

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from /
Le titre de l'en tête provient

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	14x	18x	22x	26x	30x
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12x	16x	20x	24x	28x	32x

British American Presbyterian

Vol. 4--No. 21.]

TORONTO, CANADA, FRIDAY, JULY 2, 1875.

[Whole No. 177

Contributors and Correspondents.

MOODY AND SANKEY.

SIR,—Being in London, it has occurred to me that you might like to hear from an eye and ear witness something of the wonderful work that is going on in this city, under the preaching and singing of the American Evangelists—Moody and Sankey. It takes a good deal to stir this vast multitude up, and, of course, there are thousands who do not take any heed of what is going on, but the crowds that come to hear the gospel preached are wonderful to see. First week of May (5th and 6th) a convention of Christians gathered in the Queen's Opera House, Haymarket, and from ten till four of each day various questions of vast moment as regards the spread of vital godliness were taken up, and discussed by clergymen and laymen of all evangelical denominations. The unanimity and fervor were refreshing to witness. The testimonies from various parts of England, Scotland, and Ireland, as to the permanency of the work of God, begun during the visits of the evangelists were very cheering, and went perhaps even more so, to find that many places where the evangelists had never been, were sharing in the blessing through the labor of Christians who had been roused under their teaching, and gone forth to spread the glad news abroad of a living life-giving Saviour. The good done by the new converts is also something very remarkable. God seems to be using them in a very remarkable way.

I will just tell you simply of some of the meetings which I have myself attended. Every day at noon there is a gathering for prayer in the Opera House. Messrs. Moody and Sankey generally preside, but even when they are not there, the large pit of the great building is pretty well filled, and sometimes not only the pit, but one or two tiers of boxes, and the stage, which is converted into an immense platform, are filled with an earnest assemblage of those who feel with Mr. Moody, that the whole work rests on the foundation of God's certain answer to believing prayer. Indeed it seems to me that about the greatest good that Mr. Moody has done in this country is the having roused God's people to see that God means what he says, when he promises to answer the prayer of faith. Four days a week Mr. Moody gives his Bible reading in the Opera House, both afternoon and evening. It is really a wonderful sight to see that huge building with its pit, platform, and five tiers of boxes or galleries, crammed from floor to ceiling, and to know that it is a plain, full, unvarnished statement of God's truth, that these crowds are gathered to hear. The afternoon meetings comprise members of the upper ten thousand. The royal box is always well filled, if not with royalty, at least, with aristocracy, and it is no smooth-tongued prophet of ease and pleasure to whom they listen so attentively, but one who bates not one iota of God's righteous claims on the creatures he has made, while, at the same time, he preaches a free and full, and present salvation to every sinner however guilty, who will but believe God's message of mercy, through a crucified and risen Saviour. The after meetings for enquirers have been deeply solemn, and many a soul has there decided for Christ. I have been myself among the enquirers, and have felt what a blessed thing it is to be able to point anxious souls to One who saves now, who does not require long years of striving, and repenting, and praying, and working, before he will receive the poor sinner, but who says, "he that believeth on me hath everlasting life."

When the evening meeting at the Opera House is over, Mr. Moody hurries away to the very east end of London, to give another of his stirring addresses, in the large wooden building which has there been erected. It stands in the midst of a teeming population of the working classes. I was there one evening. The whole scene is very different from the Opera House. Here is no gilding and chandeliers to dazzle the eye, but a plain, rough building, only ornamented by some large print texts in crimson and white. But the seats are comfortable, and the building is cheerful and well lighted, and generally crammed. Sometimes thousands have been turned away from the doors. To this audience Mr. Moody has just the same message to deliver as to his fashionable west end hearers, and it is listened to as attentively, though it is well known that thousands of those who hear are men and women who, from year's end to year's end, never darken a church door. The work of conversion among this apparently reckless and hardened population, has been something very wonderful. Every Monday the noon day meeting is devoted to praise to God for the manifestations of his grace, and many are the testimonies to the reality and depth of the blessing, going on at Bow Road Hall.

a large hall is in process of erection, capable, like Bow Hall, of accommodating many thousands. At present Mr. Sankey has been for some time singing nightly at the Victoria Theatre, before going to the Bow Road Hall to meet Mr. Moody, and conduct the singing there. His sweet songs have touched many hearts in all parts of London, and some of the most marked and striking conversions have been the result of his enunciation of gospel truth in this way. As, for instance, in the case of a man of so desperate a character that he had been twenty-one years in prison for one sentence, he is now living to serve God, who, through the singing of Mr. Sankey, touched his heart, and brought him to the feet of Jesus. The first time I went to Victoria Theatre was on a Saturday night. Outside, the whole population seemed to have turned into the streets, which were like a fair lined with booths where the salesmen shouted the names and prices of their wares at the top of their voices, and tried in every way to induce purchasers to close their bargains rapidly. Within the theatre a large audience was gathered hating quietly to the story of the Prodigal son, simply and earnestly told by a London minister. Every evening I was there, many remained to be spoken with afterwards, and what struck me particularly there, as well as at Bow Hall and the Opera House, was a large proportion of men among the enquirers. Many people say that revival meetings have no influence but upon nervous hysterical women. No one who has remained to the after-meetings in all the different parts of London just now, could possibly say so, unless they wilfully lied, for the fact is just the very contrary. I felt it particularly, because it was with the object of helping among enquirers that I went to the Victoria and Bow Hall, but I found it was unnecessary for me to take the long journey from my west end lodging, for so many of the enquirers were men that I was not likely to be of much use, for, according to Mr. Moody's wise rule, men deal with men, and women with women. There were many other ladies ready to help. In each of the parts of London which have yet been touched, an organization has been most successfully set on foot for banding young men together to be a mutual help and support against the many temptations of this great city. I must not omit to speak of the last meetings in the Agricultural Hall, in the north of London. On Friday of the last week in which that enormous building could be had for meetings, there was an evening gathering of commercial young men only. It was a striking proof of the wide-spread interest in the present movement that in the city some offices and places of business were absolutely closed earlier than usual on that evening, in order that the clerks might attend Mr. Moody's meeting. The power of God's spirit was there most manifestly, and only eternity will unfold the good there done, for it is one of the very cheering points in the state of matters that every now and again conversions are heard of among those who have not remained for the after-meetings, or in any way made themselves known as having received blessing at the meetings.

The morning meeting on the last Sunday at the Agricultural Hall I shall never forget. As my lodging is far from Islington I had to start soon after six a.m., in order to have any hope of getting a good seat. When I got to Islington I had no need to ask my way to the Hall. From every quarter, groups or single individuals might be seen coming, bible in hand, perhaps offering tracts to those they met, and all tending in one direction. It was not yet seven a.m., when I reached the Agricultural Hall, but already a crowd was gathered, waiting for the opening of the doors, and passing the time in singing hymns. The building is so enormous that I did not know which way to turn when I got inside, but one next whom I had stood outside, took me under his arm and guided me to the furthest back seat of the great gallery opposite Mr. Moody's rostrum. When I saw what a distance I was from the speaker I felt rather in despair, but my new friend proved to be right when he told me I should hear well. The effect of the speaker's voice, coming from such a distance, was very peculiar. It seemed as if the sound was hanging in the air, quite apart from the figure that I saw so far off. It reminded me of the way in which the song of the lark comes floating to our ears, when the songster is a mere speck, scarcely visible against the sky. The whole scene was very solemn. The meeting was of those who professed by their coming there that they were Christian workers, and, to see some 12,000 men and women gathered thus, at that time of the morning, to hear words of counsel as to how they might better serve the Lord who had bought them, was deeply thrilling to every Christian heart. The advice given by one who has devoted himself so entirely to his Master, and taken from the riches of his own experience, and taken from the riches of his own experience, could not but be most valuable. It was chiefly on that which gives such a sound tone to the whole work—the importance, nay, the necessity, to Christians of being close students of God's word if they desire to be successful workers for him.

The hymns interspersed by Mr. Sankey were, as usual, a sort of clinching of the subject. At the close of the meeting, many remained, as requested, to give in their names as willing to take part in the house-to-house visitation, which has been carried on with such wonderful success. One lady who was engaged in it, expressed to me her wonder at the way in which she was rewarded. As her district was among the upper classes, she felt that so very few seemed to look on the unsolicited visitors as intruders. These visitors have many a tale to tell of hearts opened to receive the Gospel; and indeed everyone that our streets have seen...

thing to tell of conversions, and I can wish nothing better than that they should all be as satisfactory as that of the young servant in my lodging. The date when she first began to think is only three weeks ago, yet many a Christian of years past might envy her her appetite for God's word, which has superseded the foolish novels she formerly delighted in, and might take a lesson from her, in her simple desire to know what is God's will, that she may at once do it.

M. B. W.

Chancellor Phillimore's Judgment.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR.—In one of to-day's city papers, we are furnished with the judgment of the Chancellor of the Diocese of Lincoln, (Eng.) on the matter of the Rev. Henry Keet, Wesleyan minister. And on every mind but that of an Episcopalian the judgment must leave impressions of no agreeable or kindly nature. Mr. Keet had lost a daughter in May, 1874, who was buried in the parish church-yard of Owston Ferry. And (as many of your readers will probably remember) the father was desirous of raising a tomb-stone over her grave, bearing the following inscription, "In loving memory of Annie Augusta Keet, the youngest daughter of the Rev. H. Keet, Wesleyan minister," etc., etc. But this inscription the vicar of the parish refused to allow because of its having the words "Reverend" and "Wesleyan minister." And the Bishop, when appealed to, sustained the Vicar's view. The Archbishop, however, though not pronouncing legally on the action of the Vicar, "considered that the objections urged by him should not be made," and was courteous enough to address the appellant as "the Rev. Henry Keet." But the legal point was referred to the Chancellor of the Diocese; and at some length he has pronounced against the appellant, and in favour of the parish incumbent. The judgment referred to might be handled minutely. But this I have no intention of doing. I would call attention, however, to some portions of it that are specially provoking, not only to Wesleyan people, but to all other classes of non-Conformists. The Chancellor, for example, says of Mr. Keet, "he might have, and probably had, many estimable qualities; they might esteem the motive that had led him to offer himself, however erroneously, and without commission, to minister in holy things; they might remember with sorrow the many historical palliations for the rise and existence of his sect; but his claim of his office was an admission that he was a schismatic, and not merely so, but a chief among schismatics, and the claim to describe that office, or the office-bearer, or being as such (and no other reason was given) 'unworthy of reverence' was a claim to have schism honoured instead of lamented over." On similar grounds then, a Presbyterian or Baptist, or a Congregational minister, must be held up as "schismatic," yes, as a "chief among schismatics," however good may be his character, however sound his preaching, however successful his labours. And being a "schismatic" and "a chief among schismatics," he cannot figure as "Reverend" in any Episcopalian Church-yard, although he may be so addressed in common parlance, or at public meetings, or even in letters from the Archbishop of Canterbury! It is further said by Chancellor Phillimore, "whether the word 'Reverend,' with its adverbial accompaniments, was from force of long use now a legal title of persons in Holy Orders according to their various ranks, or whether it was merely a courtesy title, it would appear that in ordinary usage it was specially appropriate to them. It not being contended that the petitioner was in any sense a Holy Order, he could not discover on what grounds it was conceived that that title belonged to him." So then for any dissenting minister, though regularly ordained and eminently qualified for his work, to claim or assume the title "Reverend," it is to do a very unwarrantable thing, and to offer an insult to the incumbent of his parish! True, it is that the Chancellor says, "if it were a mere courtesy title, it might be very fitting that it should be applied to the members of the religious bodies among themselves, or by the general usage of society." Very gracious to admit so much! and very thankful the admission should make us! But then the notable words following: "that did no, make it a proper thing to be done by the authorities of the Church to authorize an inscription conferring that title where no good could come from it; but on the contrary, much confusion in the minds of her less well-instructed members, and some encouragement of a schism which she lamented, and even forced reprobat, might not improbably arise thereby." We are thus told plainly enough, that no dissenting minister in England, though his talents be ever so great, and his congregation be ever so wealthy, should prefix "Reverend" to his name in a parish burying ground, lest the well-instructed members of the Church of England should confound a dissenting with an established minister, and perhaps be led to encourage schism. And yet when that very dissenting minister is written to by an Episcopalian, or at a public meeting is introduced by an Episcopalian—may by a nobleman, or an Archbishop, he receives the courteous title...

of "Reverend." If this is done in social life, why should it not be allowed in a burying ground. Would any Episcopalian be well pleased, if in some parish burying ground in Scotland a clergyman of his own denomination were not allowed to insert his professional title on his family monument? I trow not, and will may the treatment meted out to the Reverend H. Keet awaken within him keen indignation, and fill similarly on all dissenters. It is added, however, by the Chancellor, that "if the inscription had been worded in any way which would show that that was an asserted title, he would have strained a point in his favour, and issued a citation. He would do so now on a fresh petition, proposing such a modified inscription." That is to say, that if the inscription were made to read, "In loving memory of Annie Augusta Keet, the youngest daughter of Mr. H. Keet, Wesleyan minister," or "daughter of the usually designated Rev. H. Keet, Wesleyan minister," the Chancellor would have decided in his favour, or would do so yet. But such a condition! so annoying, and so mortifying! how very unlikely that Mr. Keet would submit to it! and no wonder that his proctor has given notice of appeal to a higher court. It is true, indeed, that the whole question of burials in England were thoroughly overhauled. Strange that when a dissenting Church member, or even a dissenting minister, requires to be buried in his parish church-yard, it is not allowable to conduct the obsequies in dissenting style, but the Church of England clergyman must be called in to officiate. The question, however, is being agitated. It is even reported that "six eminent parochial clergymen of the London diocese, and about an equal number of leading non-conformist ministers, have almost unanimously decided that church-yards should be thrown open to all parties, provided that the officiating person conducting the service should be the minister of some recognized body, or his representative." I am glad to hear it, and many others will be equally glad. It is similar to the movement which succeeded at last, to have all the parish schools of Scotland subjected to the control of the route prayers. It is well for us in Canada that, both in the matter of schools, and in the matter of burials, we have always been better off than our friends in Britain. I am, Sir, yours truly, June 19, 1875. C. P.

Approximate Statistics of the Presbyterian Church in Canada.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR.—I observe that some of the papers do not give the full statistics of our now united Church.

Last year, the Canada Presbyterian Church reported 50,702 members; this year, 56,241; being an increase of 5,539. As several congregations or stations did not report, we may safely place the membership of the Canada Presbyterian Church at about 60,000. This year the same Church reported 338 ministers on the roll, all either acting pastors or professors in colleges. But in addition to these, there are several retired ministers, not on the roll of Presbyteries, who yet preach, with a large body of ministers and licentiates, and about a hundred theological student-preachers, besides nineteen student catechists, and ten lay catechists; making, in all, a body of about 500 preachers in one branch of the United Church.

The roll, as reported for the United Churches, stood thus:—

(1.)	Ministers.
Canada Presbyterian Church	338
The Presbyterian Church in connection with the Church of Scotland	141
The Presbyterian Church of the Lower Provinces	124
The Church of the Maritime Provinces in connection with the Church of Scotland	31
	634
(2.)	Communicants.
Canada Presbyterian Church	56,241
The Presb. Ch. in con. with the Church of Scotland	17,247
Presbyterian Church of the Lower Provinces	18,082
The Church of the Maritime Provinces	4,622
	96,192
(3.)	Congregations.
Canada Presbyterian Church	650
The Presb. Church in connection with the Church of Scotland	179
Presb. Ch. of Lower Provinces	138
Presb. Ch. of Maritime Provinces	41
	1008

The Montreal Witness states the number as 1119 congregations, and several of these double charges.

Now, if we allow for preachers not on the roll of the other Synods, and defective returns, in anything like the same proportion as in the Canada Presbyterian Church, we bring up the staff of preachers to about nine hundred (900), and the communicants to over 100,000.

A very careful collection of statistics of the Presbyterian membership of the Dominion lately represented it as about 108,000. The same carefully-prepared document shows a total Presbyterian population of over 600,000, being the largest Protestant Church in the Dominion; even as the Presbyterian Church represents considerably over half the Protestants of the world.

In this large body of preachers and people we have a machinery which may accomplish much for the Divine glory and the welfare of mankind, both in the Dominion and in other lands, if only baptized with the Holy Ghost and endowed with tongues of fire. When we look back on all the ways by which the Lord hath led us these many years past, we have reason to exclaim, "The Lord hath done great things for us, whereof we are glad." It is the blessing of the Lord alone that has made us to pre-see, and take root in the land. If that blessing attend us in the future, we will become a fruitful vine, whose branches will overspread the land, bringing refreshment to multitudes of souls. But while we see even as salvation is wholly of the Lord, yet He works by human agency, and He also blesses most the agency that is most entirely consecrated to His service, and that best fitted for His work.

If we would have our beloved Presbyterian Zion inhabited by the Holy Ghost, and made instrumental in doing much for the glory of God and the salvation of souls, we must consecrate ourselves anew to the work of the Lord; yea, we must seek to put away all self-seeking, vanity, and worldliness. Ministers, elders, Sabbath school teachers, and all workers for Christ, must especially be willing to be nothing, that Christ may be all in all; yea, must be willing to be accounted fools for Christ in our zeal for God, and our earnest efforts for the salvation of perishing sinners.

If we go forth in the strength of the Lord, with hearts burning with love to Jesus, and to the souls He came to save—pleading "with God to give us souls for our love, and with men to be reconciled to God, then God will own and honour us as a Church; for He says, "Them that honour me I will honour."

If on the other hand we depend on numbers or wealth for success, or boast of these, or even from scriptural doctrines and polity, the sacrifices we offer will be left unconsumed, and our spiritual calmness and want of success will testify against us. Let us give glory to the God of Israel for the union so happily effected, and with a deep sense of our dependence upon God for success, with burning zeal for the Divine glory, and loving, earnest compassion for perishing souls, let us go forth everywhere lifting up boldly and faithfully the banner which the Lord hath put into our hands.

Let us be more anxious for the salvation of souls than for the honor which cometh from men. Let us learn from the examples of McChesne, Wm. C. Burns, Moody, etc., that the Head of the Church will chiefly own and bless plain, earnest, direct appeals to men, rather than learned, metaphysical, or oratorical discourses. If we would reap an abundant harvest, and must adopt the method of those thus blessed, may the Great King of Zion be as a wall of fire round about our Church, and the glory in the midst of her, and then truly her progress will be certain and her success great. May the pillar-cloud rest upon all her assemblies, and the steady goings of our King be seen in all our sanctuaries; then may we take as our motto: "Jehovah Nissu," (the Lord our Banner). Let us go forth in the power of His might to conquer for Jesus, and giving the right hand of fellowship to all that love the Lord, let us unitedly seek to overcome the armies of the aliens.

W.

Methodists Taxed to Support Presbyterian Schools.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR.—A few weeks ago a letter on the School Question, signed "Reformer," appeared in the Montreal Witness, in which the writer spoke of Presbyterians having, in some instances, taxed Methodists to support schools in which the Shorter Catechism is taught. This was, of course, an attack on Presbyterians. I, accordingly, sent a letter to the Witness, in which I asked "Reformer" to mention any instance in which Presbyterians have treated Methodists in the manner described. But though "Reformer's" letter was inserted, mine was not, whatever was the reason. If "Reformer" refers to the Established Church of Scotland, what he says is true enough. But the Methodists in Scotland fare no worse than other denominations do. There was, therefore, no need to specify them. But further, the Established Church of Scotland is no worse than the one of England. Why then, take no notice of the latter? If "Reformer" refers to this country, let him give proofs in support of his statement. A general charge against a person is unworthy of notice, unless it is supported by proofs. Even admitting that Presbyterians in this country have done as "Reformer" says, it is well known that the Episcopals have done so to a far greater degree. I do not say that this justifies the Presbyterians in the least. Two blacks do not make a white. It is, however, very unfair to hold up the Presbyterians alone to condemnation, and take no notice of others as guilty, or still more so. It seems to me that "Reformer" has a hatred towards Presbyterians, and that he dragged in the above-mentioned reference to them in order to give vent to it. Yours truly,

A MINISTER OF THE C. P. CHURCH.

"LET us remember that we are always casting the shadow of our real life upon some one; that somebody is following us, as John followed Peter into the sepulchre. Happy if, when all the influences of life flow back and meet us at the judgment, we can lift up our hands and speak robes, and say: 'I am free from the blood of all men.' Happy then to hear even one soul saying to us out of the great multitude, that, following the shadow of our Christian life, and doctrine, he found some in heaven."

Pastor and People.

The Love of God, Which is in Christ Jesus, our Lord.

BY REV HENRY J. VAN DYKE, D.D.

This expression concludes and crowns the glorious eight chapter of the Epistle to the Romans. It gathers the whole chapter, and all the preceding epistle, into a focus. It is a summary of the Gospel, and the exponent of Christian experience. It contains a sea of meaning in a drop of language.

The love of God in Christ Jesus, our Lord, is the only manifestation of divine love which is available for us sinners. The light of nature serves only to make our darkness visible. Before the fragrance of the field can breathe upon us the flowers of divine peace, on the wild hail-song within the echoes of thanksgiving in our hearts, we must be assured that He who clothes the lilies and feeds the fowls of the air is, indeed, our Heavenly Father. And how can we know this? Nature cannot reveal it. For nature has other sights and sounds than flowers and the singing of birds. The flower fades, and the song is swallowed up in the groaning and travailing of creation. The wrath of God is revealed from heaven. Every where, in nature, we see the operation of inexorable law, admitting of no deviation, making no provision for transgression, holding the steady planets in their courses, and reserving only the blackness and darkness for the wandering star. Nature unites with the law written in the human heart, and graven by the same hand upon the tablets of Sinai, in testifying that "the wages of sin is death." For all this there is no relief except in Jesus Christ. In Him all the types of nature are fulfilled, and its conflicting revelations reconciled. He is the Christ, anointed of God, and coming forth to declare Him, not in a voiceless and fading beauty, which appeals only to the eye, but in words of spirit and life which speak to the heart, and endure forever. He is called Jesus—the name that is above every name—because He saves His people from their sins. He is our Lord—the supreme head over all things. And now, all things that drink the dew that stir with the daylight, and redolent and vocal with God's love, because He has touched them with His finger, and woven them into parables of the truth as it is in Himself.

The love of God in Christ Jesus, our Lord, is the life and glory of His person, and the person of Christ is the crown and glory of the whole creation. The visible diurnal heavens; this revolving earth, with all its treasures; this complicated universe, stretching away beyond the astronomer's gaze into infinite space, are but parts of His ways. The first chapters of the gospel describe a work more wonderful than that recorded in the first chapter of Genesis. And this "first-born of every creature," this "beginning of the creation of God," is preeminently the work of love. When the Highest overshadowed her, the blessed Virgin lay folded in the everlasting arms, and impregnated with a love compared with which all human and angelic affection is impurity and nothingness. That holy thing that was born of her was not only the pledge, but the embodiment of love divine. The whole nature of God is incarnated in Jesus. When we see His tenderness down His cheeks, and hear His wisdom, steaming clear as crystal from His lips, in words such as man never spoke, and behold the glory shining through the skin of His face, and kindling His very garments into celestial brightness, we know that these are only rays and drops from an infinite fountain of light and truth, over which is written the blessed inscription, "God is love." We never could know the meaning, nor realize the truth of this sweet and sublime saying, if the only-begotten Son had not come forth from the Father's bosom to declare Him.

The love of God in Christ Jesus, our Lord, is the fulfillment of God's eternal purpose to save us. Our redemption was no after-thought in the divine mind. It was not first suggested to Him by us. Our Christian experience is the result, not the cause, of His love. The apostle describes the golden chain that links the glory which Jesus had with the Father before the world began with the glory we shall have with Him where He is. "For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son." This is the first link, behind which there is nothing. It is evolved out of God's own nature, and is fastened to His sovereign throne. "Moreover, whom He did predestinate, them He also called." Called, not merely with the outward invitation of the gospel, but with the inward and effectual calling of the Holy Ghost. "And whom He called, them He also justified;" not by works of righteousness which we have done, but by the righteousness of Christ imputed upon us by His sovereign act, and received on our part by faith alone. "And whom He justified, them He also glorified." The glorification, in which the whole divine purpose is completed, is but another name for our conformation to the image of His Son. It covers not only our final entrance to heaven, but the whole process of our Christian experience, by which we are sanctified and made meet to be partakers of the inheritance with the saints in light. This process is, at every stage, the fruit and evidence of the indwelling Spirit of God—the spirit of supplication, of adoption, and of obedience; and when we can see how the little wheels of our agency play into the great wheel of God's all-comprehending purpose, and follow back the chain of operations till it is lost to our vision in the "determinate counsel and foreknowledge of God," even as Jacob's ladder was lost in the light that is inaccessible and full of glory—then it is that we perceive the absolute security of our salvation, and exclaim with Paul, "Who shall separate us from the love of Christ?"

Sherring's History of Protestant Missions in India.

We take the following extract from "The History of Protestant Missions in India, from their commencement in 1706 to 1871," by the Rev. M. A. Sherring, M.A., LL.B., London, and published by Trubner & Co., London:—

ALEXANDER DUFF.

"We are now approaching a momentous period in the history of Indian missions. Hitherto the schools established by missionaries had been chiefly of an elementary character, with the exception of the college at Serampore, and Bishop's College in Calcutta. Now, a new system was to be tried, which was that of imparting the highest attainments of knowledge, including sound Christian instruction, through the medium of the English language. The idea was a novel one, and in those days, when the Government and Europeans generally were still Orientalized, and from prejudice and habit, as well as from a nervous dread of a too rapid advance of Christianity and enlightenment among Hindus, violently attached, as every one knew, to ancient usages, required no small amount of boldness, approaching to audacity, for any one to attempt to carry it out. But a man of wonderful intrepidity, equal to the emergency, had now arrived in India, possessing a dauntless will, consummate eloquence, unpassioned piety, and great self-reliance. This was the Rev. Alexander Duff, who was sent out to India by the Church of Scotland as its first missionary."

"It is impossible to form too high an estimate of the extraordinary results which have been attained during the last forty years, in the elevation and enlightenment of native society, by the instrumentality of the English language. Copying the excellent example set by the eminent founder of the Scotch Institution in Calcutta, the Government of India, and many of the leading missionary societies, in their missions in that country, by degrees adopted the principle, that their colleges and superior schools should impart instruction chiefly through the English language. So that at length the desire to acquire English has become well-nigh universal in the land. By the study of English an intellectual reformation is being wrought among the people. European ideas on every subject are by its means rapidly spreading in all directions. The native mind is being moulded on a new model. Although, as was to be expected, many sceptical as well as good principles have found their way through English books into native society, yet incontrovertibly the good principles have immeasurably exceeded the bad, and the light which has been everywhere diffused has produced beneficent and glorious results, hardly belied by the few streaks of cloud and darkness occasionally associated with it. Let it never be forgotten that the first promoter of this magnificent enterprise was the great champion of Indian education, Dr. Duff."

JOHN WILSON AND HIS COLLEAGUES.

"The Rev. Dr. John Wilson was sent out by the society to Bombay, and began his labors there in 1829. Grown old in the glorious work of endeavoring to enlighten the native inhabitants of that great city, he still clings to it with all the ardour of his first love. With a keen and well-balanced intellect, amply furnished with knowledge of many kinds, eager to investigate not only the social and political problems of the native race, but also the many phases which their various religions assume, delighting in historical and scientific researches, and taking supreme interest in every subject bearing upon Hindoo life and character, his noble missionary life during the last forty years has exerted an immense influence over the native and European population of the presidency of Bombay. But his mental vigour and varied learning have never led him astray from the singleness of that purpose which first led him to consecrate himself to missionary toil and labour. His numerous contributions to Christian literature, his zeal in acquiring several vernacular languages, and preaching in them with much effect, his steady prosecution of the work of education in the splendid institution or college which he founded, and which mainly through his unremitting attention has risen to the high position which it now occupies, and the various other missionary duties which he has performed, are sufficient testimony to his earnestness, faith, and love, as a missionary of the cross of Christ."

"The Rev. Dr. J. Murray Mitchell was for a long period connected with the Free Church missions in the Bombay presidency. A man of fine taste and excellent scholarship, a distinguished graduate of Marischal College, Aberdeen, it was to be expected that he would become popular in his intercourse with the natives, especially among the young men whom he instructed. His labors were chiefly, though by no means exclusively, of an educational character. He made himself well acquainted with Marhatta and other Indian languages, and preached in them to the people. He published various useful works in Sanskrit, Marhatta, English, and other tongues, intended to remove the doubts of intelligent natives on the truths of Christianity. One on the evidence of the Christian religion, containing also a discussion on Hindooism, Parseism, and Zoroastrianism, has had a large circulation not only in the Bombay Presidency, but also in Northern India. Another missionary of this society, Rev. B. Nesbit, one of the earliest sent to India, labored with great zeal and enthusiasm, and has left a lasting impression behind him. The truth is, the missionaries of the Free Church in Bombay, as in Calcutta and Madras, have been a distinguished race, and have throughout been in the foremost rank of educators and philanthropists. They have done also a good work as direct preachers of the gospel in the languages of India. Mr. Nesbit was suddenly carried off by cholera in the year 1855. His funeral was attended by a large number of Europeans and great crowds of natives. 'To a day never to be forgotten. Natives of all see the children and those of extreme age crying at the grave,' says a spectator, 'was seen. Hindus, Parsees, and Mahomedans, without distinction, all shed tears,

day, even cried loudly over the dust of their departed friend and well-wisher.'"

MR. SHOOLBRED.

"The six missions of the United Presbyterians of Scotland in Rajpootana, were formed within the space of twelve years, commencing with 1860. That society, in beginning its work in this country, was wise enough, which all societies at first starting are not, to concentrate its operations on a limited tract, and to select a region altogether unoccupied by other missions. This society is the only one which has missions in the congeries of States known as Rajpootana, the land of Rajpoot or princely tribes. Its talented and well-trained agents have already acquired an extensive influence over the districts which they occupy. Their leader and pioneer, the Rev. W. Shoobred, a man of much fact, delighting in personal intercourse with the people, clear of intellect, and a forcible exponent of Christian doctrine, has made for himself, even in these few years, a very honorable position among Indian missionaries. The missions are situated at Jeypore, Ajmere, Nasirabad, Deol, Bawar, and Todgarh, in which are found four hundred and ninety-four native Christian converts gathered into six congregations, and belonging to nine separate towns and villages. They have the large number of sixty-seven schools, containing two thousand three hundred and twenty-two male and female pupils. And they have twenty-two native Christian preachers and teachers. This measure of success, as the result of only twelve years work, is most encouraging."

THE MADRAS MISSIONARIES.

"The institution, which has been so productive of converts, has from its establishment to the present time been conducted with great talent and skill. The missionaries attached to it have been men of high education, indefatigable zeal, and considerable force of individual character. Anderson, Johnston, and Braidwood, in its early days were men of kindred spirit, though of diverse gifts. In later years we see the same distinguished excellences in Mr. Crumple, Mr. Macaulin, and others, and also in Mr. Miller, the scholarly and clear-headed principal now at the head of the institution. It is a striking feature in relation to Indian missions that the three Presidency cities should have possessed for so many years educational establishments, organized and sustained by two comparatively small Scotch societies with very limited incomes, which have unitedly accomplished greater results in educating the people in these cities than any other missionary society; and that they have done more in them to promote that higher education which has produced an enlightened and well-trained class of natives in India, not only than other societies, but also, when rightly understood, than the Government itself."

A HERETICAL CHRISTIAN SECT.

"It is perhaps remarkable, that in the progress of Christianity in India, so few actual schisms should have taken place. In Benares and Mirzapore, in Northern India, is a sect of schismatic Christians, originally the followers of a devotee, called Ramaya Baba, who was baptised in the Church Mission, Benares. This man exercised enormous influence over large numbers of Hindus; and it was hoped that when he became a Christian he would induce many of his disciples to follow his example. Though wild and erratic in some of his ways, he seemed a sincere believer in the Lord Jesus Christ as the Saviour of the world. It was found, however, that his old habits were too strong for his new religion. In intercourse with his former friends, he blended the worship of our blessed Lord with the worship of Ram. His poetical effusions, which were very numerous, were all of this mixed faith, presenting a kind of Hindooised Christianity, which excited powerfully the imagination of his sect. The members of the fraternity regard themselves as Christians, and received baptism at the hands of their leader. Ramaya Baba died not long since, but the sect continues as before. It holds no communion with other Christians, yet it is quite willing to receive instruction from missionaries and native preachers."

Messrs. Moody and Sankey.

The services in the various halls continue to be held, and are characterized with all the earnestness and overflowing attendance which has been the distinguishing feature of the work in London. The Bible readings and noon prayers-meetings continue to be well attended, many clergymen attending them. The requests for prayer, which are generally read by Mr. Graham, Glasgow, do not fall off. At Thursday's meeting (last week) Mr. Sankey announced the conversion of his little boy, and sang an unpublished thanksgiving hymn in celebration of the event. At the meeting of the same night at the Bow Road Hall, Mr. Sankey gave out "Temperance" as the subject of the evening, introducing it by singing, with much feeling, the "Death of the Drunkard's Wife," and then reading portions of Scripture bearing upon it. An earnest prayer that the East of London might be purged of its curse of drunkenness was followed by a vivid description of a shipwreck as a prelude to the "Light-house Hymn," the audience joining in the chorus "Some poor struggling seaman you may rescue, you may save." Mr. Moody afterwards delivered an address. On Friday night following the audience overflowed the hall, and filling the adjoining tent, where a supplementary service was held. There must have been from 12,000 to 14,000 persons present, hundreds departing for want of room. The Rev. C. H. Spurgeon, preached for upwards of an hour upon part of the 14th verse of the 10th Psalm, "The poor commiteth himself unto Thee." On Saturday night Mr. Henry Varley delivered an address in the same hall; on Sunday morning Dr. Barnardo preached and Mr. Sankey sang to Christian workers; and in the afternoon and evening the hall was crowded to hear Gospel addresses from Mr. Varley and singing by Mr. Sankey. The Rev. M. G. Pease was the Saturday evening preacher of the Victoria Theatre, New Cut; the Rev. T. Bowman Stephen-

son, B.A., singing several of Mr. Sankey's solos. On Sunday afternoon and evening the theatre was filled with attentive audiences, who went to hear Gospel addresses from the Rev. Dr. Black, of Liverpool.

When it was proposed to hold a morning service at 8 a.m. at the Opera House, it was said that the West-end people would not come out at that early hour. Last Sabbath morning, however, an hour before the appointed time for commencing the house was completely filled. Mr. Moody gave an address to Christian workers on the passage, "They that turn many to righteousness as the stars for ever and ever." In the afternoon at 3 o'clock Mr. Moody gave an address to women. Mr. Sankey was not present. The two hymns, "There's a beautiful land on high," and "Yet there is room, were very beautifully sung, some thousands of female voices singing in unison, giving it a pretty effect. Mr. Moody's subject was "Excuses."

In the evening another service was held, which was very crowded. Mr. Moody mentioned that this service closed the Sunday services in the Opera House, and that on the Friday following (28th inst.) the place would be given up. He then read the parable of the good Samaritan, and afterwards preached on the necessity of immediate conversion.

Mr. Moody has conducted the services during the week at the Opera House. On Monday the Opera House in the afternoon was devoted to a service for children, when the building was very crowded, and Mr. Henry Drummond gave the address. On Tuesday four services were held there, the first one being the usual noon prayer-meeting, the second an address at half-past three, another address at seven, and a meeting, commencing at nine o'clock, held especially for young women employed in houses of business. All these meetings were fully attended by most attentive audiences. On Wednesday morning a special service for the blind was held at the Opera House, when upwards of 1500 of the London blind were present.

The evangelists commence their labours in the South of London in the hall now being erected near Camberwell Green, as soon as it is ready—in about a week or ten days hence.

We understand that the directors of the Crystal Palace have offered the use of that capacious building free of charge for a fortnight to the committee who manage Messrs. Moody's and Sankey's meetings.

Father Ignatius has had an interview with Mr. Moody, and has attended several meetings in the Opera House.

The most extreme regret is generally expressed that the services in the Opera House have closed. Friday the 28th ult., was the last day prayer meetings, and Bible readings were held in this place. There was a very large attendance, and no fewer than 508 letters for special prayer were received. Mr. Moody expressed his great regret that no sufficiently commodious place could be had in the West-end to continue the services. He asked whether no one would start a movement to build a hall by giving £20,000. Mr. Moody closed by asking all to join in silent prayer. During this interval, whilst the heads of the vast audience were bowed in silent prayer, a voice from somewhere in the vicinity of the stalls, far away from where the usual choir were sitting, broke into sweet spiritual song. It at first was generally thought that some one whose feelings had been overcome by the solemnity of the scene was taken possession of by sweet spiritual power. By and-by however the refrain of the words,

"There are angels hovering round To wait the tidings home,"

was taken up by a deep chorus of sound, in harmony truly grand, and the music apparently coming from a distance seemed almost to produce an angelic effect. At length the sound gradually died away, and the benediction was then pronounced, when the audience rose from their knees and began to inquire, as they were dismissed, from whence the grand harmony had proceeded. It transpired that the Jubilee Singers, who have just returned from America, had volunteered to sing the hymn, which, taking all by surprise, had produced such a marvellous effect.

During this week a number of places of worship have been opened for mid-day and evening services in the West end.

On Saturday evening "a young man's Christian convention" was held in the Opera House. Mr. Moody, on taking the chair, referred to the origin of the Young Men's Christian Association. It was, he said, the conception of a young man from the country employed, more than thirty years ago in a London warehouse. The idea soon found its way across the Atlantic, and there were now between 7000 and 8000 such associations in the United States. The building of the New York Association, which cost £100,000, was the handiwork in that city, and he was surprised this vast and wealthy metropolis was without a Young Men's Christian Association central hall. He thought that they ought to build a hall, though it should cost £200,000. The Hon. W. E. Dodge, jun., of New York, gave an account of the operations of the New York Association. Mr. Sankey having sung "Only an armour-bearer, firmly I stand," Mr. Moody said some few years back he managed to get built in Chicago, a place of worship to accommodate a thousand more than Exeter Hall. It was burnt down. He succeeded in getting it up again upon a larger scale. The second building was destroyed by the great fire of Chicago, and he left the United States perplexed with doubts whether it would be restored. About thirty days since, however, he was informed by his friend the Hon. John V. Farwell, the President of the Young Men's Christian Association of Chicago, that his church had been a third time rebuilt. His friend, who headed the subscription list with \$12,000, must be credited with all the merit of this third erection. Mr. Farwell next addressed the meeting; and Mr. J. Wansmaker, President of the Young Men's Christian Association of Philadelphia, delivered an address, urging the Christian young men of the "mother city of the English-speaking people of the world" to lose no time in procuring a great central hall of their

own. The meeting, which filled the house, terminated with the Doxology.

Last Sabbath was Mr. Moody's last at the Haymarket Opera House. He held three services there: one in the early morning for Christian workers, at which he repeated his discourse on Daniel, one in the afternoon, for women only; and one at night, for men only. All three were thronged. The services in the Opera House concluded on Monday with a noon prayer-meeting. Messrs. Moody and Sankey devoted the rest of the week to the Bow Road Hall, where there was a noon prayer-meeting.

On Saturday evening a numerous audience attended the Earl of Cavendish's Gospel address in the Victoria Theatre, New Cut, where similar addresses were also given on Sabbath afternoon and evening by the Hon. J. V. Farwell, of Chicago, and the Hon. W. E. Dodge, jun., of New York, respectively. Major Cole, of Chicago, has conducted the Victoria Theatre services during the past week. The Young Men's West End nightly prayer-meetings are to be continued in Oxenden Street Chapel until a more spacious building can be secured.

The Rev. B. C. McVillie Pym has taken the place of Mr. Henry Varley in the Bow Road Hall services. Mr. Pym is a retired military officer who has seen service, and his addresses are full of personal reminiscences of the battle-field. The services in this place are well attended.

The building erecting in Camberwell is expected to be ready early next week, when Messrs. Moody and Sankey will devote their services until they leave the country. —Review.

Random Readings.

JESUS CHRIST, on account of His immense love, became what we are, that He might make us what He is.—Trenau.

If we do not flatter ourselves the flattery of others will not hurt us.—Rochefoucauld.

TRUTH is the golden chain which links the terrestrial with the celestial, which sets the seal of heaven on the things of this earth, and stamps them with immortality.—Anna Jameson.

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

It is not every suffering that makes a man a martyr, but suffering for the Word of God after a right manner, to wit—holy, humble, meek manner which the Word of God requireth.—Bunyan.

We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.—Fuller.

SOULS are very dear. He that paid for sinners found them so; yet how cheaply do sinners sell their souls, as if they were but low-priced commodities. But you that sell your souls cheap will buy repentance dear.—Flavel.

WHERE all other temptations are about evil, pride alone is conversant only about good things; and one dram of it poisons many measures of grace. I will not be more afraid of doing good things amiss than of being proud when I have well performed them.—Bishop Hall.

We often find in one man two distinct characters, according to one of which he thinks and judges, while according to the other he acts. Now, it is the acting character according to which we judge of a man, for we know it to be the true one; the other is only a prophetic shadow of what he might be.

If the time of affliction be not a time of supplication, I know not what is. There are two kinds of antidotes against all the troubles and afflictions of this life, namely, prayer and patience; the one hot, the other cold; the one quickening, the other quenching. Chrysostom understood this well when he cried out, "It is more bitter than death to be spoiled of prayer." —Brooks.

It is observable that the first promise is made to the poor in spirit, to beggars in spirit, for that is the proper signification of the Greek word; that is, such as have a spiritual sense of their own extreme emptiness, baseness, and misery, and are willing to receive life and pardon upon mere gift and free favour of God, as the poorest beggar receives an alms.—John Biscoe.

THE man who goes about to humble himself, after a fall into sin, before he looks to Christ, only gets hardness into his heart, and attempts to purge away sin by sin. Nothing must stand between the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to Him, the heart will be melted into sweet contrition.

UNLESS wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth, but a good book is the precious lifeblood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.—Milton.

I see in this world two heaps—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap and add to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and by giving it another I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as these.—Rev. John Newton.

I REMEMBER an anecdote of a certain preacher who thus apostrophised Virtue in his sermon:—"O Virtue! wouldst thou but appear on the earth in all thy beauty and loveliness, surely all men would love thee." To this an Orthodox minister replied:—"Virtue did once appear bodily on the earth, in all its beauty and loveliness, and its presence was proclaimed and certified." Can you tell me who these preachers were?

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. PUBLISHED BY C. BLACKETT ROBINSON, P.O. Drawer 2181, Toronto, Ont.

Sabbath School Presbyterian, PUBLISHED MONTHLY, AT 102 BAY STREET, TORONTO.

TERMS: 20 cents per annum, in quarterly...

The numbers for March and April are now before us and wear a neat and attractive appearance...

Specimen copies will be sent to any address. C. BLACKETT ROBINSON, P.O. Drawer 2181, Toronto, Ont.

British American Presbyterian. FRIDAY, JULY 2, 1875.

We beg to direct the attention of our readers to the advertisement of the forthcoming Picture of the FIRST GENERAL ASSEMBLY of the UNITED CHURCH, by Mr. James Inglis, of Montreal.

THE TITLE "REVEREND."

The discussion going on in England over the inscription on the tombstone of Mr. Keet's baby is an unfortunate one for the Church of En, and the longer it is continued the worse it will become.

EXPENSIVE FUNERALS.

The extravagance often exhibited in getting up funerals has been frequently commented on, but in spite of all that has been said, the evil is not in the least abated for it is an evil, and one of no ordinary magnitude.

which makes it necessary to dress herself and her children in most uncomfortable, expensive, and thriftless black clothes.

BOOK NOTICES.

THE FOLLOWING ARE THE CONTENTS OF THE PRESBYTERIAN QUARTERLY AND HALF-YEARLY REVIEW. The following are the contents of the PRESBYTERIAN QUARTERLY: "The Spirit in Prison," by Rev. N. West, D.D., Cincinnati, O.

Correspondence.

Probationers and Vacancies.

Editor BRITISH AMERICAN PRESBYTERIAN. Sir,—On this subject a letter appears in your No. 176. Over the signature "Quid facit per alium facit per se," which I suppose (not being a Latin scholar) means, "sauce for the goose, sauce for the gander;" and as he has been liberal in its supply to the one, permit me to offer a little to the other.

the sick." The visits of such a Probationer would not be acceptable to either the sick or the well. Common folks are not fools.

Third—"What is a real vacancy?" He declares it to be "a congregation, who being influenced by outside busy bodies are qualified and willing to give a probationer an impartial hearing and having found him such as they require, proceed to give him a call, promising to remunerate him sufficiently to enable him to live decently and get such books as he may require to undertake his work."

Sustentation Fund

DEAR SIR,—In the debate in the late General Assembly of the Canada Presbyterian Church, on the necessity of providing a Sustentation Fund, the Rev. Mr. Thompson, of Sarnia, is reported as saying that "it took more money to support a minister and his family than it did to support a labouring man and his family on the same principle that it took more to support a civilized man than a savage."

MISSIONARY NOTES.

The English is a missionary language. No human power could eliminate Christianity from the English speech and books. The popular desire to acquire it is therefore significant. In China and India the desire for a knowledge of it is astounding, and now Dr. Treat writes of the same in Japan, where Rev. Dr. Bliss, President of the Presbyterian College of Beyrout, Syria, is in this country to secure the foundation of a professorship of the English language and literature.

Advanced Teaching in our Collegiate Institute.

Sir,—My little boy, who is a pupil at our Collegiate Institute here, came home the other evening with a long story about the Scripture lesson which the class in which he is, had been getting from their teacher. The lesson was about the offering of Isaac, and the boy was full of what his teacher had told them about the incidents there mentioned having never taken place, but being merely mythical—a mere fable formed, the boy did not seem to know well how, in the long gone past, is this not rather advanced? And as my boy is rather confused in his ideas about "Mythical," perhaps that teacher would tell what he really did say, and when and how the fable of Isaac's sacrifice took its rise.

The Trade in Sermons

"Chronicles" writes as follows to the London Times regarding the sermon trade and its effect upon young clergymen. "Sir,—As next Sunday nearly three hundred men will take Holy Orders, it seems a suitable time to ask attention to the existence of a branch of industry seriously affecting their usefulness and respectability. I mean the sermon trade, of recent but rapid growth, arising in a great measure from the following cause. Our public schools and universities, while providing admirably for a liberal education in classics and mathematics, do not, as a rule, sufficiently train their pupils in English composition. The Theological Colleges, with rare exceptions, imperfectly supply the defect, even in that special part of their work—the preparation of sermons. The result is that very few candidates for Holy Orders have ever written a sermon, and generally make the first attempt the day after their ordination. Then the effort is so great, the ability so small, the time so limited, the parish work so urgent, that many an unhappy curate utterly breaks down and is driven to adopt very questionable expedients to meet the emergency. Borrowing from friends, copying from books, buying old manuscripts are tried in turn; till at last, in sheer despair, he yields to the tempting proposal in a sermon purveyor's circular of a "regular supply of original sermons at 13s. 6d. a quarter, in strict confidence." He lulls conscience to sleep, preaches another man's discourse as his own, and deceives any lynx-eyed members of his congregation whose seats command the pulpit, by placing on his velvet cushion a lithographed imitation of handwriting, instead of plain honest print.

The Manners of Pupils of Public Schools.

We all of us brag a great deal about our public schools, i.e., those of the United States, although we take occasion not unfrequently to criticise them freely in this or that particular. There is one defect in the system, however, that we believe has not been pointed out. This is the manners of the pupils. Those who have occasion to see much of the boys and girls turned out of the public schools are a little startled at the free-and-easy manners they possess, at the remarkable self-possession and self-assertion they exhibit, at the supreme confidence in themselves, and supreme disregard for their elders which they manifest at every turn. It cannot be assumed that discipline is not maintained in our public schools; when one visits these institutions he discovers no lack in this particular; yet let him encounter the pupils anywhere in public, and he finds that in a majority of instances their manners are wholly bad. They seem to respect neither places nor persons. They are insolent in bearing and insolent in language when they have an opportunity; they swagger as they please; they would wear their hats before the king if there were such a personage in the country; they whistle and sing in every presence; they loudly assert, by their manner, that they consider respect for their elders an unmanly weakness; they wholly lack that fine and admirable spirit of subordination, that in well-trained youths is so excellent a preparation for the time when they may for themselves exercise authority. All these evidences of bad breeding are really very surprising as well as vexatious. We wonder how it is that in institutions where a certain discipline is well maintained, so much ill-breeding should be exhibited by their graduates. The young people—but we are thinking more particularly of boys, so let us confine our observations to the masculine sex—the boys that graduate in the public schools are some of them well-mannered youths, but this is because their home training has been good; and there are others, gathered from the streets, who have gained something in decorum by their school experience; but, as a whole, the influence of the schools upon manners is very slight indeed. As we have said, this is very puzzling, and can only be accounted for by the fact that, while a necessary order and discipline are maintained in the class-rooms, there is no instruction in the principles of piety, no distinct ethical training, no enforcement of a code of conduct. This is unfortunate. It might be well to consider whether it would not be an advantage to the pupils, and to the public generally, if the lads at these establishments should be sent forth with a little less grammar and arithmetic, were these deficiencies compensated for by that personal discipline which makes well-conducted men. Society falls into chaos where there is no subordination, no reverence and respect, no concern for the comfort or rights of others. Politeness not only includes a multitude of minor virtues, but it is the one thing that is indispensable if contact with the world is to be rendered endurable; and for the reputation of the American name, as well as that of our system of public education, it is greatly to be wished that the curriculum of our schools should include a system of training calculated to make gentlemen as well as creditable scholars of the pupils.—Appleton's Journal. [It is to be regretted that to a great extent, these remarks are nearly as applicable on this as on the other side of the lines.—Ed. B.A.P.]

time without being struck with the change effected by Christianity. Instead of a number of naked savages on the beach, armed with clubs and spears, to dispute your landing, you see a number of quiet, peaceable men and women, with children, in front of their houses, engaged in domestic occupations. The husband may be seen feeding a brood of pigs with corn-cobs, and the wife landing the fire to cook the meat for dinner or supper, while the children all have the look of happiness and contentment in their countenances. The most conspicuous among the houses and villages are the church and school house, and mission premises. The church is itself a wonder of architecture, constructed by native workmen, under the missionary's superintendence. It is built of stone obtained on the island, and is beautifully plastered and whitewashed. Lamps obtained from the coal which abounds the shore. The church is capable of accommodating a thousand natives, when seated closely together, and is pronounced by competent judges to be one of the finest pieces of worship in the South Seas. The teachers are expected to give instruction in reading, spelling, writing and arithmetic. The book used all over the island is the New Testament, or some gospel in a separate form, such as Mark or Luke, which were printed in a detached form before the New Testament was printed in full. Almost all the natives can read, and some of them very fluently. They pray with a fervency and sincerity that would put to the blush many who have enjoyed far greater advantages in Christian lands. They are also required to give an account of the births and deaths in their respective districts, from month to month, and to recommend parties for marriage if they think them suitable.

The Manners of Pupils of Public Schools.

We all of us brag a great deal about our public schools, i.e., those of the United States, although we take occasion not unfrequently to criticise them freely in this or that particular. There is one defect in the system, however, that we believe has not been pointed out. This is the manners of the pupils. Those who have occasion to see much of the boys and girls turned out of the public schools are a little startled at the free-and-easy manners they possess, at the remarkable self-possession and self-assertion they exhibit, at the supreme confidence in themselves, and supreme disregard for their elders which they manifest at every turn. It cannot be assumed that discipline is not maintained in our public schools; when one visits these institutions he discovers no lack in this particular; yet let him encounter the pupils anywhere in public, and he finds that in a majority of instances their manners are wholly bad. They seem to respect neither places nor persons. They are insolent in bearing and insolent in language when they have an opportunity; they swagger as they please; they would wear their hats before the king if there were such a personage in the country; they whistle and sing in every presence; they loudly assert, by their manner, that they consider respect for their elders an unmanly weakness; they wholly lack that fine and admirable spirit of subordination, that in well-trained youths is so excellent a preparation for the time when they may for themselves exercise authority. All these evidences of bad breeding are really very surprising as well as vexatious. We wonder how it is that in institutions where a certain discipline is well maintained, so much ill-breeding should be exhibited by their graduates. The young people—but we are thinking more particularly of boys, so let us confine our observations to the masculine sex—the boys that graduate in the public schools are some of them well-mannered youths, but this is because their home training has been good; and there are others, gathered from the streets, who have gained something in decorum by their school experience; but, as a whole, the influence of the schools upon manners is very slight indeed. As we have said, this is very puzzling, and can only be accounted for by the fact that, while a necessary order and discipline are maintained in the class-rooms, there is no instruction in the principles of piety, no distinct ethical training, no enforcement of a code of conduct. This is unfortunate. It might be well to consider whether it would not be an advantage to the pupils, and to the public generally, if the lads at these establishments should be sent forth with a little less grammar and arithmetic, were these deficiencies compensated for by that personal discipline which makes well-conducted men. Society falls into chaos where there is no subordination, no reverence and respect, no concern for the comfort or rights of others. Politeness not only includes a multitude of minor virtues, but it is the one thing that is indispensable if contact with the world is to be rendered endurable; and for the reputation of the American name, as well as that of our system of public education, it is greatly to be wished that the curriculum of our schools should include a system of training calculated to make gentlemen as well as creditable scholars of the pupils.—Appleton's Journal. [It is to be regretted that to a great extent, these remarks are nearly as applicable on this as on the other side of the lines.—Ed. B.A.P.]

DESPICABLE PROSTITUTION OF THE ROCK ISLAND AND ST. LOUIS RAILROAD, in giving his testimony before a master in chancery in regard to the affairs of the unfortunate corporation, said that he gave \$40,000 bonds of the road to Mr. Henry C. Bowen, to secure favorable notices in the Independent, while he only gave \$20,000 to Mr. Millis, financial editor of the World, to do the same favors for him in that journal. He seems the religious paper commented double the price of the secular. It should be mentioned, however, that Mr. Bowen allowed the use of his name in connection in aid of the Rock Island, a fact which Mr. Millis had no power to do.

The Romish Sect.

The Romish Church often arrogantly places itself on its unity. To listen to the postures of her apostolates one would imagine there is no dissension, no selfish and embittered rivalries, no jarring ambitions, no divisions of interest, or opinion, or creed in the Roman Catholic Church, but that all is unity and one-mindedness within her borders. In like manner should we accept their version, it is Protestantism only which is divided into different denominations, representing various opinions as to matters of polity and interpretation, faith and practice; and that, therefore, the bodies composing it may be justly stigmatized as sects.

No greater delusion than this has ever been propagated. The unity of the Roman Catholic Church is the hollowest of all hollow mockeries. Whatever of apparent unity now exists, or has ever existed in it, is nothing else but real slavery to the behests of a gigantic cabal or "ring," whose headquarters are in the Vatican. And this is equally true, whether we consider the articles of faith of the Latin Church or its exterior organization under popes and cardinals and councils. Scarcely two councils of the Romish Church have agreed on asserted fundamental matters of belief, while many have been diametrically antagonistic to and destructive of each other. The popes themselves have been actively belligerent one against the other, both in matters spiritual and temporal—some having spent a life in building up formalisms of opinions and political alliances and combinations, which their successors have repudiated and levelled to the earth with contemptuous and irreverent haste. Its temporal and its spiritual policy have also been time-serving, changeable to the verge of vacillation, and contradiction; and the only particular in which all have been consistent has been to increase its influence and aggrandize its power. At different and not widely distant periods popes and councils have maintained, shuffed out of sight, or denied such dogmas as the infallibility of the Pope, the immaculate conception of the Virgin, and the like, only to reassert, equivocate about, and turn their backs upon them again and again. And thus the followers of Rome have presented to the world the pitiful spectacle of men and women, everywhere within its pale, abjectly accepting for truth, at one time, that which their Church pronounces false at another. Truth with them was not unchangeable and immutable because the "eternal years of God were here," but a ductile and protean principle which the Curia might impose to-day, or which might assume a new form at the dictation of a pope or the decree of a council to-morrow. Such as this is and has ever been the boasted unity of Rome; and at no time has unity existed within her fold in the sense that she has always held and never departed from "the faith once delivered to the saints."

Though apparently to the outside world a unit, as to its freedom from sectarian divisions, no other Church has ever been so complete a prey to sectarianism, in the worst form, as Rome. Other Churches are homogenous and harmonious within their own limits, while for the last six hundred years, she has been a mere bundle of jarring sects, held together by human policies, each vicious, each corrupt, each striving for the ascendancy over the other, without scruple as to the means used, and each aiming to maintain the ascendancy thus gained by the exercise of artifice and force and fraud. The mere names of the different factions of the Romish Church, which have been now uppermost and now under foot; which have swayed it as they willed, for a time, and have then abjectly rolled it in the dust, are a perpetual witness against the pretended unity of this torn and lacerated Church, and an evidence that more emphatically than any other, it is the mother of sects. Jesuits, Dominicans, Carmelites, Franciscans, Benedictines, Bernardines, and others whose name is "Legion," have lent it with their intestine feuds, rivalries, ambitions, and appalling crimes; and have given the faith, which they have pretended to defend and preserve, as many versions as there are lines in a kaleidoscope.—Christian Intelligencer.

Excommunicated Newspapers

An interesting illustration of the despotic rule of the Jesuit hierarchy over their Roman Catholic subjects in this country, and the iron hand with which they crush out the faintest leaning toward liberal views, in order that the vast army may be properly welded for their own secret purposes, is given in their course toward the press. Among their own papers the most abject servility to the fiat of the priests prevails. A short time since, when some slight restlessness on particular subjects was evident among them, the New York Freeman's Journal, the present Cardinal's pet organ, announced to its fellows that, as for itself, it acknowledged that it had no will beyond the dictation of the priests, and that there was no other course which a paper devoted to the interests of their church could follow. The advice was sufficient, and has since been faithfully observed.

But the course of their authorities toward papers without the pale of the Church is still more instructive. All the thunders of ancient Rome are held ready for those who dare to criticize her policy. Our citizens have not yet forgotten the bull which was hurled by Archbishop Purcell at the Cincinnati Commercial for some hasty utterances against Roman Catholic schemes; nor have they forgotten the cringing apology with which the Commercial sought to pacify the enraged prelate, and save its subscription list from loss. They may remember, also, the excommunication which was thundered forth, ex cathedra, upon this paper, because, forsooth, one of our correspondents had dared to speak questionably of some of the features of Roman Catholic policy.

But the last and most interesting case has lately occurred in Montreal. It seems that a Roman Catholic priest there, Father Chiquy by name, a most eloquent speaker, and a man of brilliant parts, had abandoned the Roman Catholic faith for Protestantism, and dared, not infrequently at the risk of his life, to preach what he

believed to be a better religion. The Daily Witness, a Montreal paper, undertook to publish reports of his lectures, whereupon the Bishop of Montreal and the Archbishop of Quebec forbade any Roman Catholic, under penalty of excommunication, either to read, buy or sell that paper, to advertise in it, or even to read its advertisements. One devoted, a Roman Catholic clerk in the Montreal Post-office, undertook to destroy the copies of the paper passing through the mails, until quietly reminded that in Canada the Government still considered itself superior to the Pope. And all this, he it remembered, is not in the Jesuit-idden countries of Europe, but in "free and enlightened" America.

We are pleased to add that the Witness has not suffered materially from the Papal thunderbolts. Its daily circulation of 12,000 has fallen off some 500 copies, but its weekly has increased since the fight commenced by several thousands, showing that the people away from the large cities are beginning to understand the true drift of the question, and the great danger that threatens from Roman Catholic grasp at political power. So long as the Jesuits confined themselves to church affairs the people were disposed to give them every liberty granted to others; but now that they threaten the state itself there is a common uprising in defense of free institutions.—Cincinnati Weekly Times.

Instruction from Outside.

In an article in Scribner for June, entitled "Instruction from Outside," Dr. Holland says:—"Institutional life, of all sorts, has an innate tendency to get into ruts. This is peculiarly the case with institutions of learning. With an established curriculum, and a corps of professors who grow old in routine, and unprogressive through the lack of intercourse with the world, and through the constant contact with immature minds and rudimentary knowledge, everything tends to become mechanical. It is, therefore, with great pleasure that we notice in some of our leading theological schools the movement to import instruction from outside. The lectures of Mr. Beecher at New Haven, and of Dr. Storrs and Dr. Hall in this city, have been marked and significant events. Nothing more suggestive and hopeful than these has occurred in the history of these schools. The instruction of these men, all of whom have won eminent positions in the practical functions of the pulpit, cannot fail to be of the highest benefit to the professors themselves.

It is said that a prominent New York pastor has freely declared that he learned more about preaching the Gospel in three weeks, from Henry Varley, than he had ever learned before in his life. We believe Mr. Varley has had no theological training. We know little of his methods, but we know that such men as he, and such men as Messrs. Moody and Sankey, who belong upon our side of the Atlantic, have a power over the popular mind of which theological schools seem absolutely to be deprived. The fact goes to show that there is a kind of knowledge of methods and of men which the theological schools do not teach—have not, indeed, in possession. Would it not be well, now that these schools have begun to import instruction, to procure for their uses some of the wisdom possessed by the lay element? Why is it that a layman, turned preacher, has the power to move men so wonderfully? Why, except that he knows men better—knows their minds and the motives that stir them better—and gets a little nearer to the three or four essential truths of Christianity, and enforces them and stands by them better—than those trained in the professional schools? His work is to save men, and he drives directly and persistently at it. His method is simple, and he knows little and cares for little outside of it.

Cereal Food.

The grains proper of this country are not appreciated as they ought to be, for daily food at our tables: these are Indian corn, wheat, rye, barley, and oats; they contain all the elements of nutrition necessary to the support of the human system, and if they could be used for two of the daily meals, at breakfast and supper, without anything else, there would be an incalculable advantage to the soundness of the teeth, the strength of the bones, the hardness of the muscles, the endurance of the body, and the vigor of the brain. They can be all made into bread after having been reduced to flour, but not only is this a serious loss of nutriment, but it involves a useless waste of digestive power. Wheat bread requires three hours and a half to be digested in an ordinary stomach; boiled wheat will be digested in two hours. Boiled barley has ninety-two per cent. of nutriment; flour in the form of bread from thirty to eighty per cent. But there is another important practical consideration relative to children. Seventy-one parts out of a hundred of the body of the teeth are composed of lime, and of the enamel of the teeth, that which preserves it from decay, being its external coating, ninety-four per cent. is of lime. This lime comes chiefly from the bread we eat; but in converting the ordinary grain into flour, the bran, the husk of the grain, is separated from the flour, yet it is this bran which contains the lime in the largest proportions; thus, in five hundred pounds of fine flour, there are thirty pounds of bran; in five hundred pounds of the whole grain, there are eighty-five pounds of bran; and when it is considered how much teeth add to personal beauty, and how important they are to the healthful preparation of the food for the stomach, thus saving stomach labor, it is not easy to estimate properly the advantage which the whole of grain, as food, has over the flour preparations. We never become weary of bread, butter, potatoes, and some other articles, and if the cereals were well prepared, cooked thoroughly, there is no doubt they could be made as palatable the year round as good bread.

The grain should be taken whole, or broken into several pieces, covered with warm water, placed on the stove or fire, to remain there three or four hours, then boil slowly for several hours longer, with an occasional stirring, until quite soft and thick; then eat with milk, or butter, or

syrrup, or salt; or if cold, slice off and fried brown. If from two to fifteen, children were compelled to make two of the three meals a day of these preparations of whole grain, or parching it brown like coffee, and eaten with boiled milk, after being itself well boiled, in all cases of loose bowels, a great gain would be made in personal beauty, mainly vigor, physical endurance, and mental power. From the Boston Watchman and Recorder.

The Propagation of Celery.

Celery is a native of Norway and Sweden, where it grows near the edges of swamps. This plant is rarely cultivated as it should be, hence the stunted specimens which appear in our markets. A deep trench should be first dug, at the bottom of which a layer of sticks of wood, say six inches thick, should be placed, a drain pipe being placed and run upon one or both ends of the layer. The sticks should then be covered with about a foot of rich mold, wherein the plants should be set in a row, and about five inches apart. The plants should be kept well watered, the water being supplied through the drain pipes, so that, passing through the layer of sticks, which serves as a conduit, the water is supplied to the roots of the plant. In earthing up, care should be exercised to close the stems of the plant well together with the hand, so that no mold can get between them. The earthing process should be performed sufficiently frequently to keep the mold nearly level with the leaves of the outside stems. If these directions are carefully observed, the plant may grow at least four feet in length, and this without impairing the flavor, which deterioration is commonly noticed in overgrown vegetables and fruits.—Scientific American.

How to Bathe.

A moderately coarse towel is the best article for bathing. It should be a yard long, so as to take the ends in the hands and draw it across the back easily, so as to thoroughly cleanse every part of the body. The common towel-bath is the most generally available and useful. It is impossible to cleanse the skin by violent scratching with a hair-brush or any other harsh substance. Soaking or keeping the skin wet for some time is the only way to cleanse the skin without rubbing it off. A thorough wash once a week, which requires from one to two hours, is much better than the same time spent on seven baths a week. And for persons who are so pressed for time by occupation which gives sufficient exercise, one bath a week will do very well, except in hot weather and in dusty work. And in hot weather, when we perspire freely, it does not take so long to properly bathe.

There is a scarf formed over the true skin, caused by the insensible perspiration drying on it.

In a hurried bath, when the body is only wet and wiped, this scarf-skin is not started, and we are unconscious that it is there. When we bathe a little longer, say ten or fifteen minutes, the scarf will be started and rub up in little rolls; but when we keep bathing for an hour this will be all washed off and will not rub up. Most bathers never get beyond the first degree of bathing, and are not aware that they have a scarf all over them; others get to the second degree. But it requires the third degree to thoroughly cleanse the skin, and this will do it. Two waters should be used, one to wash in and one to rinse in. Castile soap may be used with advantage in the first water, but the rinsing water should be pure. Never wipe out of soapy water. If only one water can be had it is better to use no soap; have the rinsing water a little cooler than the first water; let it be as cold as is agreeable. In commencing a bath, if the water or air is too cold for comfort, wet the towel and wring it out, then go over the body quick and vigorously with the damp towel, commencing at the feet and going upwards. This will produce no shock or chill, and then the wash will be pleasant.

The towel you wash with rinse and wring out as dry as possible. It is best to wipe with a damp towel; vigorously used, it will wipe the skin clean and leave it smoother than a dry towel, and this is true of the hands and face, as well as the body. It is good to wash the head and hair as well as the body, especially those subject to catarrh, or colic in the head.

When the skin is clean it is much less sensitive to cold, and we are much less liable to take cold with the same exposure.—Herald of Health.

Infant Salvation.

Dr. Schaff discusses the subject of Infant Salvation with his usual candour, reverence and breadth of view. The Lutherans have adopted the Roman Catholic doctrine of damnation of all unbaptized infants. The Scottish Confession of 1850 expressly condemned "the cruel Popish doctrine of the damnation of unbaptized infants." Zwingle, to the horror of Luther, emphatically taught the salvation of all dying in infancy. Some Calvinistic divines taught that there were "reprobate" or non-elect infants who would be eternally lost; but the confessions of the Calvinistic Churches make no such assertions; and Dr. Hodge can say that "he never saw a Calvinistic theologian" who teaches the "cruel Popish doctrine" spoken of. The revolting doctrine that all unbaptized infants will be lost, was first clearly taught by Augustine who was led to it by the high importance he attached to baptism; but he made the damnation a very mild thing. They were to be "most leniently damned." The Roman Catholic Church places the limbus infantum on the borders of hell, where the fire does not reach. Dr. Schaff truly states that few, if any Protestant divines can be found advocating this dogma. He gives the following grounds for believing in the salvation of infants:

1. Infants are not saved on the ground of their innocence. For if they were truly innocent they need no salvation at all. But they are only relatively innocent—that is, they know no sin while yet they are born into a sinful state and with a sinful disposition, and, therefore, they need regeneration in order to salvation.

2. They are saved by the free grace of God through the atonement of Christ and the regenerative efficacy of the Holy Spirit vouchsafed to them before death, either with or without baptism.

3. All infants of Christian parents are certainly saved, since the covenant blessing extends to whole families.

4. All other children dying in infancy may be presumed to be saved, for the following reasons:

(a) They have not yet committed actual transgression, and, therefore, are not finally condemned. As there is a difference between hereditary sin and actual transgression, so there is a corresponding difference between hereditary guilt and actual condemnation. The Scripture condemns only those who reject the Gospel salvation in unbelief, and can babes neither accept nor reject salvation; but the Holy Spirit can regenerate them and plant in them the germ of saving faith. Regeneration, being an act of God where man is passive, as in his natural generation, is possible in all ages; while conversion, as an act of man, implies consciousness and act of will.

(b) Children are born unto the blessing of the second Adam, as well as in the curse of the first. Christ redeemed us from the Fall, and this redemption is available to all who do not reject it.

(c) Christ's conduct towards children. He took them into his arms and blessed them; he pronounced them actual members of the Kingdom of Heaven, and held them up to his disciples as models of those very qualifications of modesty, humility, and trust, without which no one can enter the Kingdom. Those children were certainly not baptized, for Christian baptism was not yet instituted. They may have been circumcised and probably were; but he makes no mention of this fact, and speaks in a general way, and of that child-like spirit and disposition which is found among all children, irrespective of age and condition.

This conduct of our Saviour forms the strongest ground of our charitable belief and hope that all infants dying in infancy are translated to his bosom in Heaven.

There is nothing in the Scriptures and nothing in the Reformed Creed to forbid the pious belief that the gracious eternal counsel of God includes all infants dying in infancy among the elect.

The Unruly Member.

The heights and recesses of Mount Taurus are said to be much infested by eagles, who are never better pleased than when they can pick the bones of a crane. Cranes are prone to cackle and make a noise, (Isa. xviii, 14,) and particularly so when they are flying. The sound of their voices arouses the eagles, who spring up at the signal, and often make the talkative travelers pay dearly for their imprudent chattering. The older and more experienced cranes, sensible of their besetting foe, and the peril to which it exposes them, take care before venturing on the wing to arm themselves each with a stone large enough to fill the cavity of their mouths, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger. Reader, hast thou an unruly tongue? Learn a lesson from the elder cranes, and so bridle thy tongue by watchfulness and prayer, that thou mayest say with the Psalmist, "I said, I will take no heed to my way, that I sin not with my tongue." Be careful of the unruly member.

THE CURSE OF SEWING-MACHINES.—"A mother," replying to some strictures in a daily paper upon the bold, even in modest conduct of "the beautifully dressed young girls, who, out of school hours, parade Fifth Avenue, Chestnut and Beacon streets," remarks, that "the censure probably would not be so severe if it were known how many of these beautiful dresses were cut out and made on the machine by the wearers. Innocence and ignorance are the true apologies for their unseemly behavior." She lays her finger on the main spring of all the trouble. What but vanity and grossly vulgar subservience to fashion could induce any mother to devote her child's few leisure hours to the construction of elaborate costumes, marvels of shirting, knife-plating, etc., etc.? The real martyrs to fashion are, after all, the baby-genteel, whose souls and bodies must be worn out in toiling after their whims and changes. But, leaving the moral view out of the question, there are physical reasons which should forbid the use of the sewing-machine to any but adult women. Even to them it is doubtful whether it has as yet proved more of a curse than a blessing. On an average, quite as much time is now devoted in a family to the more elaborate garments which its use has brought into fashion, as formerly was given to the needle; and the appalling increase of debility and certain diseases among women, is proved to be largely due to its use. It will be of real benefit only when garments can be made by it with steam power, of a quality and finish which will supersede its use in the family altogether. Until then, this "benignant domestic fairy," as it is poetically called, is one to be handled with caution; it has too, it malignant errand. At least, let young girls keep clear of it; and give their leisure time to higher studies than the mysteries of stylish costumes, and they will not long remain "ignorant" of the bad taste shown in heaping shirrs and frills on their delicate young bodies, or in the "unseemly behavior" which no gaudy costumes can excuse.—Home and Society; Scribner for July.

The banishment of lepers is rigorously carried out in the Sandwich Islands. There was a recent official search for persons affected with the incurable malady, many having been detected by their relatives. Infants are not saved simply because they are baptized. For this would exclude all unbaptized infants and make salvation depend upon an accident. Infant baptism, moreover, is not in itself complete, as it looks towards Christian nature and the personal consecration of the child to the Sacrament after arriving at years of maturity.

Scientific and Useful.

CHARCOAL, pulverized and mixed with water, is now highly recommended as an agent for relieving cutis suffering any derangement of the stomach, such as flatulency, etc. This should be remembered. There is no doubt of its efficacy, if abundance of testimony can be relied on.

SUGAR SHAPS.

One cup of butter; two cups of sugar; four cups of flour; one egg; stir sugar and butter to a cream; and the egg well beaten, and a small receptacle of egg dissolved in it; stir half a spoonful of cream tartar into the flour; roll out very thin and bake in moderate oven.

CLEANING STOVES.

Stove luster, when mixed with turpentine and applied in the usual manner, is thicker and more glossy and more durable than when mixed with any other liquid. The turpentine prevents rust, and when put on an old rusty stove will make it look as well as new.

BROWN GENES.

One pint sour milk, two table spoonfuls of brown sugar; stir in middlings or shorts until quite stiff; drop in hot gem pans, previously greased, and bake quick; an egg is an improvement. Gem made from white flour, in the same way, are very nice.

HAM DRESSED IN CLARET.

Take a glass of claret, a tea-spoonful of sugar, and one of chopped onion; place in a frying-pan; when the claret boils place in the rashers of ham, not cut very thick, cool well, and serve with the sauce. This is a most appetizing dish.

HOW TO BANISH RATS AND MICE.

A French paper says that petroleum destroys all insects, and banishes rats and mice. Water slightly impregnated with petroleum applied to plants infested with insects will, it is said, destroy the latter at once.

VEGETABLE MARROW SOUP.

One quart milk, one and three-quarter pounds of vegetable marrow, two large onions, pepper and salt to taste. Boil till the marrow is quite soft, then pass through a sieve. And half a glass of sherry before serving.

PLAIN PUDDING.

One pint of milk, four eggs, whites and yolks beaten separately; two cups flour; one small pinch of soda. Bake in a buttered dish three-quarters of an hour. Serve in the pudding-dish as soon as drawn from the oven.

HOW TO KEEP FURS.

Put your furs into their boxes before the first of May, and with good paste and muckilage fasten a strip of paper over the crack left between the lid and box, and put them in your closets. You need not entertain fears that the fall will find them anything but safe, and free from the unpleasant odors that tobacco, camphor, etc., always leave in furs.

TO CURE HOARSENESS.

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

TRAINING PETUNIAS.

A writer in the London Garden says that a fine effect is obtained by his method of training petunias. He procures a number of hazel rods, each about two feet long, bends them like croquet hoops, and drives both ends into the bed, placing them at suitable intervals all over it. On these he ties and trains his petunias, which blossom more abundantly than usual under this treatment. Petunias have been successfully treated as if they were sweet pea vines, and trained on a slanting trellis. This trailing habit of this plant, especially late in the season, is not always sufficiently considered. We have no flower among our annuals that keeps up a more constant fresh and cheerful bloom, all through the season, until killed by frost, than the petunia.

EFFECT OF FOOD ON COW'S MILK.

Dr. Kuhon, of Germany, making experiments upon the food of cows, with reference to its effect upon the composition of the milk, found that an increase of fat or albuminous matter produced an increase of the yield of milk along with bodily condition, up to a certain maximum; but that when this maximum is reached, increase in the milk stopped, while improvement of bodily vigor went on. This is in accordance with the experience of every observing farmer. The only exception that can be made to the above rule is, in regard to the maximum of the milk yield; that is, that the maximum point is not the same in all cows. Some cows, the moment you increase the quantity of food, commence to take on flesh, or, as the doctor expresses it, improve in bodily condition. These cows are not valuable for dairy purposes; and of these class are most of the Durham and Devon cows. There is another class that, as soon as the food is increased, respond at the pail and churn, and it is a long time before you can get them to fatten up. This class are the valuable ones for the dairy; and this is the principal difference in breeds of cattle for dairy purposes.

A LEASE for 990 years has just run out in England. The land is at Woolwich, and was church property a thousand years ago, but the crown leased it from the heirs of the original holders.

TENNISON'S DRAMA has been sent to the press. It is entitled, "Queen Mary; a Drama and a Commentary on the life of Mary Tudor from her accession to her death, together with the scenes in her reign."

M. de Lesseps have again been in negotiation with the Powers respecting the Suez Canal dues. The revenue of the canal being now more than 80,000,000 francs a year, the tariff should, according to the rule laid down by the International Commission, be lowered. M. de Lesseps, however, argues that a reduction of the dues is impossible, as extraordinary expenses will have to be incurred this year for the canal. The entrance at Port Said is to be deepened and otherwise improved, the harbor at Lake Timsah must be enlarged, and the land in the canal at Ramleh must be removed in order to facilitate the navigation. These works would amount to at least 30,000,000 francs. M. de Lesseps has sent his son to Constantinople to continue the negotiations on this question.

The five hundred and fifty tons of ivory imported annually into England represents the destruction of four thousand elephants.

Births, Marriages, and Deaths.

MARRIAGES. At the residence of the bride's father, on Wednesday, 18th inst., by the Rev. Dr. Jennings, David A. Sinclair, Secretary Y.M.C.A., Dayton, Ohio, to Maggie, eldest daughter of Wm. Clyde, Esq., Toronto.

On the 14th of June, 1875, at the residence of Phipps, Esq., Crown Land Agent, and brother-in-law of the bride, Mantowaning, Manitowaning Island, by the Rev. W. Kay, M.A., of Sault Ste. Marie, Alex. Macgregor Brundie, Esq. P.M., to Miss Mary Bennett, both of Manitowaning.

PARCELS OF TRACT NO. 2, "GIVING AS AN ACT OF WORSHIP," have been sent to all the ministers of the roll of the Synods, as far as possible, for distribution among the congregations. If any of the congregations or ministers have not received them, and wish a supply, they are requested to send their application, stating number required, to W. KING, No. 445 Craig Street, Montreal.

PRECENTOR WANTED FOR WEST PRESBYTERIAN Church, Toronto. Apply immediately to JOHN WINCHESTER, Box 18, Toronto.

MISSIONARY WANTED. The Presbytery of Simcoe desire to obtain a resident ordained, FOR BRACEBRIDGE AND VICINITY, Salary \$700. Applications to be made to the undersigned. ROBERT RODGERS, Collingwood June 23rd, 1875.

INGLIS' PHOTOGRAPH OF THE PRESBYTERIAN UNION.

This is a Grand Commemorative Picture of all the Ministers and Elders composing the First General Assembly of the Presbyterian Church in Canada, of over 600 members, which was consummated in Montreal, on the 15th June.

Prices, exclusive of Express charges: 22x28 \$4.00. 18x22 \$3.00.

Parties clubbing together may have them at a considerable reduction by communicating with J. INGLIS, 51 Bleury St., Montreal.

RIDOUT, AIKENHEAD & CROMBIE IMPORTERS.

Domestic Hardware, RODGER'S POCKET AND TABLE CUTLERY.

TORONTO.

OVER 28,000 IN USE.



CAUTION--In consequence of several inferior and spurious imitations being offered, which are obvious in disregard of our patent rights, since the Philadelphia Lawn Mower has become established, all persons are hereby cautioned against imitations, therefore, whether as makers, sellers or users, and we certify that the "enuine machine" is supplied in Canada by MR. WILLIAM RENNIE, Toronto, our representative for the Dominion GRAHAM, EMLEN, & PASSMORE.

WILLIAM RENNIE, Corner Adelaide and Jarvis Streets, Toronto.

PURE GRAPE WINE, UNFERMENTED, FOR SACRAMENTAL PURPOSES,

BEST WINE FOR MEDICAL PURPOSES. Manufactured by R. SMITH & CO., Fairfield Plain, P.O., Brant. Send for Price List and Testimonial.

A GREAT OFFER! HORACE WATERS & SONS, 451 BROADWAY NEW YORK, will dispose of 100 PIANOS & ORGANS of first class makers, including WATERS' and WATERMAN'S LOW PRICES for cash, during this month, or part cash, and balance in small monthly payments. The music to let. WATERS' NEW SCALE PIANOS, are the best made; the touch elastic, and a fine singing tone, powerful, and clear. WATERS' CONCERTO ORGANS cannot be excelled in tone or sound; they defy competition. The Concerto Organ is a fine imitation of the Harmonium. Agents Wanted. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Special inducements to Ministers. Illustrated Catalogue Sent.

\$200 a month to Agents everywhere. See Circulars Sent to Agents Mrs. Co. Boston, Mass.

HOSIERY!!

CRAWFORD & SMITH. Invite special attention to their New Stock of MERINO AND COTTON HOSIERY. Children's and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Children's Colored and White Cotton Hose, Ladies' Colored and White Cotton Hose, Children's and Ladies' Barbriagan Hose, Children's and Ladies' Lisle Thread Hose, Ladies' Scotch and English Merino Underclothing, Gents' Scotch and English Merino Underclothing. 91 KING STREET EAST.

ALEXANDER & STARK, (Formerly Blake & Alexander.)

STOCK BROKERS.

AND ESTATE AGENTS (Members of the Stock Exchange.)

Orders from the country for the purchase or sale of STOCKS, DEBENTURES and MORTGAGES, Promptly attended to. 10 KING ST. EAST, TORONTO.

Groceries.

IF YOU WANT THE BEST AND CHEAPEST

GREEN AND BLACK TEAS,

Sold in Canada, call on or send your orders to the VICTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the Dominion,

93 King Street East, (SIGN OF THE QUEEN), And 258 Yonge Street Corner of Trinity Square

Where you can select from a Stock of over 5,000 packages, comprising over 50 varieties, grades and mixtures, put up in 5, 10, 15 and 20 lb. Cansisters and Cansisters, at the prices given in list, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLES LE PRICES.

Table listing various tea types and prices per lb. including Hyson Twankey, Fine Moyne Young Hyson, Superior, Extra Fine, Curious, Extra Curious, Fine Old Hyson, Superior, Extra Fine, Finest, Superior Gunpowder, Extra Fine, Extra Curious, Fine Imperial, Superior, Extra Moyne Imperial, Very Superior, Natural Japan, Fine Cultivated Japan, Superior, Extra Fine, Finest Imported, Finest Scented Capers, for flavouing, Fine Orange Pekoe, Finest.

Table listing various tea types and prices per lb. including Fine Breakfast Congou, Superior, Extra Kadoo, Extra Fine, Finest, Good Souchong, Fine, Superior, Extra, Extra Fine, Finest Assam, Fine Oolong, Superior, Extra Fine, Finest Imported, Fine Mandarin Mixture, Superior, Extra, Extra Fine, Finest Imported, Fine Honiguns Curious Mixture, Superior, Extra, Choice upon Choice, which has no equal.

SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 50c per lb. Guaranteed superior to all others.

EDWARD LAWSON.

BUCKEYE BELL FOUNDRY.

Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARM, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER BELL, CHIMES, ETC. Fully Warranted. Illustrated Catalogue Sent Free. VANDUZEN & TIFT, 102 and 104 East Second Street, Cincinnati. NO DUTY ON CHURCH BELLS.



MENEELY'S BELLS. The genuine Troy Church Bells known to the public since 1820, which have acquired a reputation unequalled by any and a sale exceeding that of all others. Catalogue free. P. O. Address, either Troy or West Troy, N. Y. MENEELY & CO.

MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free. No duty on Church Bells.

Music.

THE MATHUSER

is the most Powerful, Musical and Durable Piano made. Its Grand Quality of Tone is unequalled, and is pronounced by approved Artists. Perfection.

The Best in the World!

For a modern piece of Piano of Warranted Quality, to reliability, beauty, sweetness and pleasing tone, the product of the centuries, skill and experience of the chief Manufacturer in New York.

Get the Fischer Piano!

PRINCE ORGANS

Are the best and best and comparing quality and price, etc.

The Cheapest.

Sole Agents for the above Instruments, Catalogues sent on application. Wholesale and Retail.

NORRIS & SCOPER,

8 ADELAIDE ST., TORONTO.

Caterpillars!

FRUIT, OR NO FRUIT!

FARMERS AND GARDENERS should look to their PLANTS AND CURRANT-BUSHES.

The Chinese Garden Powder

destroys Insects, Grubs and Caterpillars, on all kinds of Shrubs, Plants, and Currant-bushes.

PRICE 25 CENTS PER PACKET.

HUGH MILLER & CO., 187 King Street East

VICK'S FLORAL GUIDE

For 1875.

Published QUARTERLY. January Number just issued, and contains over 100 Pages, 500 Engravings, descriptions of more than 500 of our best Flowers and Vegetables, with Directions for Culture, Colored Plates, &c. The most useful and elegant work of the kind in the world. Only 25 Cents for the year. Published in English and German.

Address-- JAMES VICK, Rochester, N. Y.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives

RODGERS' Setts Carvers and Steels

ELECTRO-PLATE

Table, Desert, and Tea Spoons.

Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON, HARDWARE MERCHANTS, TORONTO.

JUST ARRIVED. LARGE QUANTITY OF

CROSSLEY'S TAPESTRY CARPETS, THE VERY NEWEST PATTERNS AND CHOICEST DESIGNS.

A CALL IS SOLICITED BEFORE PURCHASING ELSEWHERE.

TEV PER CENT. DISCOUNT TO MINISTERS.

WILLIAM GORDON, 134 YONGE STREET, TORONTO

CANADA STAINED GLASS WORKS, ESTABLISHED 1856.

First Prize Provincial Exhibition 1871-72. Economical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER. JOSEPH McCausland, Proprietor.

Medical and Dental.

R. G. TROTTER, DENTIST, 53 King Street East, Opposite Toronto Street Toronto, Ont.

J. W. ELLIOT, DENTIST, Uses his own new PATENT FILLERS, EXTRACTORS, and MOULDING-FLASKS. 25 and 27 King-st. West, over E. Cooper & Co. Druggists.

R. A. REEVE, B.A., M.D., OCUList & AURIST, 25 Water Street, corner of Victoria, TORONTO.

MESSRS. MILLER & HUGHES, (LATE COX & CO.) OPENING OF Millinery & Mantle Show Rooms, THURSDAY, 15th inst. LATEST NOVELTIES IN ENGLISH, FRENCH AND AMERICAN STYLES. A CALL AT AN EARLY DATE WILL REPAY YOU. Nos. 115, 117, 119, and 121, King Street East, Toronto, OPPPOSITE ST. JAMES' CATHEDRAL.

CANADA PERMANENT LOAN AND SAVINGS COMPANY.

INCORPORATED 1855.

PAID UP CAPITAL \$1,500,000. RESERVE FUND 480,100. TOTAL ASSETS 2,200,000. OFFICE--MASONIC HALL, TORONTO STREET.

SAVING BANK BRANCH.

Money received on deposit, and interest allowed at 5 and 6 per cent per annum payable half yearly. Being guaranteed by the capital and assets of the Company, amply secured by mortgages on approved real estate, depositors are at all times assured of perfect safety. J. HERBERT MASON, Toronto, 1st November, 1874. Manager.

ALL PERSONS troubled with Coughs, Colds, Loss of Voice, Irritation of the Throat and Lung, &c., should, without delay, use

DAVIDS' COUGH BALSAM. Price 35c. per Bottle.

J. DAVIDS & CO., 171 KING STREET EAST, TORONTO.

STOCK'S EXTRA MACHINE OIL.

Office of the Joseph Hall Manufacturing Co., Oshawa, Ont., July 17, 1874.

GEORGE STOCK, Esq., Toronto.

DEAR Sir,--We have been using your oil on our machinery for some years, and have no hesitation in saying it is the only good oil of the kind we have ever used. We recommend it to all our farmer customers as the best oil they can possibly buy. We suggest that you put it up in 5 gallon cans for their use, and we feel sure it will sell freely. Any one who gives it a trial will continue to use it. Yours truly, F. W. GLENN, President.

As foreman of the above works, I beg to say I would rather have Stock's Extra Oil than Lard, Olive or any other oil I have ever used. Address A. HENDERSON STOCK & WEBSTER, 65 Colborne St., Toronto.

D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS, Manufacturers of

PETROLEUM GAS WORKS, Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.

Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO

Business Cards.

ESTABLISHED 1854.

A McDONALD, Renovator and Dyer, Of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO

R. MERRYFIELD Boot and Shoe Maker, 190 YONGE STREET.

A large and well assorted Stock always on hand

ALEX. GEMMELL, BOOTMAKER,

Sign of the "Golden Boot."

37 KING STREET, WEST,

Has in Stock a very large assortment of Gentlem Sewed Boots, Home Made First-class English Boots at reasonable prices.

J. YOUNG, Late from G. Armstrong's undertaking Establishment Montreal.

UNDERTAKER.

361 YONGE STREET TORONTO. Funerals furnished with every requisite Agent for Fish's Patent Metallic Burial Cases

CYCLOPEDIA OF THINGS WORTH KNOWING.

A valuable book for the HOUSEKEEPER, FARMER, MECHANIC, and MERCHANT. See full information upon every subject, 200 pages, Royal Octavo, AGENTS WANTED. Millers' Bible & Publishing House 1104 & 1104 1/2 Queen St. East, Toronto, Ont.

MANTLAND FARM and Nursery, 1104 & 1104 1/2 Queen St. East, Toronto, Ont.

Legal Cards.

JOHN G. ROBINSON, M. A., BARRISTER-AT-LAW, Attorney, Solicitor, Conveyancer, &c. OFFICE: 17 TORONTO STREET, TORONTO.

DOUSSETTE & ROGER, Successors to Beulles, Feltbarr & Poussin, BARRISTERS, ATTORNEYS, SOLICITORS, &c. PETERBOROUGH, ONT.

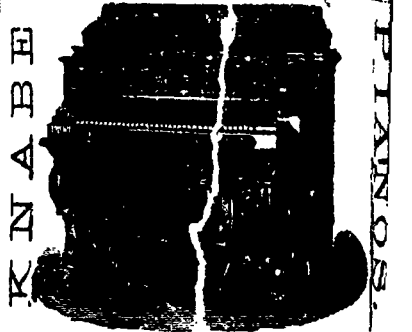
A. F. DOUSSETTE, B.A. O. M. C. 200

QUINA HALL 71 King Street East, Toronto

NOTICE.

The undersigned will sell out the remainder of his stock of Dinner Breakfast, Dinner, and Tea sets, of French and English Sets at very much reduced prices, to make room for new designs coming in next Spring. Try our prices and see our large stock before purchasing elsewhere. 127 Queen Street East, Toronto.

GLOVER HARRISON IMPORTER.



The great Piano of America and Europe FAVORITE in the houses of the wealthy in this city, where MERIT decides.

STODART--The excellence of the Stodart Piano is largely due to the personal watchfulness and special taste of Mr. D. K. Stodart, the senior member of the present manufacturing firm. The instruments are rich in quality, thorough in workmanship, and durable. The singing quality of the Pianos is excellent. Christian at Work (Tulane MARSHALL) & WENDELL--Best for the price Best to stand in time at any price.

GEO. WOODS & CO'S ORGANS--Have reached the highest grade of perfection yet attained. Veritas.

SIMMONS & CLOUGH--Very popular. Best choice. "One of the finest toned Organs I have heard."--PHILIP PHILLIPS

ALSO, DEALERS IN CANADA ORGANS.

LESLIE, SKIRROW, & SMITH

93 YONGE STREET, Toronto

LAWLOR'S SEWING MACHINES EST. BLISHED IN CANADA 1861.



TORONTO BRANCH 77 KING STREET WEST E. C. EVANS, Manager.

All kinds of Sewing Machines, and Foot and Machinery

REPAIRED

On the premises, by first-class workmen, at reasonable terms. Thorough Satisfaction Guaranteed in all Cases.

W. WHARIN 23 KING STREET WEST TORONTO



VOICE OF GOD

By Rev. ALFRED NEVIN, D.D.

A new and valuable book of absolute interest. It is a Complete Compendium of Sacred History, Geography, and Chronology. It contains all the Historic and Local Lore of the Bible, Biographical Accounts of Patriarchs, Prophets, Priests, Kings, Heroes, etc., the occurrences of four thousand years, from the first of the world to the birth of Christ (not found in any single volume). A royal octavo of 300 pages, embellished with numerous handsome engravings. Liberal terms to Agents. Millers' Bible & Publishing House 1104 & 1104 1/2 Queen St. East, Toronto.

"OUR FATHER'S HOUSE"

With its riches and beauties, its blooming Singing birds, waving palms, rolling clouds, its bow, Sacred mountains, Delicate, Mighty oceans, shining heavens and its things in millions of worlds. We need a man or lady in each town and country, to lead for God and his partisans. P. W. MERRILL & CO. 204 Queen Street East, Toronto.