits of England stands usually a third of the way from the wall. An area is cleared around them, and here the preacher and singers sit who lead the congregation in its songs of praise. The new Presbyterian Church at Cincinnati, Ohio, has introduced a wine-glass pulpit into the new edifice. Other societies are bringing back the old style.

Mr Moody's Humor.

He applied the case of the man out of whom the devils were cast to young converts, and wisely exhorted them to "confess Christ." He said he could fancy the man going home to Decapolis and telling his friends and his neighbors until a crowd gathered. Then he could "fancy" the man getting upon a barrel or something, and telling them all about it. The consequence was, a great revival broke out through the preaching of this converted layman, "so that all men did marvel." He also pictured very graphically the woman who had spent all her money on physicians, and "became no better," etc. She had tried all the doctors, he said, but in vain. They had her money, but she rather grew worse. She was told that Jesus of Nazareth would cure her for nothing. So she went to Him and pushed her way through, until she "touched his garments," and was healed. Many were like the woman now, he said. They went to any and every physician, instead of Jesus. Many were like the disciples that were in the multitude; they did not know the difference between the "touch of the crowd, and the touch of faith;" but Christ knew. And the woman found that there was more healing power in the garments of the Saviour than in all the apothecaries' shops in Palestine.—Mr Moody in London.

The Study of Metaphysics.

Metaphysics is not, like logic, a purely formal science; it is, on the contrary, the science of fundamental and essential reality, of that which underlies all appearances, as the soul of a man underlies his features and his fleshy framework, and survives all changes as their permanent type. It is that which we come to when we get behind the special phenomena presented by individual sciences; it is neither botany, nor physiology, nor geology, nor astronomy, nor chemistry, nor anthropology, but those general, all-pervading, and all-controlling powers, forces, and experiences, of which each special branch of knowledge is only a single aspect or manifestation; it is the common element of all existence; and as all existence is more a grand evolution of self-determining reason (for, were it not for the indwelling reason the world would be a chaos, and not a cosmos), it follows that metaphysics is the knowledge of the absolute or cosmic reason so far as it is known by our limited individualized reason, and is therefore, as Aristotle long ago remarked, identical with theology. Indeed, the idea of God, as the absolute, self-existent, self-emergent, self-determining reason, is the only idea which can make the world intelligible, and has justly been held fast by all the great thinkers of the world, from Pythagoras down to Hegel, as the alone keystone of all sane thinking. By all means, therefore, let metaphysics be studied, especially in this age and place, where the novelty of a succession of brilliant discoveries in physical science, coupled with a one-sided habit of mind, swerving with a strong bias toward what is outward and material, has led some men to imagine that in mere physics is wisdom to be found, and that the true magician's wand for striking out the most important results is induction. This is the very madness of externalism. An essentially reasonable theology, and an essentially reverent speculation, are the metaphysics which a young man may fitly commerce to seek after in the schools, but which he can find only by the experience of a truthful and manly life; and he will then know that he has found it when, like King David and the noble army of Hebrew psalmists, he can repose upon the quiet faith of it, like a child upon the bosom of its mother.—Blackie's Self-Culture.

Love finds love. The deaf and dumb child yet sees love in the mother's eye; when she becomes a mother she knows what the look of that eye meant. We are to find Him through love. Paul somewhat found this in Hitt, and so the Epistles are an apocalypse.—Storrs.

Origin of Foreign Missions.

Though foreign missionary organizations have been in existence for over two centuries and a half, and though missionary operations have been actively carried on ever since the days when the little church at Antioch, in Syria, sent Paul and Barnabas on the first mission to the heathen, Protestant missions, in their present form, have only existed from about the beginning of the present century. The Moravians were the forerunner, and pioneers in this work. In 1765 two of their number went to Greenland, in 1771 a mission was established in Labrador, which is sustained to the present day, and even prior to that time, in 1701, the Society for the Propagation of the Gospel was founded in the Church of England, under the fostering care of the English bishops. But its energies were mainly, if not exclusively, confined to labors among English colonies. And it was not until 1793 that missions, on any extended scale, to the heathen were undertaken. Then it was, despite much open opposition and moral lukewarmness, indifference and moral inertia, that William Carey succeeded in awakening an interest in foreign missions, which resulted in the organization of the Baptist Missionary Society. Two years later (1795), the London Missionary Society was organized by Rowland Hill and others, and in the following year sent a company of twenty-five missionaries to the South Sea Islands. Five years later (1800), the Church Mission Society (Church of England) and the Wesleyan Society (Methodist) were organized. For this, as for so many other humane, philanthropic and religious enterprises, this country is indebted to the mother-land. Not until 1810 was the first missionary organization in the United States founded—the American Board of Commissioners for Foreign Missions. Thus we are justified in saying that modern Protestant missions are all the growth of the past seventy-five or eighty years.—Lyman Abbott, in Harper's Magazine for February.

Random Readings.

"It is a maxim of military art," said Napoleon, "that the army that remains in its entrenchment is beaten." That is eminently true in the church. If it stands still it forfeits its right to be called a church. The church is not a mutual admiration society, not merely a refuge into which the exposed may run for protection and safety; it is an army sent forth to subdue the world.—Independent.

The Epistle to the Romans was written to a Church who had believed, and who really knew the truth. Yet how the Apostles go over the whole ground from the beginning, thus showing that those who have believed must be continually occupied with all the truths of the Gospel—doctrinal, dispensational, and practical. We want no new doctrines, but we want a deeper insight into, and a richer experience of, those things which are so clearly revealed.

BETTER a thousandfold sacrifice elegance than fervour; better crucifix refined taste than quench holy passion; better have the outward forms of devotion imperfect and marred than lose the spirit which alone gives them value; better that music should be discordant than soulless, the prayers broken and rugged than cold and undevout, the altar bare and unattractive than the fire that ought to burn on it extinguished, the temple rude and unshaply than the God absent.

In mental prayer we confess God's omniscience; in vocal we call angels to witness. In the first, our spirits rejoice in God; in the second, the angels rejoice in us. Mental prayer is the best remedy against lightness and indifference of affections, but vocal prayer is the aptest instrument of communion. That is more anguinal, but yet is fittest for the state of separation and glory; this is but human, but it is apter for our present constitution.—Jeremy Taylor.

There is room in the Church, and need, for all manner of workers. The poorest and less recognized are as much needed as any. Open your watch; your eye falls on jewels there. But the sparkling jewels cannot say to the modest coil of steel beside them, "We have no need of thee," for that is the mainspring. And the mainspring cannot say to the tiniest cog-wheel, "We have no need of thee," for without it the works stand still. It is just so in the Church of Christ. One little worker can mar the whole by failing to fulfil his office. There is a place for each.

When the sun rises there is light. Why I do not know. There might have been light without the sun, and there might have been a sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer there is a blessing. I do not know why. There might have been prayer without a blessing, for there is the world of wrath; and there might have been a blessing without prayer, for it is often sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, and there shall be prayer first, and then there shall be an answer to prayer.—Spurgeon.

I do not know a more beautiful sight on earth than a man who has served his Lord for many years, and who, having grown gray in service, feels that in the order of nature he must soon be called home. He is rejoicing in the first fruits of the Spirit which he has obtained, but he is panting after the full harvest of the Spirit which is guaranteed to him. I think I see him sitting on a jutting crag by the edge of Jordan, listening to the harpors on the other side, and waiting till the plover shall be broken at the fountain, and the wheel at the cistern, and the Spirit shall depart to God who gave it. A wife waiting for her husband's footsteps, a child waiting for the darkness of the night, all its mother comes to give it the evening kiss, are portraits of our waiting. It is pleasant and a precious thing so to wait and so to hope.—Spurgeon.

Our Young Folks.

"Thank You."

Baby was all ready for his bath this morning, when mamma found she had forgotten the sponge. So she said to her little boy Fred, "Please, go get the sponge."

Soon he came bounding back with it, his face all covered with smiles; and after throwing it into the water, looked up into his mamma's face, as if expecting something. The look was not understood, so he said "Thank you."

How many times I have seen people receiving favours thanklessly, and felt like preaching them a sermon, as my little four-years-old Freddie did me this morning.

Children, do you need any such sermon? Are there any of you who are not little "thank-you children"? If there are, let me ask you to try the experiment of expressing your thanks for favours received, and see how much good feeling it will bring.

I remember this trait in one of the greatest, dearest, and best of men I ever knew. He never failed to thank one for the smallest deed of kindness, no matter how poor and humble he might; and his pleasant face always spoke his words of thanks so plainly that one would delight to do him a favour.

Then, if it seems rude to forget to be thankful to our kind friends, how does it appear when we forget to thank our heavenly Father, the Giver of all good? Does it not seem as though no one would ever forget to thank Him?

The Cup of Cold Water.

A young English woman was sent to France to be educated in a Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's Day, she and some of her young companions were taking a walk in some part of the town where there were sentinels placed, perhaps on the walls; and you know that when a soldier is on guard he must not leave his post until he is relieved—that is, till another soldier comes to take his place. One of the soldiers, as the young ladies passed him, besought them to have the charity to bring him a little water, adding that he was very ill, and that it would be as much as his life was worth to go and get it himself.

"Did You Swear, Papa?"

Flora was at the window watching for papa. She was growing impatient, for it was almost time for the stars to come out, and she wanted to give him a good-night kiss. Presently Flora's quick ear caught the sound of a familiar footstep, and with a cry of joy she bounded away to meet her father. Before she reached the gate a gentleman who was passing stopped to speak with him.

Suddenly the sunny face became clouded, and slowly the child turned toward the house; she sat down in her little chair, and covered her face with her hands.

The mother seeing her, said, "Is Flora sick to-night?" "No, mamma," and then the little head bowed again. The mother took her in her arms, and said, "Will not Flora tell me what troubles her?" "I know I must keep nothing from my mother," Flora answered. "I was watching for papa, and when he came I ran out to meet him, but some one called him, and while I waited for the man to go away, I heard some one swear. Do you think it was papa?"

The mother knew not what to answer. She knew that her husband frequently took the name of God in vain, but to her sorrowing little one she could not say this.

Flora slipped from her mother's arms into her little chair, and again buried her face in her hands, when her father came. He had missed the bright face and bounding step of his little one, and when he entered the house, and she did not come to meet him, he thought she must be ill. Taking her in his arms, he said tenderly, "Is my little Flora sick to-night?" "No, papa."

"What has troubled my darling then?" After a moment's hesitation, Flora said, "When I was waiting for you just now, I heard some one swear, and I think it was the man on this side of the fence. Was it you, papa? Did you swear?"

It was hard to meet the gaze of those clear eyes. What would not the father at that moment have given could he have answered, "No Flora, your father did not swear." From the silence and the averted gaze, Flora's quick intuition gathered the truth, and she would not be comforted.

Never before in the presence of his child had an oath escaped this father's lips, and he was grieved that his little daughter's faith in him should be so shaken. If before his child he stood condemned, how can he appear before the Judge of all the earth. —Congregationalist.

THE Rev. Newman Hall has the practice of preaching a sermon every Sunday morning to children. His text is taken from the first lesson which occurs in the course of the liturgical services in use in Surrey Chapel. The sermon occupies about twenty minutes in delivery, and is equally calculated to win the attention of the young and the interest of the old. The practice is one which many other ministers might follow, to the great advantage of their hearers.

So much as thea lovest, so much thou knowest.—Barnard.

Sabbath School Teacher.

LESSON XX.

May 10, 1875. A PRAISING MOTHER. 1 Sam. i. 1-28. COSMET TO MEMORY, vs. 27, 28. PARALLEL PASSAGES.—Judges xiii. 1, Luke i. 13, 17.

SCRIPTURE READINGS.—As to the "yearly sacrifice," see Deut. xii. 11-14, and 1 Sam. x. 6, on wearing (v. 22, 23), see Gen. xxi. 8, on the offerings (v. 24), see Num. xviii. 12, 13, for the form of solemn adoration, see 1 Sam. xiv. 39, xix. 6, 2 Sam. iv. 9, with (v. 27), compare 1 Sam. i. 17, and with (v. 28), Judges xiii. 7.

GOLDEN TEXT.—I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.—1 Sam. i. 28.

CENTRAL TRUTH.—Every burden is to be carried to the Lord.

Samuel is the connecting link between the Judges and the Kings of Israel. He is, besides, an important and noble person in himself, and we may infer from the minute details regarding his birth and training, that the Lord intended him for a conspicuous place. (See in connection with this, the record of the birth of Moses, Ex. ii. 1-9, of Samson, Judges xiii. 1-6, of Obad, Ruth. v. 14-17, and of the Baptist.)

The condition of the people at Samuel's birth, was bad. Eli was old. His sons were corrupt. The want of a settled government was being felt. The people were under the Philistines, yet restless, and the struggles of the book of Judges (xiii.-xvii), were being constantly renewed. Samson and Eli in different parts of the country, and in the early part of his life, Samuel headed these efforts, which were finally successful under Samuel (1 Sam. vii. 13, 14), bringing to an end a bondage to the Philistines which lasted (Judges xiii. 1) forty years.

The tabernacle, as we learn from v. 8, was at Shiloh, and to it, among others, Elkannah (v. 1), of Ramah (1 Sam. vii. 17), or Ramathaim-zophim (a Levite, 1 Chron. vi. 27-34), went yearly to sacrifice. He had two wives, like Lamech, Jacob, King Joash and others, and with the usual results, loss of peace at home. One Hannah (or Anna, a name suggestive of our word lovely or charming), like Rachel was childless; while the other Peninnah (or "pearl," as the widely diffused name Margaret means), had a family.

From the importance an eastern wife derives from her children, and among Jews from the hope of the Messiah, the disappointment natural in all such cases, was intense to Hannah, and rendered still more so by her rival's scorn, provoked by Elkannah's tenderness to Hannah. Marriage was ordained by God between one man and one woman, (Mal. ii. 15), and though good men have disregarded this rule, they seem to have suffered in every case from it. The Lord knows best what is for our happiness.

Hannah carried her grief to the Lord (v. 8), and earnestly praying and making her vow (after the example of Jacob's, Gen. xxviii. 20-22), in the presence of Eli, she was thought by him to be under the influence of wine—a proof that was growing in no protection against drunkenness, for he does not seem to have thought it a new thing to see a woman drunk. She modestly corrected his mistake, received his blessing, recorded her vow, and, composed in spirit, went her way. When the Lord gave her a child, remembering her prayer and vow, she called him Samuel ("asked of God"), (v. 20). He was God's gift in answer to prayer, and his name was a memorial of the same.

Our lesson emphasizes the devout spirit of the mother; but we are not to ignore the religious character of Samuel's father also, "who went up to offer unto the Lord the yearly sacrifice," (v. 21). In too many cases, men, even fathers, neglect divine service, leaving women and children to worship. This is all wrong. The head of a house ought to offer his weekly sacrifice in God's house (Heb. x. 25), and the daily sacrifice of prayer and praise. The disorderly state of things at this time, had probably reduced the attendance at the three great festivals to one "yearly sacrifice." Elkannah seems to have shared in Hannah's feeling; "his vow" (v. 21). She must have told him (see Numb. xxx. 6-16). "But Hannah went not up" (v. 22).

Nor should we pass by her domestic faithfulness. There are times when even the enjoyment of religious privileges is to give place to home duties. If women are busy outside, while their children suffer from their absence, they err grievously; but they who are most useful abroad, are commonly so also at home. Eastern mothers did not wear their children for two, or sometimes three years.

Her husband was reasonable, respected her motives and judgment, and helped her in her mission. "Only the Lord establish his word," in allusion probably to v. 17, which may have had some accompanying hopeful hint regarding the child.

We see here a faithful woman, keeping her vow (Eccl. v. 4), and to the Lord (Ps. lxxv. 1). Vows ought never to be made rashly (Prov. xx. 25), nor imply anything wrong. We have many examples in the Old and one or two in the New Testament (Acts xviii. 18). It is a promise to God of one's self, or of something belonging to us. Men sometimes make such resolves under pressure of fear or hope. In the New Testament, little notice of this form of religion is found as compared with the Old, for we are to walk by faith, and feel that all belongs to him. Corrupt and human systems of religion make much of vows.

She, when the child was weaned, went to Shiloh, taking either three bullocks (two years had been omitted), or a bullock of three years old, (as the Greek reads), and three years old, for three accompanying great offerings for three bullocks (see Numb. xxviii. 12). One only is mentioned as being slain. Great irregularity seems to have been allowed at this time.

She presented herself and her child to Eli, (v. 26), owned her obligation to God on the very spot where she prayed; "here" (v. 26), and glorifies God as the hearer of prayer (v. 27), and surrendered her child to God for his life, or as it is otherwise rendered "all the days for which he is borrowed"—"and he the same day." The last clause, "and he

worshipped the Lord there," must apply to Hannah; there is a confusion of masculine and feminine in v. 7 also.

We may learn from this narrative the following

(1) In everything . . . make your requests known unto God (Phil. iv. 6). It is the best help against an enemy, the best way to peace (compare 1 Sam. i. 18, with Acts ii. 46, 47, and Phil. iv. 7).

(2) Pay your vows. Wicked men call on God in their trouble, and forget him when out of their straits (Job xvi. 10). How many broken pledges are recorded against men concerning strong drink, gifts in money, if they grow rich, marriage, and the service of the Lord, in baptism and the supper!

(3) Particularly should vows regarding children, be kept. They are given to God. Yet they are not treated as if the Lord's. If they die, there is often rebellious grief. If they live, they are allowed to go their own way, not taught, not restrained, not brought up for God, often committed to the care of teachers, who will mislead them, or for the sake of supposed temporary advantages, or showy attainments, they are put under influences that corrupt the soul.

(4) Children should be brought up to serve God from their infancy—in the nursery, in the infant school, and onward in the church. These are our Shiloh; and if mothers and fathers brought their children and visited them there, to see how they do, there would be blessing all around, for God is faithful and keeps that which is committed unto him (2 Tim. i. 12).

(5) These mothers, whose early lack of children fixes their attention on their sons when born, may well shadow to us the church which in God's time shall have a multitude of sons innumerable (see Isa. xlix. 21, and Rev. vii. 9).

(6) And now, children, suppose your parents have given you to the Lord, and desired that you should be his, are you holding back or giving yourself to him?

SUGGESTIVE TOPICS.

The father of Samuel—his residence—character—habit—error—penalty—mother of Samuel—meaning of name—character—sorrow—suffering—resources—how misunderstood—her explanation—the Lord's promise by his servant—its effects on her—her domestic character—when Samuel presented to the Lord—how—with what feeling—sacrifice—vow made—fulfilled—the nature of a vow—why in Old Testament rather than New—abuse of—broken vows—baptismal vows—how to be kept—how broken—the ill effects—how children can be prevented—our Shiloh—and the duties of parents to the Sunday-school and church.

The Common Hammer

The hammer seems a simple instrument enough, but Mr. J. Richards, in a book on mechanical topics, lately published in England, finds in it much that is curious and interesting, as the following extract will show:

"Few people in witnessing the use of a hammer, or in using one themselves, ever think of it as an engine giving out tons of force, concentrating and applying power by functions which, if performed by other mechanism, would involve trains of gearing, levers, or screws; and that such mechanism, if employed instead of hammers, must lack that important function of applying force in any direction that the will may direct.

"A simple hand-hammer is, in the abstract, one of the most intricate of mechanical agents; that is, its action is more difficult to analyse than that of many complex machines involving trains of mechanism; but our familiarity with hammers makes us overlook this fact, and the hammer has even been denied a place among those mechanical contrivances to which there has been applied the mistaken name of mechanical powers.

"Let the reader compare a hammer with a wheel and axle, inclined plane, screw, or lever, as an agent for concentrating and applying power, noting the principles of its action first, and then considering its universal use, and he will conclude that if there is a mechanical device that comprehends distinct principles, that device is the common hammer; it seems, indeed, to be one of those things provided to meet a human necessity, and without which mechanical industry could not be carried on. In the manipulation of nearly every kind of material, the hammer is continually necessary in order to exert a force beyond what the hands command, unaided by mechanism to multiply their force. A carpenter in driving a spike requires a force of from one to two tons; a blacksmith requires a force of from five pounds to five tons to meet the requirements of his work; a stone mason applies a force of from one hundred to one thousand pounds in driving the edge of his tools; chipping, caulking, in fact nearly all mechanical operations, consist more or less in blows, and blows are but the application of an accumulated force expended through out a limited distance.

"Considered as a mechanical agent, the hammer concentrates the power of the arms, and applies it in a manner that meets the requirements of the work. If great force is needed, a long swing and slow blows are required; if but little force is required, a short swing and rapid blows will serve, the degree of force being not only continually at control, but the direction at which it is applied also. Other mechanism, if used instead of hammers to perform the same duty, would from its nature require to be a complicated machine, and act but in one direction or in one plane.

Two things characterize every Church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first up pertains more directly to the heart; the second and appertains as well to the head, the hands, and the feet. The fullest combination of the two would almost realize the ideal of Church life in its highest form Theodora L. Cuyler.

Look above you, and in the overarching firmament read the truth of an all-providing Providence. You see in God's outspread hand, and the glittering stars are the jewels on the fingers of the Almighty. Do you not see that His hand closes round you on all sides, and that you cannot go where universal love shines not?—Gibb.

The Love and Culture of Flowers.

Nothing is so pleasant and encouraging as success, and no success quite so satisfying as success in the culture of flowers. It is a pleasure with no compensating pain—one which purifies while it pleases. We gaze upon the beautiful plants and brilliant flowers with a delicious commingling of admiration and love. They are the offspring of our forethought, taste, and care—a new, mysterious, and glorious creation. They grow—truly, but very like the stars and the rainbow. A few short weeks ago the brown earthy beds were bare and lifeless, now they are copied with the latest and fairest of earth's children. We have created all this grace, moulded the earth, the sunshine and the rain into forms of matchless beauty, and crystallized the dew-drops into gems of loveliness. There is no greater pleasure than this in all the earth, save that sweetest and noblest of pleasures, the fruit of good deeds.

There may be hard-hearted, selfish people who love flowers, we suppose, for there were bad angels in heaven, and very unreliable people in the first and best of all gardens; but it has never been our ill-fortune to meet with one such, and if by accident we should discover a monstrosity of this kind, we would be more frightened than we were a long time ago at what we thought a ghost sitting on a cemetery gate.

To love flowers, however, because of their sweetness, and beauty, and companionship, and as the wonderful work of a Father's loving hand, is what we mean when we speak of the love of flowers. Many cultivate flowers from a desire to excel their neighbors, or as an evidence of their refinement and culture, who know nothing of the absorbing love that causes a man almost involuntarily to raise the hat and bow the head in the presence of so much heaven-ent lovelessness. This love of flowers is confined to no age or station; we see it in the prince and peasant; it is shown by the aged father tottering near the grave, who seems almost to adore the fragrant flower in his button-hole, and by the little ones, who, with childish glee, search the meadows for the dandelions of early spring. The love of flowers, we fancy, is the most pure and absorbing with the young. The innocent and pure can love the pure flowers, we think, with an earnestness and devotion unknown to some of us that are older. A beautiful sight greeted us not long since, which we will endeavour to portray. A plant stood on the sill of the window, which attracted more than ordinary admiration from a little girl whose parents were probably the owners of both house and plant. Pleasure was expressed in every feature; and when we saw the gentle kiss imprinted on each flower and opening bud, we came nearer breaking that command which forbids coveting than we ever did before—and we didn't want the plant either. This little girl had been brought up in an atmosphere of love and flowers and plants.

Several years ago we happened to be in one of our nurseries, when two little German girls, coarsely dressed, and apparently sisters, entered the grounds, and when first attracted our especial attention, had made their way to the green-house, and were endeavouring to purchase a pot-plant. When one was selected and the price ascertained, each one brought a few pennies from the depths of her dress pocket, and an anxious counting commenced. Their united purses did not seem enough, and another search was made in the corners of the pockets, followed by a more careful counting; and when the sad truth became apparent that their means were insufficient for the purchase, we watched the sorrowful countenance, the silent tear—a beautiful study for an artist. When the good gardener, with a smile of pleasure—the glow of a kindly act—delivered the plant to his anxious customers, taking their little all in payment, their joy shed sunshine all around.

This is the genuine love of flowers that we wish to see spread all over the land. We want to see flowers in the mansion, the cottage and the garret; in the school-rooms, the hospitals and the churches. Above all we wish the young to cultivate flowers. This is why we write in a simple way of flowers, and of simple flowers, and leave fine writing about rare and costly things to others. These living preachers, through voiceless lips, are exerting an influence for good that few realize, and nowhere greater than in our new-born land, America.—Vick's Floral Guide.

Ministers' Stipends in England and Scotland.

The Church of Scotland has no brilliant prizes to offer to her ministers, but the average of comfort in the matter of professional income is probably higher among the Scotch than among the English clergy. It is very difficult to get at an accurate statement of the annual yield of the benefices of England, and for the figures bearing upon the subject which we are about to quote, we claim the character of an approximate estimate only. The other day the Bishop of Lichfield put the average income of the beneficed clergy of his diocese at £270. Taking the entire kingdom, that figure would have to be increased, but we can hardly be much wide of the mark if we fix the general average at something below £320. Many persons will probably be surprised to learn that there are close upon 1,200 livings in England, the annual value of which falls short of £100, while there are over 8,000 which range between £100 and £200. If we turn to a parliamentary paper which has just been issued, we find that in Scotland, out of 842 benefices, there are only 51 of less value than £200, while what appears to be the poorest of all is worth £140. As we have already observed, there are few "lat" livings north of the Tweed. Only one parish minister has more than £1,000 a year—and his stipend is stated at £1,102, but then "he total revenue" of the Church, including the annual value of the manse or parsonage houses and glebe lands, give an average for each beneficed clergyman of a little over £330. The incomes, of course, vary with the price of grain. The present return relates to the year 1872-73, when what are called the "flax prices" were high; but making every allowance for such fluctuations, the statistics make it clear that if the Scotch clergyman has no such stimulating prospects before him as the possibility of obtaining a

mitra with all its temporal adjuncts, his lot on the whole is one which need excite no feelings of commiseration.

Papery in the Church of England.

The Ritualists, or rather the Homeuists, in the Church of England seem to be more perplexed than alarmed by the Allocation of the Archbishop and Bishops. It is signed by twenty-six prelates and would have been signed by more if it had been more emphatically anti-Ritualist. If the Romanist clergy finally object to the declarations they will in effect say that they do not agree with the bishops from whom they receive ordination, and whom they address as their "Father in God." Besides, it is not easy for them to reply to the declaration. Are they to object to unity, to obedience to the laws of the Church, or to find fault with the exhortation not to introduce novel practices? Are they to object to the admonition in respect to "practices repugnant to the teaching of Holy Scripture, and to the principles of the Church as derived from Apostolic times, and as authoritatively set forth at the Reformation?" Can they object to the bishops censuring clergymen for failing to "render to episcopal authority that submission which is involved in the idea of episcopacy?" If the prelates had given a list of offenders, or a list of the censured practices, a reply would have been safe and easy. The fix is unpleasant, because the Romanist clergy are obliged to tacitly assent to general propositions, which are nevertheless opposed to their doctrines, practices, and conduct. It is a poor device to say, "Oh, we agree with the declaration of the bishops, and the censures do not apply to us, we are not innovators, but restorers. Our assailed doctrines and practices are negligible, and if they are also Popish that is not our fault." No one will be deceived by such flimsy special pleading. The declaration of the Bishops does ensure the Romanists, and the Romanists do not deny the charge.

There is then reason for the perplexity of the Romanists, and there is also good reason for their not being alarmed. The timidity of the Bishops is painfully apparent. No one can read the declaration without seeing that they are far more anxious to prevent secession than to purge their Church of error. Let us not be misapprehended. We are not saying that the Bishops have deliberately resolved that they will have union and truth if they can, but union at any price. But they have not resolved to have truth at any cost. They have not said, "We will purge the Church of Romanism." What they say is, "We must do all we can to prevent secession, and as far as possible purge the Church of Romish error." Why in such a declaration say, "our Church is rightly tolerant of diversity within certain limits, both in opinions and practices. We would not mourn in the least this wide comprehensiveness?" Who does not know that the Church of England is marvellously tolerant of diversity of opinions and practices? In some of her churches the manner of conducting divine service is plain simple, and in accordance with the tradition and thought of Protestantism. In others the service is conducted in the Popish fashion, and even with an excess of Popish ceremonial. Some clergymen preach the Protestant doctrine that at the Communion Christians eat bread and drink wine in remembrance of the Lord, according to His ordinance. Other clergymen preach the Popish doctrine of the real presence. Some clergymen exhort sinners to boldly approach the Throne of Grace, to confess their sins to God, and to plead for mercy in the name of Jesus Christ. Other clergymen support the Romish doctrine of auricular confession. Surely then, as a solemn declaration against Romish doctrines and practices, it is unwise to formally approve of this "wide comprehensiveness." The Romanists undoubtedly look upon that as an assurance that what has been tolerated and is tolerated, will be tolerated. The conclusion may be wrong; we hope it is wrong, and that the Bishops will endeavour to put an end to that toleration which permits Popish doctrine to be taught, and Popish practices in the Church of England. The Bishops say, "We are convinced that the number of those who would refuse such reasonable obedience is small, and that the vast majority of the clergy and laity of the Church of England are thoroughly loyal to its doctrine and discipline." We trust that a vast majority of the members of the Church of England are Protestant, but the Bishops underrated the number of Romanists if they think it small, and indeed, if it is small, the episcopal expostulation is superfluous. If the Bishops wish to save the Church from ruin, they must boldly face the difficulty, and recognize that they will not tolerate Popish doctrines or Popish practices. If they pursue that course there will be a secession of the Romanists. If they do not, the Protestants will leave the corrupt Church, and what remains of the Church of England will sooner or later be absorbed into the Church of Rome. The only way to save the Church of England from destruction is to purge it of Papacy, and the only way to do that is to turn out the Papists.—London Weekly Review.

Presbyterians Eatn Raw.

Thus does the irresponsible Max Adler settle the matter of the new Presbyterian Cook-Book.—"An advertisement in a Philadelphia paper states that 'the Presbyterian Cook-Book is now ready.' I give the intelligence for what it is worth. It does not interest me greatly, for the reason that when I eat a Presbyterian I don't want to have him cooked. I prefer him raw. I know that this will seem a little too savage for a civilized man, but you may have observed that somehow a fricassee Presbyterian loses that delicate flavor that he has when he is taken as nature made him. The South Sea Islanders always stuff their Presbyterians with onions, and trim them up with celery tops, making the gravy of lard. This is a good enough way of cooking a Swedeborgian; and a Shaker is not bad fixed up in the same style, although I like sliced carrots with boiled Shaker; but give me Presbyterian without any such foolery, and with only a few pinches of salt to put on him before every bite. The Presbyterian Cook-Book is of no use to me.

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British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. For a copy of the paper, please send the price to the Editor, and the name of the person to whom it should be sent.

C. BLACKETT ROBINSON, P.O. Drawer 2184, Toronto, Ont.

"Sabbath School Presbyterian,"

PUBLISHED MONTHLY, AT 102 BAY STREET, TORONTO.

TERMS: 20 cents per annum, in quantities.

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The numbers for March and April are now before us, and wear a most attractive appearance, especially the April issue. A comparison of these two shows decided progress, the articles in the latter being shorter, plainer, and more readable for children than in the former.

The paper is good, and supplies a great desideratum among the young. It should certainly meet with a wide circulation.

C. BLACKETT ROBINSON, P.O. Drawer 2184, Toronto, Ont.

British American Presbyterian.

FRIDAY, MAY 7, 1875.

ANGLICANISM.

The Anglican Church in Ontario is adding a diocese, and great are the rejoicings of that communion at the auspicious event. We rejoice in the advancement of that Church, so far as it is doing along with us the Lord's work, although it does not follow with us. Among the eminent men who were present at the consecration of the Rev. Dr. Fuller as bishop of Niagara, were several from the Protestant Episcopal Church of the United States.

We can agree in this statement, for we have often wondered how in the light of history, as we have it, the Anglican Church can put forth a claim separate from that of Rome. And unless Bishop Coxo can cook history, and make it tell a very different story from that which it has hitherto told, we shall remain unconvinced.

"He took it to be understood that our Lord had established an order of bishops as the only order which had personal commission, and with which he had promised to remain to the end of the world. The Script clearly distinguished the three orders—Apostles, or Angels, elders, and deacons. The Apostles committed their power, except the power to ordain, to presbyters, and also established the ministering of deacons."

All this has been answered a hundred times from holy writ. He does, however, give us something new, he blames the Pope of Rome for arrogating to himself the Episcopate, and says the bishops of that church "were mere shadows of the Pope," although the form of consecration was sufficient to convey the Episcopal order.

"The Episcopate of a Roman bishop was deficient, because it was not the intention to raise him to the order of a bishop, but only to consecrate him to the office, as bells, candlesticks, mitres, abbesses, were consecrated; and further, because the Roman Church had in many cases departed

from the canonical rule of the Council of Nice, by which three bishops were required to consecrate. It had never been denied that one bishop could make a valid consecration, but it was uncanonical for one alone to consecrate, and in the Church of England no instance could be found in which less than the canonical number of three had taken part in the consecration."

The grand defect in Popery then, is not that its bishops are unscriptural, but that they are uncanonically ordained according to the rule of the Council of Nice. Then John Calvin, that terrible fellow, when he threw off Popery, threw off also the Popish bishop as he ought to have done, and led all the Reformed Churches into the same error, not knowing that there was a true bishop in England who had been ordained in regular apostolic succession by three bishops according to the Nicene canon. He introduced Presbyterianism, and it was a re-acton from Popery. Now, that is laws for us. Only we don't believe it. Gregory was not a Pope, and abhorred Popery. He sent Augustine to England by his patriarchal and not pontifical authority. The Papacy did not exist at that time, and down to the time of William the Norman there was no Papal rule in England.

This, we suppose is a sentence from the forthcoming history, and certainly it is a new reading of received history.

"He complained of the erroneous manner in which English literary men wrote of this question, and especially criticised and condemned Mr. Froude's remarks upon it."

No wonder; but query, who is right—Mr. Froude or others, or the American bishop? We hope to see all this cleared up with as copious authorities as Mr. Froude has given us. Also let us have the "clear and historical succession" of the Anglican bishops, from, we presume, the Apostle Paul to our own day, with the names of the three bishops ordaining in each case. Then we can judge if Bishop Fallor is really in the true canonical apostolic succession. Perhaps some would then receive him as a bishop. We would not deny his right to the office, because he was in that line, but it does seem solemn trifling to rest the claim to be an ambassador for Christ, on such silly twaddle, or on anything but the written Word of God.

PRESBYTERIAN CONFEDERATION.

In another column will be found the Interim Draft of a constitution for the proposed Confederation of the Presbyterian Churches. A preliminary meeting will be held in London on the 21st of July next, to arrange for a conference of all the Reformed Churches of the world. Such a meeting will do much to give visibility to the unity of doctrine, sentiment and spirit that is found among Reformed Churches, which nevertheless differ much from each other in their usages of worship, and other non-essentials. The fact that Reformed Churches have not hitherto aimed at visible unity, but have been satisfied in endeavoring to follow the teachings of Scripture separately in the several countries where they exist, has left superficial observers unaware of the extent and spiritual power of the Reformed Churches. They are not sects, but have always endeavored to gather into one fold all Christians holding the faith as it is in Jesus, and holding no other authority for their constitution, doctrine, and government than the Word of God. As distinguished from Prolate Churches, they are Presbyterian, that is, their government is by presbyters or elders, not by a hierarchy. They have no peculiar tenet as Baptists, or discipline as Methodists, holding them separate from the rest of God's people, and they hold to the unity of the visible Church in contrast with Congregationalists. Thirty out of thirty-eight of these Churches have already intimated their intention to take part in the conference. These represent over eight millions of communicants, and a population of more than thirty millions, scattered over the four quarters of the globe, and speaking almost every language. No one can foresee what may be the blessed results of a conference such as is proposed. United action may be possible only on a very limited scale, but hearty co-operation, mutual sympathy, and Christian confidence will be mightily increased, and the way may be prepared for the presenting of a united front, guided by intelligence, and bearing with Christian love and ardour, against the attacks of unbelief which rejects or covertly undermines revealed truth on the one hand, and of abject superstition which prostrates conscience and intellect before the authority of man, on the other hand. It will be a great privilege to be present at such a meeting, and ever to recall of their deliberations will be fraught with blessing.

The Presbyterian Church in Listowel is undergoing repairs.

Rev. J. C. Baxter from Dundee, minister elect of Stanley Street Church, Montreal, arrived in that city on Monday morning from New York, and was met at the depot by a delegation from the Stanley Street congregation. His induction to the pastorate of that congregation takes place this evening.

OBITUARY.

Mr. Alexander Munro of Lobo, died after a short, but severe illness, on the 21st ult., at the advanced age of about eighty years. He was born in the parish of Ardrier, in Inverness-shire, Scotland, and was by trade a mason. He came to Canada about forty-five years ago, when the greater part of Upper Canada, as it was then called, was almost an unbroken wilderness. His first home in Canada was in the Township of Dumfries, where he remained about fifteen years. During the most of that time he enjoyed the privilege of being a regular hearer of the late Dr. Bann, towards whom he continued to the last to cherish sentiments of profound respect. About thirty years ago he moved with his family westward to Lobo, where he remained during the rest of his days. The deceased belonged to a class of men who, though not deficient in public spirit are yet, owing to their extreme modesty and retiring habits, but little known to the outside world. "His voice was not heard in the street;" but such as had the opportunity of observing his daily walk and conversation, could scarcely fail to regard him as a man who laboured to "keep a conscience void of offence towards God and man." He was scrupulously just and honest, even in matters that to many would appear so trivial as not to require any attention, because he was governed by principles that know of no distinction between the little and the great within the sphere of their operation. By his inoffensive and obliging manner he secured the esteem and confidence of all that knew him. And as he never unnecessarily spoke evil of others, it was a rare thing for any one to speak disparagingly of him. But it was in reference to the cause of Christ that his character as a sincere Christian appeared to the best advantage. That cause demands from all its professed adherents sacrifices which are distasteful to corrupt nature and therefore well fitted, as no doubt they were intended to be, tests of Christian character; and perhaps few things of this kind supply a truer index to the state of the heart than the measure of liberality with which the cause of Christ is supported, and if this is so, is it any wonder that the spiritual life of many professing Christians should "hang in doubt before them," for it cannot be denied that there is a great lack of self-denying zeal manifest in this direction, and not only so, but often persons occupying the influential position of acknowledged leaders in congregations by the grudging spirit which they manifest in this respect, check rather than draw out the liberality of their brethren for the support of divine ordinances. But not so the subject of this notice. Though his cast of mind inclined him in general to follow rather than to lead, yet in the matter of liberality for the support of the Gospel, both at home and abroad, he was always far ahead of many others who were much richer than he. And if Christ saw fit to put on record instances of this species of self-denial, whether it was the box of ointment or the no less liberal contribution of the poor widow, it cannot be wrong to make honourable mention of it in other cases that come under our notice. But it is not referred to here for the purpose of making invidious distinctions, but rather in accordance with our general aim in this notice to provoke others to seek to abound in this grace also. We might refer to other traits of Christian character that were exemplified in him, but I forbear, as they may be easily inferred from what has already been said of him as an example, so far, of consistent piety.

He had in common, with all other Christians, his faults and imperfections, and that he felt and deplored these I have no doubt. But there is good reason to believe that he knew where the effectual remedy for them was to be found, and that faith in Christ's atoning blood was the sustaining principle of his life, and his comfort and support in death.

The death of such men, though a great gain to themselves, is in many respects a serious loss to the congregations to which they belonged. The congregation of Lobo has been sorely tried in this way, as within a few years past, several of its most exemplary and useful members have been removed by death, and some others from their age and infirmities may be expected soon to follow. May the great Head of the Church raise up others among them to fill their places so, that His work may be carried on there with increased vigor and success.

He has left a wife who, to him, was a true yokefellow, ever sympathizing with him in all his joys and sorrows, and two daughters to mourn his loss, and also two sons by a former marriage, viz., William of Parkhill, and John of Williams. May the Lord in their case, and in all like cases, be a father to the fatherless and a husband to the widow, and thus fill the empty places with His own gracious presence. And "be ye also ready, for in such an hour as ye know not the son of man cometh," and be followers of those who through faith and patience are now inheriting the promises."

—CON.— LORD BOLINGBROKE said:—"Had Christ's gospel been propagated with the same simplicity with which it was originally taught by Christ, it would have been to the unspeakable benefit of mankind."

The School Question.

EDITOR BRITISH AMERICAN PRESBYTERIAN. Sir,—This question has again been forced into public notice, and discussions, which in this Province may be called old, are being revived through the agitation upon this subject in New Brunswick, and the action of the Dominion Parliament. Usually you are pronounced enough in your opinions, and it is not difficult to know what side of a question you take; but in this case I confess I am a little at a loss to know just exactly what you mean upon some points, and what side you are on, and should therefore like to ask you a few questions. I am aware that others beside myself are in the same predicament, and therefore I hope you will take no offence, Mr. Editor, where none is intended, when I especially ask for some explanation. Your discussion of this question at all, shows your appreciation of the importance of the subject. Assuredly both the questions of national education, and of our own system of education as established by law, are of so great importance that they can hardly be overestimated. On this account it is the more desirable that so widely read and influential a paper should speak with decision and transparent clearness so as to be understood by all.

Well then, to proceed with my questions, will you kindly explain

I. What you mean by "Protestant Schools?" See your editorial quoted in the New Brunswick letter of March 23rd. So far as our own system of public schools is concerned, I was not aware that it is, or was ever intended to be either Protestant or Roman Catholic.

II. What do you mean by the religious instruction which you seem to think should be imparted in our common schools? At one time I inferred from what you say that you meant simply the reading of the Bible in our schools without note or comment. If that is all, I fear the religious instruction would be not much more than a name. But this is not all, for you say "The permission to read a portion of Scripture in the school, without note or comment, may serve to mislead unthinking men, but it will not satisfy the religious need, or make Rome cease the cry of godless." "Confessionally, even where the Bible is thus read, it has no influence as religious or moral teaching, but is simply a recognition of God and revelation." So I conclude that you mean the Bible should not only be read in school, but also explained. Here then, we have denominational schools at once, and of course a cry for separate denominational schools from every separate sect. The results of such a system as seen in England, for example, are certainly not so grand or beneficial as to make us wish very strongly to import them into Canada. And besides, with all respect to the great body of our common school teachers, it might well be questioned how far they are qualified for this task of not only hearing the Bible read, but also of explaining and enforcing its truths. Conceive, for instance, of a teacher of Sangsterian proclivities expounding the seventh commandment, what it requires and what it forbids. But I have the question, and shall be glad to have your answer.

III. You say in your editorial of April 2nd, "We assume that it is the duty of the State to see that the youth of the country are educated." Very well. I should like to ask if you also assume that it is the duty of the State to provide the religious instruction you speak of, whatever that may be, for the youth attending our schools. If it is the duty of the State to provide this for the youth, then why not for adults? Would not this land us at once in church establishments, a thing which we hardly suppose you intend to advocate at this time of day. But letting this pass, will you indicate how the State can furnish for the youth in our common schools, during school hours, and as a part of school work, religious instruction to suit all the diversities of religious views found amongst us, as well as to suit those who have no views at all upon the subject that are worth the name."

IV. In your editorials we found not a few statements, which, though it is not said they are aimed against our system of education, we can yet hardly help believing, are intended to be so. To give you a specimen or two; in your edition of April 2nd, you say, "It is folly to attempt the establishment of a system where Protestant and Roman Catholic are both included." "Perhaps it is well that pure secular education is found to be impracticable." So you mean to intimate that these two statements have been demonstrated to be true by the result of our experience in Ontario. I humbly think that the history of our public school system, and the facts will not bear you out.

Again you say, "It is a great price to pay for securing the adherence of Roman Catholics to our system, when we set aside revealed religion, and ignore the lessons of history, and constitutional struggles in the education of our children." If you intend this to apply to our schools, and I suppose you must, it is altogether too sweeping to say that, because the Bible is not read, or taught in them, revealed religion is thereby set aside, and if the lessons of history and of our constitutional struggles are set aside in our text books on these subjects, is certainly a piece of information quite new to the people of Canada, and must have been persistently done by English historians themselves, for it is their works which are used in our schools. I have been a teacher for many years, and never made the discovery which you announce, and cannot, without more evidence than mere assertion, believe it to be true. It is a serious thing, without "be most abundant and undoubted evidence," make statements which, if they are accepted, will weaken confidence in our system of education, and in that aspect of it which is most important of all—its moral influence. In the same editorial you say—"Our nation is a Christian nation; its laws rest on God's revealed law." But of our system of education, which is regulated by these very laws, you say that it "we set revealed religion aside in order to

secure the adherence of Roman Catholics." I shall be thankful if you will condescend to give some proof of this statement. It is a fearful charge, and casts a reflection of the most serious kind, not only upon those who have taken an important part, many of them D.D.'s, in laying the foundation and rearing the structure of our public school system, but upon all the people of Canada who support and uphold such a system.

I should be glad also to understand more definitely the position you really mean to take, or that you wish people to understand you take, upon the New Brunswick school difficulty. Your correspondent from that Province knows what he means, and you cannot misunderstand him. But it is not so with you. If I were an anti-Separate School New Brunswicker, I should be at a loss to know whether you were a friend, or whether you were in favour of capitulation with Rome. I should suspect the latter, simply because you do not give a certain sound. But it is not very clear. In one editorial you say, "We agree with Mr. Mackenzie, that the establishment of Separate Schools is a necessity." In another, you represent Separate Schools in Ontario as a concession wrung from the Government from considerations of political expediency; and give it as your opinion that, had Presbyterianism been as strong there, relatively, in this Province as it is now in New Brunswick, the concession would not have been granted, and lead us to infer that with this you would have agreed. With the one breath you tell us Separate Schools are a necessity, and with the next you represent them as a concession which, if Protestants are strong enough, should not be granted. What are the people of New Brunswick to do in such a case? Fight against what you represent as a necessity, or make a concession, which had we been as strong in Ontario at the time it was made, as they are now, would not likely have been made?

Again. At one time you say that, "Neither the constitution of the Dominion, the peace of the country, nor the safety of the British Empire would be considered if they stood in the way of the Popish claim and alleged grievance." This is a fearful result which you hold up before the New Brunswickers as likely to come to pass through their continued opposition to Separate Schools; and yet in another place you say in effect that you rejoice with the Protestants of that Province that, so far, they have been successful in their opposition." I should say that this is rather a grim prospect to rejoice at.

To encourage our co-religionists in the sister Province, you say, "Glad should we be to know that the Maritime Provinces can maintain a system of education without Separate Schools; but experience leads us to believe that it is only a question of time and opportunity." A few sentences further on, in the same article you tell them, "It is folly to attempt the establishment of a system where Protestant and Roman Catholic are both included." The meaning of which two sentences appears to me to be that you regard the attempt now being made to oppose the establishment of Separate Schools as folly; but that, though it is, you would be glad to know that they can succeed in their folly, namely, the establishing and maintaining a truly national and non-sectarian system of schools, which I would hold to be a truly grand and noble thing. But it is strange encouragement to tell them that you regard the very attempt to establish such a system as folly. I am afraid the Protestants of New Brunswick will find it difficult to be very grateful for your aid—if it can be called aid at all. I humbly venture to suggest that it would be better either to warn them in clear and unmistakable language against persisting in a mistake in which defeat is certain (as I suspect you imagine), or to throw your whole support, without a shadow of doubt, upon the side of those who, I think rightly, are contending against yielding to the Roman Catholics in their character of a religious denomination, privileges which no other religious body asks, but which they are equally entitled to, and which, if all were to ask and obtain as Roman Catholics have done through political subservience only, would end in making any national system of education impossible, and consequently would lead to the prevalence of ignorance and crime; or where education was given, to instilling and perpetrating sectarian bitterness and jealousy, which it should be the object of all good citizens, and still more of professing Christians, to eradicate as far as possible.

I quite agree with you, sir, that in our Government, in both political parties, and in the political press, there is a pandering to Rome, which is fraught with danger to our institutions; that the times in which we live require decision; but I humbly submit that the decision of the editorials referred to upon this most important question is not of that bold and uncompromising kind that will ever carry the day. It is, I fear of that kind which will lead Romanists very clearly to see that they have but to be bold enough and persistent enough in their demands to get all they wish.

Apologizing for the length of this communication, as well as for daring to take an editor to task, I am, sir, yours truly, Whitby, April 23. W. D. BALLANTYNE.

A Suggestion.

EDITOR BRITISH AMERICAN PRESBYTERIAN. Sir,—Is there no scheme on foot to commemorate the approaching Union by a worthy thank-offering, like that of the American Presbyterian Church a few years ago? Why should we not raise a memorial fund of say \$100,000, to be invested in buildings, and other ways, which would suitably commemorate an occasion of so great thankfulness for our church? I would venture to ask the attention of our Union committee and others to this matter. Yours, etc. GRATITUDE.

In consideration of valued services as leader of psalmody in the Presbyterian Church, Walton, Mr. James Fulton, was presented with an address and a handsome watch and chain. He replied in appropriate terms.

Faiths and Hymns.

SIR.—Many of your readers would be glad to see a little moderation on the part of your correspondents who are filling your columns with irrelevant arguments, not so much in favour of the use of hymns, as against the Psalms in public worship.

Our friend R. W. of St. Stephen, says some of the Psalms are appropriate only for "persons who were inspired, and consequently cannot be used without presumption by private Christians."

Again he says, "There are others of the Psalms, which are suitable only for Jesus, and why Christians should be called upon to sing like Jesus has always appeared to me very unaccountable."

Again it is objected that we cannot sing about sitting at Babel's streams when "we never were there in our lives."

Your correspondent "Aloph," says there is no provision made in the Psalms to praise God for the atonement of Christ "as actually accomplished."

Or let him raise his voice in Psalms, xix. 14, xxi. 5, cvii. 2, lxvii. 2.

"My lips shall much rejoice in Thee When I Thy praises sound, My soul which Thou redeemed hast In joy shall much abound."

"O praise God for His good; for still His mercies last long. Let God's redeemed say so, whom He From the enemy's hand did free."

Again he adds: "The reconstruction of Christ is an event for which we should praise God, and no provision is made for it in the psalms."

Home Missions.

SIR.—In your issue of the 23rd inst., I noticed in the minutes of the Home Mission Committee meeting held in Toronto, that a resolution was passed authorizing the convener to issue circular letters to each session, appealing for a special collection to make up a deficiency of \$10,000.

Instrumental Music a Circumstantial?

DEAR SIR,—May not a very obvious distinction remove from some minds the difficulty which is felt on this question? Music as such introduced for the sake of the sweet sound, and offered to God as praise, would certainly be an addition to commended worship.

But as helping to sing, the objection is not valid against musical instruments. Some use a tuning-fork, others a pitch-pipe to help in singing.

May 1, 1875. QUERIST.

Ministers and Churches.

At the annual meeting of Chalmers' Church, Guolph, Mr. D. Guthrie was appointed Chairman, and Mr. R. Melvin, Secretary.

The annual meeting of Canada Presbyterian congregation, Collingwood, was held on Monday evening, April 26.

and other schemes of the Church, \$88 has been given, which, although not a large sum, is greatly in advance of last year.

The Toronto correspondent of the Stratford Beacon refers in the following complimentary terms to the new church in course of erection by the St. Andrew's congregation:

The young people of the St. Andrew's Presbyterian Church, Kincardine, are to meet for music practice every Wednesday evening during the summer months, under the efficient leadership of Mr. Anderson.

The congregation of Stanley Street Presbyterian Church, Ayr, have purchased land on which to erect a comfortable and substantial manse for their minister.

The Rev. Gavin Lang, of Montreal, was the recipient of a purse containing \$1,000, along with a kindly-voiced address, on the eve of his departure to Scotland on four months' leave of absence.

The pulpit of St. Andrew's Church, North Street, London, was occupied last Sabbath morning and evening by the Rev. R. H. Warden, of Toronto.

We learn from the Barrie papers that the Rev. J. G. Robb, B.A., has been preaching with much acceptance in the Presbyterian Church of that thriving town.

A new Presbyterian Church has just been completed at Ripley, at a cost of nearly \$2,000; and a thousand dollar manse is in course of erection.

At the first sederunt of the Synod of Montreal, the Rev. John Crombie, M.A., of Smith's Falls, was unanimously chosen Moderator.

We are rejoiced to learn that the rumor which appeared in the daily papers of Montreal, of the death of the Rev. C. Chiniquy, is unfounded.

We are glad to know that the Rev. W. Inglis, of Ayr, has almost entirely recovered from his late severe illness.

Interim Draft

Of a Constitution for the proposed Confederation of Presbyterian Churches, to be amended before being submitted to the Conference in London, July 21st, 1874.

PREAMBLE.

"Whereas, the Church of God, though composed of many members, is one body in Christ; and whereas, the Reformed Churches holding by Presbyterian principles, are substantially one in doctrine, government, and discipline; it is therefore agreed to form a Presbyterian Alliance, to meet in General Council from time to time, in order to manifest the oneness of these Churches, and to combine them in furthering the great ends for which they have been instituted by their Head; it being understood that it, thus uniting, the Presbyterian Churches do not mean to separate from other Churches which hold by Christ, but will be ready to join such in Christian fellowship, and in promoting the cause of the Redeemer.

ARTICLES.

"1. DESIGNATION.—This Alliance shall be called 'The Confederation of the Reformed Churches, holding the Presbyterian System.'

"2. BOND OF UNION.—The Bond of Union is Christ, and the Scriptures of the Old and New Testaments.

"3. MEMBERSHIP.—Any Church, whose creed is in accordance with the consensus of the Reformed Churches—such only being admissible, may, on expressing by its Supreme Court, a wish to join the Confederation, be admitted into membership thereon, by a vote of the General Council.

"4. THE COUNCIL.—1. Its Constitution.—The Council shall consist of Delegates appointed by the Churches forming the Confederation; the number from each Church being regulated by a plan sanctioned by the Council, and proceeding on the principle of

the number of congregations: in the Churches, the Delegates, moreover, from each Church always consisting of an equal number of ministers and elders.

"2. Its Powers.—The Council, while it has the power to determine what Presbyterian Churches shall be allowed to join the Confederation, shall not interfere with the internal order or discipline of any Church.

"3. Its Objects.—The Council shall seek to help all weak and struggling Churches, to promote freedom of Church action, to gather and disseminate information concerning the Church at large, to commend the Presbyterian system as combining simplicity, efficiency, and adaptation to all times and conditions, and shall exert all subjects that are directly concerned with the work of evangelization, as the following:—The peace of the Churches; the distribution of Mission work; the combination of Church energies—especially in reference to our great cities and destitute districts; the religious instruction of the young; the sanctification of the Sabbath, the suppression of intemperance, and other great prevailing vices; Systematic Beneficence; and the overthrow of Infidelity and Romanism.

"4. Its Methods.—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered, by publishing and circulating information about the state of the Churches and of Missions, and by the exposition of sound Scriptural principles and defenses of the truth.

"5. CHANGE OF CONSTITUTION.—This Constitution shall not be changed, except on a motion made at one meeting of Council, and carried by a two-thirds vote at the next meeting."

Presbytery of Guolph.

The Presbytery of Guolph in connection with the C. P. Church, met in Chalmers' Church, on Tuesday the 18th inst. There was a good attendance of both ministers and Ruling Elders, and a large amount of business transacted.

The Presbytery of Hamilton in Connection with the Church of Scotland.

The regular meeting of said Presbytery met in the basement of St. Andrew's Church, Hamilton, on the 21st ult. There was a good attendance. The proceedings were opened with prayer by the Moderator, Sederunt—the Revs. Geo. A. Yeomans, B.A., Moderator, Robert Burnet, Charles Campbell, Dr. Hogg, Robert Dobie, E. Wallace Waits, James Herald, ministers, and Messrs. J. Trunk, Thos. Little, James Hutchison, James Inch, Archibald McArthur, elders.

the time to make any remarks concerning the conduct of the Moderator, but objected strongly to the action he had taken in calling important meetings for business on special occasions, which necessarily exposed the business of the Presbytery, and in a really unbecoming manner, to the public gaze. They were brought before the proper tribunal. The Moderator thought that it was hardly right for him to speak from the chair, but thought after the amount of condemnation that had been passed on him, he would say that not a single Presbytery had as many pro re nata meetings as this Presbytery had. He was unable to attend all of them, and would be willing to see more regular meetings. Mr. Burnet read a letter from the Secretary of the Colonial Committee in Edinburgh regarding the salary of the Rev. Mr. Moffatt, one of the Presbytery's missionaries, who has been doing missionary labour at Saltfleet and Binbrook. A long discussion ensued regarding a claim which the Rev. G. W. Waits had on the Presbytery for stipend due for missionary labour in the township of Binbrook. It was agreed to admit the validity of Mr. Waits' claim, and the Clerk was advised to write to all the congregations within the bounds, asking them to subscribe severally their quota towards the same. The credentials and papers of the Rev. Mr. Clarke, who made application to be admitted into the Church, were referred to a Committee composed of the Revs. Dr. Hogg, Campbell and Dobie. The Committee after meeting returned, and recommended that the Rev. Mr. Clarke be admitted into the Church without the usual year's probation, and that the Presbytery recommend the same to the Synod. This was moved by Mr. Burnet, and seconded by Mr. Herald. Archibald McArthur, Esq., informed the Presbytery that the congregation of Richmond and Shower's Corners, had received the sum of \$90 sterling from the Church of Scotland Colonial Fund, which had placed their Church out of debt. The Clerk, Mr. Burnet, reported that all the vacant pulpits had been filled during the past four months with one or two exceptions. A communication was read from the Presbytery of Toronto, announcing the resignation by Rev. John A. Fraser, of the charge of the Church at Whitby, and the Presbyterial Certificate was received. A call was read from the congregation of the Church at Clifton, in favour of the Rev. Mr. Fraser. It was moved by Dr. Hogg, seconded by Mr. Waits, that the call lie on the table till a representative of the Clifton congregation come before the Presbytery with the necessary guarantee.—Carried. Certificates were read from the Presbytery of Kingston, admitting Messrs. James Cormack, A. Ross, and D. McEachern, on public probationary trials. An extract from the minutes of the Kirk Session Records of the congregation of Nelson and Waterdown recommended leave of absence to the Rev. E. W. Waits for ten weeks, for the purpose of going to Britain on urgent family business. This was approved of. The Presbytery then adjourned till 2.30 p.m. After the adjournment the Presbytery met again at 2.30 p.m., and was called to order. The first matter brought up was a resolution by the elders of the Church at Saltfleet and Binbrook, and was read by the Rev. Mr. Burnet, who said that the Rev. Mr. Moffatt had received bad news from Scotland, and had to go home in consequence, and thought that they could not take leave of their brother without an expression of their appreciation of his zeal, as he had laboured almost without fee or remuneration.—We the undersigned Elders of the Scotch Kirk, Binbrook, certify that the Rev. John Moffatt has faithfully discharged his ministerial duties in Binbrook and Saltfleet since the time of his appointment by the Presbytery, and that he has preached regularly in the Church at Binbrook every Sabbath, except on those Sabbaths when he was away preaching in other places, as appointed. Peter Dickson, John Thompson, Elders, Binbrook, April 20th, 1875. Mr. Burnet moved, seconded by Mr. Herald, that an application should be made to the Sustentation Fund in Mr. Moffatt's case.—Carried unanimously. Mr. Burnet was appointed as representative to the Committee of the said fund for the ensuing year. Mr. Burnet said he would like to move a resolution "expressing the regret of the Presbytery at the illness of the Rev. J. C. Smith, M.A., the pastor of St. Paul's Church in this city." The resolution was carried unanimously. The Records of the different Kirk Sessions within the bounds were examined and found to be correct. The next thing brought before the Presbytery was to consider and report to the next meeting of Synod, on the overture anent the formation of a Central Home Mission Board. The Clerk thought that this overture was out of place, as the Church was in a transition state, and in about six weeks the Church to which they at present belonged might be swept away. There has been established "The Presbyterian Church in Canada," and the whole educational system would be changed. He thought that, therefore, the overture was inopportune. The Presbytery objected to sending any report to the Synod on the overture relating to the Home Mission Board. A memorial was presented by the congregation of St. Andrew's Church, Hamilton. The Rev. Robt. Burnet objected to the memorial being read on legal grounds. The Rev. C. Campbell said that the members of the Presbytery should undoubtedly decide whether the language in the memorial was of the kind that could be read before the Presbytery. It was moved by Rev. James Herald and seconded by the Rev. R. Dobie, that the memorial be referred to a Committee. This was agreed to. The Moderator nominated the Revs. Dr. Hogg and Mr. Dobie a Committee to examine the memorial. The Committee after deliberation reported that the memorial contained expressions that could not be received by the Presbytery. Mr. Inch moved that the memorial be read. There was no seconder. Dr. Hogg said that the Presbytery requested to receive the memorial of the members of St. Andrew's congregation on account of the language employed. The Presbytery adjourned to meet in St. Paul's Church, Hamilton, at 10 o'clock a.m., on the 3rd Wednesday of August. The Boarding-school was pronounced, and the meeting dispersed. E. W. W.

Interesting Relics of By-Gone Days.

(From the Glasgow Mercury.)

We are obliged to Mr. Robert Martin for an examination of the contents of the bottle which was deposited in the corner stone of the first Knox Church in this town, on the occasion of the laying of that stone on the 26th of May, 1847. As our readers are aware, the old Church formed a part of Mr. Raymond's Sewing Machine Factory, which was recently burnt, and is taking down the walls preparatory to rebuilding, the bottle and contents were taken out of the stone unharmed, and in excellent preservation.

As the incidents connected with the formation of Knox congregation, and the building of the old Church, are now almost forgotten, or altogether unknown to the younger portion of the community, we publish the document deposited in the corner stone, which refers to the stirring times previous to the Disruption and the great event which led to the split in the Established Church of Scotland, and the formation of the Free Church. The document reads as follows:—

MEMORIAL.

GUELPH, C. W., 21st May, 1847.

For some years previous to 1843, a struggle took place in Scotland between the Patrons of Churches in the Establishment on the one hand, and members of Congregations on the other, who conceived that they had a right, in consequence of the Veto Act, to let their voice be heard in the Call which was usually addressed to the person who was to be their minister. The struggle was brought to a final issue upon occasion of the Earl of Kinnoull's presenting a Mr. Young to the Church and parish of Auchterarder, when the members of the Congregation, acting on the Veto Law, unanimously rejected him. The Presbytery of Auchterarder, in this case refused to take Mr. Young on trial or give him ordination. The Synod of Perth and Stirling, and the General Assembly following sustained the Presbytery in their resolution, but the Court of Session and the House of Lords, before which the cause was carried, gave their decision in favor of the patron and presentee, which went to establish the point that the presentation of a patron implied both ordination and induction. This appeared so manifest an invasion of the spiritual rights of the Christian people, and so effectual a stroke against the prerogatives of the Divine Redeemer and the spiritual independence of the Church, that a great number of the most pious and talented ministers of the Church, perceived that they could not conscientiously remain in connection with a Church whose this principle was established, and after much prayer, deliberation and varied endeavour to procure from Government a remedy for the pressing evil, without success, they unanimously resolved that, whatever it might cost them, they would relinquish all the privileges and emoluments to which their connection with the state entitled them. Accordingly, on the 18th day of May, 1843, when the General Assembly met at Edinburgh, the Moderator, the Rev. Dr. Welsh, laid upon the table a protest against its legally not being a free General Assembly, and then withdrew, followed by about 470 ministers and a great body of Elders, who immediately formed themselves into the General Assembly of the Free and Protestant Church of Scotland.

Several members of the Synod of Canada having attentively and prayerfully considered the grounds of the Disruption of the Scottish Establishment, and being desirous of testifying to the world their fidelity to their divine Master, and their conscientious conviction of the Scriptural grounds of the position of the Free Church, resolved to separate themselves from their brethren who remained in close connection with the Established Church of Scotland, and at a meeting in Kingston on the day of July, 1844, withdrew and formed themselves into the Synod of the Presbyterian Church of Canada, adhering to the principles and testimony of the Free Church.

The Congregation of Guelph in connection with the above Synod of the Presbyterian Church, have erected the present fabric by the united contributions of its members and other friends, for the convenience of worshipping the God of their Fathers, and for the due maintenance of the ordinances of Christ's appointment, according to the rule of direction which has been given in His Word, among themselves and families.

Mr. John Gibson Macgregor being the first designated pastor of the Church, Mr. Robert Martin, merchant, Guelph, Ruling Elder; Messrs. Robt. Armstrong, John Jackson, Robt. Martin, Guelph; A. H. MacCorkindale, Rbt. Boyd, John McCorkindale, John Taylor, Geo. Bruce, Paisley Block; James Rennie, Alex. MacDonald, Scotch Block; Robt. Shortreed, Wm. McCuan, Evamasa Road; Andrew MacFarlane, John Gordon, York Road; Robt. Cook, Wm. Hume, Plains; David Stirling, Douglas Macgregor, Faidrich, Building Committee. Messrs John Rennie and James Armstrong, Contractors for the building and carpenter work.

The memorial with the accompanying coins and other documents were deposited in the corner stone of the fabric on Wednesday, 26th May, 1847.

"The building lot in Guelph, on which this Church is erected, was granted in free gift to the Congregation by the Honourable Board of Commissioners of the Canada Land Company.

GLORY TO GOD.

In addition to the above were also deposited copies of the following publications of the latest dates anterior to the laying of the corner stone: *Guelph and Galt Advertiser*, then published by Mr. John Smith, now of the Elora Observer; *The Toronto Banner*, Published by Mr. George Brown, who had a short time before started the *Globe*; *The Home and Foreign Missionary Record* of the Free Church of Scotland; a copy of *The Edinburgh Witness*, then edited by Hugh Miller; and a copy of a Pamphlet entitled:—"Was the Recent Disruption of the Synod of Canada, in connection with the Church of Scotland, called for; being an Address to the Presbyterians of Canada who still support the Synod in connection with the Church of Scotland." It bears

every evidence of having been the work of the late Dr. Bayne, of Galt, a distinguished theologian, and an able writer and controversialist. The pamphlet was printed in British shilling and sixpence, a British penny, and a Canadian penny and half-penny.

It is nearly twenty eight years since the corner stone of this Church—now razed to the ground—was laid. Some of those who took an active interest in the work of its erection, and whose names are mentioned in the above document, are gone, while others are still left, though the infirmities of age are beginning to tell on them; and one—Mr. Martin—who was one of the most active on the building Committee, witnessed its final destruction by fire. Out of the then small number of the Free Churchmen have grown two large and flourishing congregations—the present Knox's and Chambers—with handsome and commodious Churches, and all the prosperous and increasing congregations in active operation. We are now glad to say that the Rev. Mr. Macgregor, the pastor of the congregation at that time, is still alive, and spending the remaining days of an active life in Elora.

In looking back on these old days, with their ecclesiastical contentions and differences, while feeling proud of the noble stand the Free Churchmen of those days took, we cannot help expressing our satisfaction at the prospect of the union of all the Presbyterian Churches in Canada, when State Churches, and Patronage and Non-Interference, and all the other vexing differences of the past will be forgotten, and when the Presbyterian Church of Canada, glorying only in being the eldest daughter of that Church which John Knox reared in his native land, will go forth as a united and harmonious whole in the great work entrusted to her, of building up the Church in Canada, and sending the Gospel to every corner of the Dominion where a settler has planted his footsteps.

Presbyterian Confederation.

DRAFT OF THE PROPOSED CONSTITUTION.

The committee to prepare a draft of a constitution for the proposed confederation of Presbyterian Churches, to be considered at a meeting in London on the 21st of July, have submitted the same to a meeting. The following is the draft adopted:

It is agreed to form a Presbyterian Alliance to meet in general council from time to time in order to manifest the oneness of the churches, and combine them in furthering the great ends for which the Church was instituted by her head, it being understood that the Presbyterian Churches in thus uniting do not mean to separate from other churches which hold to Christ, but will be ready to join these in Christian fellowship, and in promoting the same cause of the Redeemer.

Article 1. This alliance shall be called the confederation of Reformed Churches holding the Presbyterian system.

2. The bond of Union in Christ, and the Scriptures of the Old and New Testament. Any Church can, by its Supreme Court, obtain admission to the Confederation on submitting its creed, and being admitted by the vote of the General Council. The creed must be in conformity with the Reformed Churches.

3. The council shall consist of delegates appointed by the churches joining the confederation, the number from each Church being regulated by a plan sanctioned by the council and proceeding on the principle of the numbers of the congregation in the church, and the delegates from each church, always consisting of an equal number of ministers and elders. The council may, on the recommendation of the Committee on Overtures, choose associates, not delegates, and invite them to sit, deliberate, etc.

4. Council, while it has the power to determine what Presbyterian Churches shall be allowed to join the confederation, shall not interfere with the internal order or discipline of any Church, but shall take up on any such evangelical subject as have been committed to the Church by her great head. Topics may be brought before it by any church which is a member of the confederation, or by the members of the council, on being transmitted by the Committee on Overtures. The decisions and recommendations of the council shall be transmitted to the supreme court of the several churches, and be entitled to receive respectful consideration.

5. The council shall seek to help all weak and struggling Churches, to promote freedom of Church action, to gather and disseminate information concerning the Church at large, to co-ordinate the Presbyterian system combining simplicity, efficiency, and adaptation to all times and conditions; shall ascertain all subjects directly concerned with the work of evangelization as the full wing peace of the Churches; distribution of mission work, combination of the Church energies, especially in reference to great cities and destitute districts; religious instruction for the young; sanctification of the Sabbath; suppression of intemperance and other great prevailing vices, systematic benevolence, overthrow of infidelity and Romanism.

6. The council shall seek to guide and stimulate public sentiment by papers, publishing and circulating information about the state of Church and missions, and by the exposition of sound scriptural principles, and the defence of truth.

7. The constitution shall not be changed except on a motion made at one meeting of the council, and carried by a two third vote at the next meeting.

New York, April 22.

An aged Highland divine having occasionally to avail himself of the assistance of probationers, a young man, very vain of his accomplishment as a preacher, once officiated. On descending from the pulpit, he was met by the old gentleman with extended hands. Expecting high praise, the probationer said, "No compliments, I pray." "Na, na, my young friend," returned the minister; "nowadays I'm glad o' anybody."

Scotch Thrift.

"In writing to a bookseller in Scotland, the editor of the *Leisure Hour* and *Sunday at Home* said that these periodicals had not so large a circulation as might be expected in a country where nearly all the people were readers. The booksellers reply is curious:—"You have more readers in Scotland than perhaps you are aware of, but some of them will not remunerate you too well. I will trouble you with the history of one monthly copy. Our congregational librarians gets the *Sunday at Home* and *Leisure Hour* monthly, reads them himself, and circulates them amongst a few select young ladies (he is a bachelor). At the end of the year they are bound, and become the most sought-after volumes in our small congregational library for a few years. After they are broken in the binding they are split up into parts again, and put in a stiff paper cover and given to our Sabbath-school librarian, who sends them through the classes in the school. You may call this Scotch thrift, or what you like, but it is taking the most out of the shilling. Our correspondent is not in a remote region of the Highlands, where the people live on dew, and can only afford raiment for the upper part of their bodies, but is in one of the large manufacturing towns of the Lowlands. This thrift is more reputable than the spirit which leads many parents in England to provide no special Sunday reading for their households; or, as one correspondent mentions, he subscribes to the *Sunday at Home* and *Leisure Hour* in alternate years, having equally blind notions as to Sunday and week-day reading. This is a wealthy man, who would spend pounds for display, but grudges sixpence for reading! Another more generous correspondent, a manufacturer, gets each month about a hundred copies of the same magazines, which are all taken by his work people, one of the foremen having charge of the distribution. The master gets them at trade price, adds a halfpenny for each copy, and the men get them thus for fourpence. There are many, however, in all places who can really ill-afford to buy periodicals, and would be thankful to get them to read. If some of our wealthy subscribers knew how much pleasure and instruction they could diffuse by a small outlay, they would not grudge sending an additional copy or two into circulation." *Leisure Hour*.

St. Kilda.

"There is one point in which it is possible to aid them now, that is by some literature. There are now two magazines or papers wholly or partly in Gaelic, called the *Gael*, published in Glasgow; and another, the *Highlander*, published in Inverness. If these were sent until they learnt to buy, it would introduce the people to modern civilization, from which they are centuries removed in many respects, and some respects still farther. A man who knows Gaelic only, is freed from literature, except song and story, even these being scanty enough. Who knows how the latent power shown by some of those eyes of St. Kilda, may grow, if they have only clear glimpses every few months of the doings of man over this world? We noticed in one cottage as mentioned a very worn Bible and Psalm-Book, and asked how they were supplied with these books. They had very few, and these very bad, and even the minister had only an old ragged one, as he informed us. A gentleman from Liverpool sent last year twenty, but staid also to say, they were in English, and of no use. We were glad to be able to leave the minister an octavo Gaelic Bible, and were sorry it was not a quarto, for his pulpit. It would ornament a poor and damp looking church, outside perhaps sufficiently in order. The Bible Society, it is said, have ordered fifty to be sent." *Good Words*.

Livingstonia.

"Never before in Africa," says Dr. Livingstone, "have we seen anything like the dense population on the shores of Lake Nyassa. In the southern part there was an almost unbroken chain of village. On the beach of well-nigh every little sandy bay, dark clouds were standing gazing at the novel sight of a boat under sail; and wherever we landed we were surrounded in a few seconds by hundreds of men, women, and children." This dense population is by no means in the lowest state of civilization. The Maanganya, for so it is their name, work in iron, cotton, basket-making, and cultivate the soil extensively; all the people of a village turn out to labour in the fields. The men, women, and children will be seen hard at work, while the baby will be lying close by under a shady bush. When a piece of woodland is to be cleared, they proceed exactly as farmers do in America, the trees are felled with their little axes of soft native iron, the branches are burnt, and the ashes spread on the soil. The corn is planted among the standing stumps, which are left to rot. Crops of the sorghum, the largest of the small cereal grains, also millet, beans, and ground nuts, are raised, and patches of yams, rice, pumpkins, cucumbers, cassava, one of whose products is the well-known tapioca, sweet potatoes, tobacco, and hemp or bang. Maize is grown all the year round; cotton is cultivated at almost every village; every family of importance owns a cotton patch. Dr. Livingstone says he met with cotton everywhere. He scarcely ever entered a village without finding a number of men cleaning, spinning and weaving. In his "Zambesi and its Tributaries," chapter 5, he gives a picture of a native web, and weaver smoking the huge tobacco pipe of the country. Iron is dug out of the hills, and its manufacture is the chief trade of the southern highlands. Each village has its smelting house, its charcoal-burners, and black-smiths. They make good axes, spears, needles, arrow-heads, bracelets, and anklets. Many of the men Dr. Livingstone describes as intelligent looking, with well-shaped heads, agreeable faces, and high foreheads. Fashion is their vagaries among them as well as nearer home. The men delight in arranging their hair; the varieties of style are endless. The women, too, arrange their hair fantastically; but their chief ornament is the pelote, or upper lip ring, which is something like a sapkin ring, fixed in their upper lip." *Reformed Presbyterian Magazine*.

The Covenanters, Charles II. and Arzilo.

"The hostility of Cromwell entered the Church of Scotland to the people. The atrocious mal-administration of Scotland between 1660 and 1688 had a similar tendency. Physical defeat, political failure, ensured for the Church ample to spiritual conquest. She had leapt upon the sword, and it pierced her. She had been a great power in politics; and under her auspices disaster followed disaster, army after army was destroyed. When she could not place a squadron in the field, when she was despised and persecuted by statesmen, she became finally and immovably enthroned in the affections of Scotland. She had the felicity of being always on the side of Scotland's freedom, independence, or good government, freedom against Charles I., independence against Cromwell, good government against Lauderdale and Claverhouse. She continued, therefore, to be the Church of the Scottish people; and those who have seceded from her since the seventeenth century have seceded, not because they wished to change her, but because they objected to her being changed. No lesson of her history, however, is more impressive than the unquestionable fact that her intermeddling with politics resulted in calamity to herself and to Scotland. Was this the reason why Mr. Crie, having told the tale of her struggles under Knox and Melville, left the tale of her prominence untold? All thoughtful and well-informed Englishmen admit that the vindication of Scottish independence by Bruce and Wallace was a benefit to England. Scotland, had the Reformation been offered at the point of the English sword, would have rejected it as implacably as Ireland, and two Irelands would certainly have clogged the wheels of England. But if the Scots had conquered at Dunbar they might have become arrogant. Either they might have clung to their local independence, perpetuating a cumbersome and dangerous dualism in Great Britain, or they might have claimed more than their share in the common government. It was beneficial that Scotland should achieve self-respect and the respect of England; but it was also desirable that the *ingenium perferendum* should be toned down a little, and that Scotchmen should know that they are to Englishmen as one to seven. It is perhaps not far from the truth to say that, next to the victory of Bannockburn, the best thing that ever happened to Scotland was the defeat of Dunbar, and that high among the benefactors of Scotland, not far behind Wallace and Bruce, stands Oliver Cromwell." *Contemporary Review*.

The Gaelic Language.

Whenever the Eastern question assumes more threatening proportions, and Herat and Merv on the Indian frontier are menaced by our enemies, it will be satisfactory to know that we possess in the very heart of Asia a little band of allies, whose hearts, we may hope, will beat in unison with those dwelling north of the Ochil Hills. It appears that a recent traveller to Zanskar, struck by the Scotch pronunciation of these Tibetan mountaineers, has ascertained from a Gaelic scholar that the Highlanders of Scotland and the mountaineers of this province belong to the same race. Zanskar is simply Saughkar. Bonnets, brooches and plaids are worn; and the woollen garments of these Asiatics are checked and striped in brilliant colors after the manner of clan tartans. R and n being interchangeable consonants, it is possible that Tartar comes from Tartar, while almost every name in this locality has a Gaelic meaning. The traveler also darkly alludes to another legend not generally known, which was related to him by a learned friend, "who insists that the word Tartan obtained its present application when the Assyrian general Tartan (Isa. xx. 1-4) took Ashdod, and carried away the Egyptians' captives in an imperfectly clothed condition, which must have made them bear a striking resemblance to Scotch Highlanders in their national costume." Here is a proper subject for investigation by the learned professor of Greek in the University of Edinburgh, who is now engaged so heartily in collecting funds to establish a Gaelic Professorship. It has long since been supposed by ardent Celts that the apron of fig-leaves became a kilt, and was adopted by the Romans in their toga; and of course Joseph's coat of "many colors" must have been the Stewart Tartan.

Journalistic Courtesy.

The Toronto *Sun* draws attention to the fact that the *Globe*, in enumerating the copies of newspapers placed in the cavity of the corner stone of the new St. Andrew's Church at Toronto, carefully omits any mention whatever of the *Liberal*, though the *Mail* and other journals included it in their catalogue. The conduct of the *Globe* is certainly very foolish; there is a touch of the pettiness of second childhood about the transaction which would be highly amusing were it not unworthy of any newspaper professing a knowledge of the commonest journalistic courtesies. The mere eschewing any notice of a rival creates sympathy for it which might not otherwise exist, and certainly the *Liberal* is not a publication that any community need be ashamed of, or any contemporary presume to treat with contempt. The *Liberal* is telling in the same field as the *Globe*, supporting the same Government, and criticizing, independently, the course of legislation pursued by the Administration of the day. For this reason then, if for no other, the latter should extend the kindly hand of fellowship, not hope to crush by silence an organ which has already made itself heard in the country, and most assuredly represent the sentiments of a very large number of politicians and their supporters. The day has gone by that any one journal or one man power can be exercised for good or evil towards those who judge in independent criticism, and human nature rebels against any such tyrannous effort upon the first manifestation of it. There is room enough for all, and even were there not, a new candidate for public favor, jostling amid a crowd of jealous rivals, usually secures a fair hearing and fair treatment from the public at large." *Ottawa Citizen*

Scientific and Useful.

To make cement for fastening wood to stone mott together, four parts pitch and one part wax, and add four parts brick-dust or chalk. It is to be warmed for use and applied thinly to the surface to be joined.

To make water-proof glue, boil eight parts of common glue with about thirty parts of water, until a strong solution is obtained; add four and a half parts of boiled linseed oil, and let the mixture boil two or three minutes, stirring it constantly.

EGGLESS COOKIES.

Amateurs will find the following an excellent recipe for sugar cakes or cookies for every-day use: One cupful of butter, two cupfuls of sugar, one cupful of sweet milk, one teaspoonful of soda, ginger to taste; flour to roll out.

CURE FOR CHILBLAINS.

For chilblains, cut up two white turnips, without paring, into thin slices; put the slices into a tin cup, with three large spoonfuls of best lard; let it simmer slowly for two hours, then mash through a sieve; when cold spread it on a soft linen cloth, and apply to the chilblain at night.—*Exchange*.

OILING BELTS.

The best mode of oiling a belt is to take it from the pulleys and immerse it in a warm solution of tallow and oil; after allowing it to remain a few moments the belt should be immersed in water heated to 100 deg. Fahr., and instantly removed. This will drive the oil and tallow all in, and at the same time properly temper the leather.

PULLING DOWN CARPETS.

An exchange advocates the practice of making carpets so that a margin from one-half to three-fourths of a yard may be left vacant next to the wall, leaving the carpet unfastened so that it may be readily removed. This plan is said to allow the keeping of a carpet much cleaner, facilitating its removal, as well as possessing many other advantages which otherwise are not obtained.

CLEANING GUNS.

Guns and rifles may be easily cleaned from lead by the following: If a muzzle-loader, stop up the nipple or communication hole with a little wax, or if a breech-loader insert a cork in the breech rather tightly; next pour some quicksilver into the barrel, and put another cork in the muzzle, then proceed to roll it up and down the barrel, shaking it about for a few minutes. The mercury and the lead will form an amalgam and leave the barrel as clean and free from lead as the first day it came out of the shop. The same quicksilver can be used repeatedly by straining it through wash-leather; for the lead will be left behind in the leather and the quicksilver will be again fit for use.

VALUE OF SALT.

Salt should be furnished to all animals regularly. A cow, or an ox, or a horse needs two or four ounces daily. Salt increases the butter in milk, helps the digestive and nutritive processes, and gives a good appetite. The people of interior Europe have a saying that a pound of salt makes ten pounds of flesh. Of course, salt only assists in assimilating the food, it does not make flesh nor muscle.

CARE OF PLOUGHS.

Any person does wrong to allow his plough to become so rusty that great labor is required to scour them. There is no help for it in that case, but to scour with a piece of brick, and sand and water, until the mould board is bright. But if, when the plough is done with, the mouldboard is covered with thick lime wash, or a good coating of tallow, and put in a dry place under cover, there will be no need to spend a whole day in scouring it when it is wanted for use again.

CARE OF THE TEETH.

Dissolve two ounces of borax in three pints of boiling water, and before it is cold add one or two teaspoonfuls of spirits of camphor, and bottle for use. A tablespoonful mixed with an equal quantity of tepid water, and applied daily with a soft brush, purifies and beautifies the teeth, tends to prevent the formation of tartar, and induces a healthy action of the gums.

TO PROTECT FURS FROM MOTHS.

The common practice is to put away fur in something perfectly tight, and to put into the furs all sorts of strong-scented articles, such as camphor, gum, tobacco, cedar, and even some using turpentine. All these have the effect to dry up and injure the fur, and is not the least protection from moths, as the furs are put into perfectly tight packages that no moth or miller could enter. Ladies are surprised upon taking out their furs in the fall to find that they are injured by the moths after all this care. The simple answer is that the moth was in the furs when they were put away. The deposit of the miller is so small that it is not noticed, and the worm grows very rapidly and does the mischief, the camphor and cedar have no effect on it. The moth milder has access to the furs before they are put away, and while it dislikes the smell of camphor and cedar, this is not applied to the fur until the miller has had access to it. Furs should be thoroughly whipped with a small, smooth, round stick to get out all dust and the small deposit of the miller before putting away, and then put into something that is so tight that a very small miller cannot crawl into. A linen pillowcase is a good thing to slip the box into. As it is possible that the furs may not have been whipped perfectly clean when put away, it is desirable to take them out, say in June, and whip them again, while if there are any moths in them, they will be whipped out. Never hang furs out to air, but put them back in the boxes as soon as they are whipped. If in whipping furs the fur is found to be loose, it is evident that there are moths in them, and they should be whipped until the fur will not fly.—*Household*.

The apostles were cross-bearers, all their lives through, and looked for the crown hereafter.—Poor.

Is and around the city of Madura, India, there are at least forty church members who consider it a privilege to go out to the heathen and preach the gospel every Sabbath afternoon.

Special Notices.

A meritorious article is Hall's Sicilian Hair Renewer; it is rapidly becoming known and widely and deservedly popular. It is apparently nothing in itself but an agreeably perfumed and pleasant hair dressing, but it contains the most wonderful curative properties for loss of hair, and after using it a short time, gray hair is restored to its natural color.

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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.

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Stare and show with sympathy; but oh, for the wife in heart which can sympathize with the sigh that has breathed inwardly, and the tear that has never seen.—Edward Everett.

Births, Marriages, and Deaths.

MARRIAGES. On the 25th inst. by the Rev. J. McKay Richmond, the Rev. A. H. Macpherson, U. A. Dunlop, to Misses, etc. daughter of John Greenhalgh Esq. St. John's, Eastern Township, Quebec.

At the residence of the bride's mother, in Berlin, on the 25th inst. by the Rev. J. F. Dickson, Mr. John S. Hill, G. T. R., to Miss Elsie R. Young, eldest daughter of the late Wm. Young, of Berlin.

At Stratford, on the 22nd April, by the Rev. W. Cochran, M. A., assisted by the Rev. Thos. Lowry, at the residence of D. Leslie Philip, Esq., M.D., brother of the bride, John Stevenson Brown, Esq., Montreal, to Miss Lyon, daughter of the late Anthony Philip, Esq.

On Wednesday, 25th April, at the residence of the bride's father, by the Rev. Wm. Burns, Mr. Andrew D. May, junr., to Mary Brown, second daughter of Mr. James Lafferty, all of Perth.

At Smith's Falls, by the Rev. S. Mylne, on the 7th inst. Mr. Hugh McKenzie, carpenter, to Marie, eldest daughter of the late Mr. Wm. Connors, both of the Township of Kitley.

At Owen Sound, on the 22nd April, by the Rev. D. Morrison, M. A., Mr. Thos. McLeod, township of Sullivan, to Flora, second daughter of Mr. Allan McCorkindale, of the same place.

At the residence of the bride's mother, Galt, on the 25th April, by the Rev. W. Mason, of St. Andrew's Church, Alfred Taylor, Esq. (of Messrs. Woods & Taylor), to Maggie, youngest daughter of the late Mr. Alex. Fisher, all of Galt.

DEATH. At 90 Wellington street West, Toronto, on the 4th inst. Elizabeth Gordon, widow of the late Gilbert Gordon, Peterboro', Ont., aged 73 years.

Official Announcements.

STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m.

HEWITT.—At Goderich, on 1st Tuesday of July, at 11 a.m.

BRUCE.—At Paisley, on the 2nd Tuesday of July, at 2 o'clock p.m.

BROCKVILLE.—At Prescott, on the 3rd Tuesday of June, at 2:30 p.m.

PARIS.—In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p.m.

ONTARIO.—At Port Perry, on the third Tuesday of May, at 11 o'clock a.m.

MANITOBA.—In Knox Church, Winnipeg, on May 12th, at 10 o'clock a.m.

SIMCOE.—At Barrie, on Tuesday, July 6th, at 11 a.m.

HAMILTON.—In the McNaab Street Presbyterian Church, Hamilton, on the second Tuesday of July, at 11 a.m.

COBURN.—At Millbrook, on the first Tuesday of July, at 11 a.m.

KANON.—In Picton, on the 2nd Tuesday of July, at 10 o'clock a.m.

GUELPH.—In Chalmers' Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m.

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

- Temporalties Board and Sustentation Fund—James Croft, Montreal. Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal. French Mission—James Croft, Montreal. Juvenile Mission—Miss Macfar, Kingston Ont. Manitoba Mission—George H. Wilson, Toronto. Scholarship and Bursary Fund—Prof. Ferguson Kingston.

PARCELS OF TRACT NO. 2 "GIVING AS AN ACT OF WORSHIP," have been sent to all the ministers on the roll of the Synods, as far as possible, for distribution among the congregations. If any of the congregations or mission stations have not received them, and wish a supply, they are requested to send their application, stating number required, to W. KING, No. 613 Craig street, Montreal.

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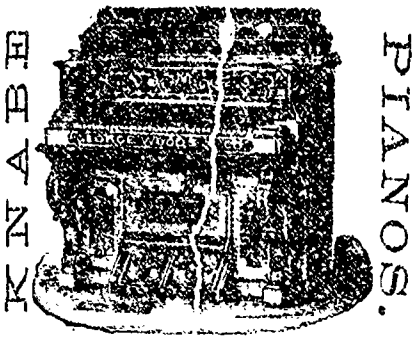
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