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GENERAL COUNCIL OF PRESBYTERIANS.

Seven years ago the Pope summoned an Ecumenical Council to meet in Rome, the results of which will be long felt. Shortly afterwards the Archbishop of Canterbury called together the Pan-Anglican Synod, which represented almost every doctrinal phase of ancient and modern Episcopacy. The idea of a Pan-Presbyterian Council may have probably been suggested by this later gathering. Its promoters altogether disclaim anything like an aggressive policy towards the other sections of Protestantism, or anything favouring in the least degree of denominational pride in the contemplation of the great numerical strength and organization of the Presbyterian polity throughout the world. They simply desire to create a better understanding between the various bodies included under the Presbyterian name, to manifest their substantial unity before the world, and, perhaps, also to facilitate those tendencies to union within national areas which have already beyond the seas caused the more minutely-divided sections of Presbyterianism to coalesce into still fewer and larger masses.

The inaugural meeting was held on Tuesday, 3rd July, in Edinburgh, and was appropriately commenced with a sermon in the High Church by Professor Flint, D.D., LL.D. The large building was crowded, hundreds of persons being unable to obtain admission. The text was taken from John xvii., 20 and 21st verses—"Neither pray I for these alone, but for them also who shall believe on me through My word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." Professor Flint is not, on ordinary occasions, an attractive preacher, his discourses being more remarkable for depth of erudition and argumentative force than for warmth of style or richness of language. The Professor's dealing with the subject of unity, however, was one eminently fitted for the occasion; it was earnest and eloquent, as well as logical, and retained its hearers' closest attention during the whole of the discourse. Contrasting Christian unity with the unity proclaimed and glorified by Positivists, Humanitarians, and Socialists—the unity of mere human brotherhood, he characterized the latter as a comparatively new enemy of the faith. But the signs of the times, he said, seem clearly to indicate that under some form or another, or rather that under many forms, what has been called the religion of humanity, which is just the belief in the brotherhood of men separated from belief in the fatherhood of God, fraternity divorced from piety, unity detached from supernatural root, will be one of the chief enemies which Christianity must contend with. There may, the preacher maintained, be Christian oneness where there are differences which no man can rationally account of slight moment. The differences between Protestants and Roman Catholics are of the most serious kind, religiously, morally, and socially, yet obviously the feelings to which St. Bernard gave expression in the hymn, "Jesus, thou joy of loving hearts," and those which Charles Wesley poured forth in the hymn, "Jesus lover of my soul," had their source in the same Holy Spirit, and their object in the same Divine Saviour. There is a great distance and there are many differences between the Roman Catholic Church of France and the Free Church of Scotland, but Fensel and McOheyne were of one Church and one in their spiritual experience. Saint Bernard and Pope Alexander VI., Fensel and Cardinal Dubois, were united in the Church of Rome. Who will dare to say that they were one in Jesus Christ? Saint Bernard and Charles Wesley, Fensel and McOheyne were ecclesiastically far apart. Who will dare to say that they were not one in Jesus Christ?

A private sitting of the delegates was held in the afternoon in the Free Assembly Hall, under the presidency of Dr. Crosby of New York, to arrange preliminary matters.

It was agreed to recommend that the following gentlemen should successively occupy the chair at the subsequent sittings:—Rev. Dr. Stewart Robinson, of Louisville; Dr. Gould, Moderator of the Free Church Assembly; Dr. Phin, Moderator of the Established Assembly; Dr. Ormiston, of the Dutch Reformed Church, New York; Rev. W. France, Moderator of the United Presbyterian Synod; Dr. Fisch, of Paris; Principal Cayen, of Canada; Dr. Dykes, of London; Professor Kerr, of Pittsburg; Rev. Mr. Bell, of the Irish Presbyterian Church.

Lord Kinross moved in a commendatory speech that the sermon delivered by Professor Flint be printed and published. Dr. McCosh, New York, said he would not object to the motion, but he wished to guard himself by stating that he did not agree with all the statements made in the sermon. The motion was agreed to, with this objection.

Dr. Andrew Thomson moved a vote of thanks to Professor Blaikie for his great labours in making the arrangements for the meeting of the General Council, which was unanimously adopted.

The members lunched together in the Douglas Hotel. There was a large attendance. Mr. John Cowan, of Beeslaok, presided, and in a few fitting sentences welcomed the delegates to Edinburgh. Dr. Hage, Richmond, responded. This was done in the happiest manner by this eloquent representative of the American polity.

In the evening a public reception of the delegates was held in the Museum of Science

and Art, when the Lord Provost, as representing the citizens of Edinburgh, presided. Between five and six thousand were present. The Assemblage was a very brilliant one, the company being attired in evening dress. The band of the 78th Highlanders, with their pipers, played selections of appropriate music. The foreign delegates walked in procession through lines of ladies and gentlemen to the head of the hall, where Lord Provost Falshaw and Lady Falshaw held a reception.

The Lord Provost having taken the chair, devotional exercises were engaged in. He then addressed a few words of hearty welcome to the delegates, and best wishes for the success of the Council in their meeting.

Lord Balfour spoke of the bond of sympathy which united them. What we desire, he said, is that those barriers of mistrust and misunderstanding which are too apt to arise amongst us shall be broken down. All these things we think we can attain by meeting together in counsel and in conference, and such being our common aim and our common ends, I have simply to ask you to join with me in wishing that the Council which has been inaugurated today in order may be continued in harmony and ended in peace, alike to the glory of God and the honor of Presbyterianism throughout the world. (Applause.)

Dr. W. Adams, New York, thanked the meeting for their hearty and cordial welcome. We claim, he said, the Scottish Church as the ancestor of the Church in America. It is your privilege in Scotland to hold the ancestral places to which we resort; but we of America represent the results of those events which have a common origin for us all. In Scotland you hold Greyfriars and the tombstones where the Covenanters signed their Solemn League; but the spirit of the Covenanters is walking over all the continent of America. In Scotland you possess the pulpit of John Knox, but the spirit of Knox lives in America. You have in your Antiquarian Museum that singular projectile—that stool which Jenny Gaddie hung at the head of the Dean of Edinburgh; but the reverberations of the singular shot of that great revolution are rolling on at this day beyond the Rocky Mountains. (Applause.) Dr. Adams concluded by again thanking their lordships and the meeting for the kind welcome which they had extended to the strangers.

Dr. Plumer, South Carolina, was next introduced. He said—I come from a country that is under a Republican form of Government, but I am ready to say, and I glory in saying, that in the matter of salvation I am a Monarchist. I am for Jesus on the throne of the universe, and on the throne of all hearts in the universe. I am thus far a Monarchist. I trust that we are all ready to follow that blessed Jesus. As I came into this hall, a man standing in the other room called the roll-call of the nations—Switzerland, France, America, etc.; but the time shall come when the roll-call of the nations shall go round the world in sounds even more glad than they are hearing this evening. I am in your country now for the first time for about a week, and I sympathize with my honored brother and friend from America in saying that he did not come here specially to see your noble palaces. I came to see the Scotch people and the people of other lands whom I might have the opportunity of meeting. I cordially thank you on the part of the delegation to which I belong for your magnificent reception. (Applause.)

Professor Monod, Montauban, said—I stand here with some of my friends in the name of the Established Reformed Church of France, of that old Huguenot Church—(loud applause)—which, of all Protestant Churches, I will not say has been the most faithful and most pious, but which has suffered most for the sake of the Gospel of Christ. (Applause.) In name of that Church I thank you most cordially for the kind Christian welcome we have received from you. It is really a great blessing, coming from a strange land into a city like this, to find immediately as it were on stepping from the railroad such a meeting as this—a meeting of friends and brethren in Christ. We feel here the reality of that spiritual unity of which we heard this morning such true and serious things told us. While thanking you, I have to tell you that we come to you with open hearts, and we feel at one with you as the sons of Knox and Calvin, one in supporting the standards and doctrines of the Reformation, one in maintaining the independence of the Church in which Christ, and Christ alone, is head and governor. (Applause.)

Dr. Pressense, Paris, who was interpreted by Dr. Fisch, New York, said—It is with deep emotion that I for the first time visit a country so historical as this, and where were fought and won the greatest battles of civil and religious liberty—a country where the great battle of the Reformation was fought with such a measure of energy, heroism, and success. It is a great encouragement to see here unfurled the flag of Evangelical liberty, whilst we are obliged in France to carry it in an obscure way. I am happy to see this great Church of the Reformation, this great Presbyterian Church, which unites in such a beautiful and marvellous way unity and liberty, coming together and forming a great confederacy. (Applause.)

Professor Balogh, from Hungary, said that, along with sixteen brethren, he had been appointed by the ancient Hungarian Church as delegates to the Presbyterian Council, but owing to the derangement of affairs consequent on the war in their neighborhood they were prevented coming. The speaker proceeded to give some interesting details concerning his Church, and concluded by saying that the Hungarian Church opened its bosom to the sunbeams, since their Church willingly received all healthful influences. (Applause.)

Principal Snodgrass, Kingston, said—In the name of the delegates from the British colonies I am my privilege cordially to re-

spond to the generous words of welcome which have been addressed to us. We rejoice with you in the precious heritage of a common faith and the indissoluble bonds of brotherhood in Christ, in whom, if I may be permitted to paraphrase the apostle saying, there is neither Australian nor European, American nor African, nor English, Irish, nor Scotch, but in Him we are all one. Our fervent prayer is, and ever will be, that this General Council may, with the blessing of God, be the means of helping us to more fully realize this Christian oneness. (Applause.)

Dr. McCosh, Princeton, New Jersey, proposed a vote of thanks to the Lord Provost and Lady Falshaw.

The Lord Provost having returned thanks, the company joined in singing a portion of the 72nd Psalm, after which the benediction was pronounced by the Rev. Sir Henry Woodwood Memorial. The proceedings were brought to a close shortly after 11 o'clock.

WEDNESDAY, July 4th.

This morning, at half past ten o'clock, the first public sitting of the General Presbyterian Council was held in the Free Assembly Hall. Dr. Stuart Robinson, Louisville, the chairman for the sitting, constituted the Council. There was a very large attendance.

The chairman announced that the subject for that morning was "The Harmony of the Reformed Confessions," and it would be opened with a paper by Dr. Schaff, of New York.

Dr. Schaff, speaking extempore, proceeded to deliver an address on "The Consensus of the Reformed Confessions." He began with a rapid sketch of the history of Confessions, pointing out as the key to their interpretation that they were framed in view of the errors of Romanism, as the early Christian apologies were directed against Paganism. He pointed out in detail that they taught substantially one system of doctrine, and maintained that there was fully as much harmony—among the sixteen different Confessions of the Reformed Church as there is in the lower but more widely irreconcilable standards of the infallible Church of Rome. They unanimously taught that the canonical Scriptures of the Old and New Testaments are the only infallible rule of the Christian faith and practice in opposition to the Roman principle of ecclesiastical tradition. In theology and Christology the Reformed symbols were Ecumenical, endorsing the doctrine of the unity and tri-personality of God, the central fact of the incarnation and the Divine-human constitution of Christ's person. In anthropology the Reformers followed the Augustinian system, teaching the total depravity of human nature in consequence of Adam's fall, and the absolute freedom and sufficiency of Divine grace. In ecclesiology and sacramentology they were Calvinistic. He then referred to the points of difference as to the mode of inspiration, the general theological standpoint, and more especially the doctrines of reprobation and infant salvation, and the political articles of the Creeds. The allotted time being exhausted he could only name these. On the latter point he noticed the revolution that has taken place in the feeling of the Reformed Churches since the Confessions were passed, as to the duty of the civil magistrate to punish men for heresy. That doctrine was now repudiated at any rate in all the Anglo-Saxon Churches, who now hold that conscience is a sacred domain over which God alone is Lord, and that while the civil magistrate is bound to protect all its subjects in their rights of conscience and rights of public worship, it has no right to interfere with their religious convictions, which must be spiritually punished for their wrong by the censures of the Church. In conclusion, he said—"A creed is a response of man to the questions of God, but God's Word is better than the confession of it, and without faith the best confession is but 'as sounding brass or a tinkling cymbal.' Much as we esteem doctrinal unity, there is a higher unity—the unity of spiritual life, the unity of faith, the unity of love, which binds us to Christ and to all who love Him, of whatever denomination or creed. Let us, with Peter or Thomas, confess Christ first, and Christ last, and let our confession be an act of worship, an act of personal and collective self-consecration to Him who saved us from sin and death, and leads us to immortality and glory. Let us not forget what the most logical and the most theological of all inspired apostles says, that now we see through a glass darkly, but then face to face; that now we know in part, but then we shall know in full, even as we are known. 'And now abideth faith, hope, love, these three; but the greatest of these is love.'"

Professor Godot, Neuchatel, spoke in French, the substance of his address being that the teaching of the profession of faith of the Presbyterian Churches in the nineteenth century and the Confession of Faith of the sixteenth century had for the central point the election of grace, or what was understood as identical with justification by faith. The chief point of their present profession was the real, personal, true, essential divinity of Christ our Lord and Saviour. And if the Presbyterian Church should to-day give out one of those great signs of life that are called Confessions of Faith, this point of the divinity of our Lord must be an essential point in it.

Rev. Mr. Onian, Edinburgh, was then called on to present a paper on the same subject by Professor Kraft, Bonn. His paper commenced by stating that one section of the Reformed Confessions puts the principle of Scripture foremost, to express thereby that the whole doctrine and all the institutions of the Church are to be considered in the light of Holy Scripture, as the one and only source of knowledge and the supreme standard. But another starts

from the article "De Deo," and in its succeeding arrangement of topics seeks to follow the Ecumenical Confessions of the Catholic Church, in order to show the harmony and connection of the Reformed Churches, which arose out of the Reformation of the sixteenth century, with those oldest testimonies. The Consensus adopts the latter arrangement, because the tendency of the Reformed Church to universality in the Confessions asserts itself as the prominent and prevailing one. The paper necessarily trod over much the same ground which Professor Schaff had traversed. Professor Kraft gave his ideas of the consensus in a series of thirty-one articles, which have greater distinctness to the views held by all the Reformed Churches.

The Rev. Principal Brown, Aberdeen, said he had been asked to break the ground for a little discussion or conversation upon the topic of these questions. He confined his remarks almost entirely to well-deserved compliment of the previous speakers. The remarks with which he closed on the superiority and reality of Protestant unity over the tyrannical apparent but really hollow unity of the Church of Rome excited the hearty approval of the House. Let them ever bear in mind, he said, that the aggressive principle of Christianity was the true conservative element in it, and in proportion as they went forward they were able to conserve what they possessed; if they ceased to be aggressive they ceased to be conservative, and, as the Apostle Paul says, "steadfast, unmovable"—that was the conservative principle—"always abounding"—that was the aggressive principle, and the two must go together. Our Lord, when He was ascending, committed two functions to the Church; one was missionary and the other pastoral. They could not have the materials for pastoral work until they had found them by the means of the missionary, and he feared that if the Protestant Churches at the time of the Reformation failed in one thing it was in this, that they addressed themselves chiefly to the second, and did not realize sufficiently the great obligation to evangelize the world. (Applause.) He desired they thought they had enough to do in the meantime to struggle into existence, but he believed they would have succeeded in that better if at the same time they had gone forth upon a dark world with Christianity in their hands. It remained, however, for the Church of Rome by its Jesuit missions to call the attention of the Protestant Churches to that great duty. Well, they ought to be aggressive if anything at all. Let them bear in mind that it is by pouring the health of Christianity into the festering sores of the world, of sin and heathen darkness, that they were to be the instruments of real good. (Applause.)

Professor Candlish, Glasgow Free Church College, followed with some interesting historical statements, showing the consciousness in the early Reformed Churches of the harmony among their Confessions by the use in Scotland at one time of the Catechism of Geneva, drawn up by Calvin, and afterwards in a similar manner of the Catechism of Heidelberg. He suggested that in some way the sense still prevailing of the harmony of the Confessions should be brought out by a statement prepared by a Committee of the Council, as it was most important not only that that harmony should exist, but that it should be seen and felt to exist.

Dr. Marshall Lang, Glasgow, threw out a caution against a restless "nagging" spirit in raising discussions on the question of creeds, and warned the Churches generally of the deep responsibility attaching to any Church which should raise the question of revision without a thorough understanding of the whole matter as related to the theology of all the Reformed Churches, and who, by its own denominational action, should break upon this harmony. He trusted that the Churches of the Reformation would hold and keep the unity of the spirit in the bond of peace, and meantime this might be their motto—"Wherever we have already attained let us walk upon the same rule, let us mind the same thing." (Applause.)

Mr. Alexander Taylor Innes, advocate, Edinburgh, remarking upon the practical suggestions thrown out by the other speakers, and of the caution necessary in taking such practical action, proposed that it should be remitted to the Arrangements Committee to appoint a sub-committee to obtain information upon the existing creeds and Confessions of the Churches composing the Council; what have been their previous Confessions, with any modifications thereupon; what are the various formulas of subscription, and how far individual adherence to these creeds by subscription or otherwise has been required from ministers, elders, or other office-bearers.

Principal Tulloch, of St. Andrews, seconded this motion.

Dr. Begg, Edinburgh, referred to some of the statements that had been made and apparently accepted. "Every age had its own theology." The theology of the world, he believed, had been the same since the days of Eden—since the first proclamation of Divine truth. It had gradually been developed until the canon of Scripture was complete; but the canon of Scripture being complete, he believed it was all there. They might have a more thorough investigation of that canon, but he believed the idea of their having a new theology at every stage was a thorough blunder. He found the resurrection of old errors, and he found a revolt against Divine authority and the Divine Word to a greater or less extent; but as to a new theology, and especially a new theology for every period of their history, it seemed to him the most extravagant statement that possibly could be made. He recommended that the motion be sent to a committee to be reported upon.

Dr. Ormiston, New York, thought they could not but agree with Dr. Begg, that as the whole human race was in Eden, so was all human theology, but as they had multiplied and grown, Dr. Begg could not deny that the germinal promise had spread out, century after century, into a glorious Revelation.

The motion was then remitted to the Business Committee, and the Council adjourned for luncheon.

AFTERNOON SEDERUNT.

The Council resumed its sittings in the afternoon at half past two o'clock—Dr. Gould, Edinburgh, presiding. After devotions, the chairman called on Dr. Prime, joint-convenor, to submit a report by the Business Committee, which, after noting the forthcoming papers to be read, mentioned that the committee, at the desire of Dr. Dykes, proposed to substitute the name of Mr. Campbell, of Geelong, for his, as chairman of the meeting, next Monday.

Dr. Dykes said he had pleasure in making that request for two reasons. First, because the Australian colonies formed the most distant part of the Presbyterian world represented here; and, second, because the brethren who were nominated by one of the Australian Churches last year underwent an extreme disappointment, and he might almost say mortification, in coming such a long distance in the hope of finding a Council, only to ascertain that the meeting had been postponed. It appeared to him and his friends, and his fellow delegates of England, it would be a very desirable and proper thing that one of these Australian brethren who had shown such an interest in this gathering, should have the preference. (Applause.)

The proposition was agreed to.

Professor Cairns, Edinburgh, introduced a discussion on the subject of the "Principles of Presbyterianism." After contrasting Presbyterianism with Episcopacy and other forms, he laid down the following propositions:—(1.) The principle of Presbyterianism maintains the authority of other elders to rule along with teachers. This is not altogether confined, especially in later times, to Presbyterian Churches. This principle is characteristic of Presbyterianism, which from the first has incorporated it with its constitution, and by formal ordination—generally for life—of merely ruling elders to the spiritual oversight of the Church, along with teachers, has borne a great witness to the universal priesthood of believers and to the variety of gifts in the Church of Christ. The presence of ruling elders, chosen by the Christian people, in all public administration, their parity in rule with all other presbyters, and their investiture with every spiritual function short of laboring in the Word and doctrine, gives to Presbyterianism a broad basis in Christian sympathy, and meets a want universally confessed, though sometimes otherwise supplied, in the Church of Christ. (2.) The second distinctive principle of Presbyterian government as contrasted with Episcopacy, is the equal rank of all Church rulers. After proving these propositions from the history of the Church in all ages and from the New Testament, he summed up by showing that—First, Presbyterianism is best fitted to conserve and extend Scripture truth. Everything in the Church of Christ connected with the formation of its creed, the admission of its members, the education, licence, and teaching of its ministers, and the bearing of its public acts, as affecting the truth of God, is thus matter of universal interest and debate, and the ordinary procedure of its courts affords innumerable opportunities of witnessing for truth and resisting defection, such as do not exist under other forms of government. Second, Presbytery is fitted to secure Christian liberty. It needs, indeed, Christian materials to begin with. For the general Christian mind—needing at once liberty and order—the prompting of impulse, and yet the shaping of law—the sense of individual responsibility, and yet the cohesion of great organization—no system seems so suitable. It is rich enough to bring out different ministries, finance, rule, teaching—not in one ascending line like Episcopacy, but all abreast—so that it promotes liberty by cultivating a wide public spirit, while it opens a way to every Church member to every court, not only with a chartered right of defence, but with every suggestion for the common good; and yet it secures beyond Congregationalism the largest range of council, the fullest maturity of discussion, and the weightiest voice of judgment by which order and stability can be guaranteed. In this, as has often been remarked, it resembles constitutional and representative government.

Dr. A. A. Hodge next read a paper entitled "Presbyterianism in Relation to the Wants and Tendencies of the Day." He said that this embraced two distinct subjects, each of which might legitimately claim the attention of the present Council—(1.) How and with what specific readjustments is Presbyterianism, as a concrete form of ecclesiastical organization, adapted to the great work of evangelizing the world under the conditions of modern society? and (2.) What is the significance and importance of the great principles embodied in historical Presbyterianism in their bearing upon moral and social and political interests of men under the peculiar conditions of modern society? He confined his remarks to the consideration of the second question, and which he considered under three heads—(1.) Of the principles which constitute the essence of Presbyterianism; (2.) of those general characteristics of modern society which determine its relation to Christianity, and the influence of the present stage of transition upon the future moral and religious destiny of the race; and (3.) of the vital importance of Presbyterian principles to the welfare of human society under its modern conditions.

(To be continued.)

Pastor and People.

THE BIBLE FOR THE WORLD.

Before leaving Scotland for the Antipodes the Rev. Dr. A. N. Somerville addressed between 4000 and 5000 persons in Kibble Palace, the largest public hall in Glasgow, and met with a most enthusiastic reception.

The Rev. gentleman spoke in substance as follows:—

What advantage then hath the Jew, or what profit is there of circumcision? Much every way, chiefly because that unto them were committed the oracles of God. It is quite inadequate to say that the Bible is the most wonderful book in the world. The volume is from beginning to end the word of God, the only infallible authority on earth. It speaks nothing but truth. It is the sole depository on earth of saving truth. It is destined to accomplish effects upon the earth greater far than all fleets and armies, arts, science, or merely human literature shall ever accomplish.

THE BIBLE AS A REVELATION FROM GOD.

There is something mysterious about the Scriptures. There lies the Book—noiseless, as if it had no force at all. But this wonderful Book not only influences earth, but powerfully influences the agencies of heaven. During the time there was no written Scripture, and the Bible was preparing, God was pleased to communicate with man in a variety of ways,—by visions, voices from heaven, by the pillar of fire, by the glory between the cherubim, by Urim and Thummim, by inspired messengers, by miracles, and very specially by the ministry of angels. Now it is a remarkable thing that all these methods of communication on the part of God with man have ceased. I believe there is no authentic proof that there has been a single angel seen on earth during the last 1760 years.

ATTACKS ON THE BIBLE.

The Bible in our day and land is exposed to many adversaries. Some say it is human, legendary, behind the age, inaccurate; others overlay it with tawdry, gew-gaws; and the Romish apostasy has declared the Pope himself infallible, putting the word of man on a level with the word of God. The Rationalist monster of Germany and Holland has swum across the North Sea, displaying his jaws, and drawing down into the depths some of the higher critics among ourselves. The monster of Ritualism is more glossy and smooth in his skin, and makes way with the fashionable and refined; while the old wolf of Papal Rome has been uttering his howl, and making havoc with some of high rank and position. Against these terrible foes the Bible has to stand; and it will hold its own, and all the adversaries that may come against it shall not be able to injure that Scripture of God. It is true many may lose their foothold; and be swept away—suffer serious damage and injury; but for the Bible itself there is no fear. The Bible has raised Britain to the foremost rank among the nations, and was to the day when we shall lose our faith in it! But, however it may be with us, there is no fear for the Bible itself. Like the lighthouse, its light may be obscured by the fogs of error; the wild surges of human passion may sweep over its shaft; the whirlwind of unbelief may rave around it; but it will remain unshaken, its foundation not removed, not a stone of its fabric displaced, and its light, after every obscuration, will again stream forth to illumine a dark and tempestuous world.

No book has been subject to such criticism as the Bible. If criticism could have demolished the Bible, it would have been annihilated long ere now. But grand old Moses will continue as upright as ever in the midst of the changing ocean; and as for the Gospel of John, the simplest, deepest, richest, most majestic, most wonderful composition in the world, you may as well think of annihilating the angel Gabriel himself as of destroying that Gospel.

VITALITY OF THE BIBLE.

The Bible is possessed of an extraordinary vitality, which every now and then startles the world. In the last and greatest Roman persecution, the Christians were required to give up their books, and copies of the Scripture became scarce. But those seemingly dying scriptures suddenly sprang as out of the sepulchre, and in course of two years after the persecution, the whole Roman Empire declared itself Christian. In 1617, these same Scriptures a second time sprang from their sepulchre; the half of Europe yielded professedly to the gospel, and the face of the world was changed. And now the Scriptures have been diffused in our day until they are read in nearly 200 different languages, and the way is being prepared for a movement which I have no doubt will astonish mankind. It only needs

a spark from the Holy Ghost to kindle a blaze over all the nations now in darkness. Though Oriental in their origin, the Scriptures are for all men. The majority of men are Orientals, and they are preparing to receive their own Book.

Dr. Somerville, as a specimen of the Bible, invited his audience to step with him into one chamber of the great gallery of Divine masterpieces,—the room over which was inscribed the word 'Christ,'—and described, in glowing words, the features and character of the Son of God, as portrayed in the pictures of Him drawn by inspired writers, and then proceeded.—These are specimens of some of those divine masterpieces God has clothed the walls of this central chamber with. Do you think the Lord God Almighty will allow such masterpieces to be mutilated? (As another specimen, Dr. Somerville imagined the scene as the mother and grandmother of Timothy taught their little boy the Hebrew Scriptures; and then pictured Paul in his prison at Rome, and quoted his words to Timothy,—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.") Of what book under the sun are you able to say, There is a book that will do for the instruction of the little boy that cannot read, and of him who was the most experienced minister, except Paul himself, then in the world? Ah, sirs, let us not lose our faith in the Bible. 'Heaven and earth,' our Master has said, 'shall pass away, but my word shall not pass away.'

THE INSPIRATION OF THE BIBLE.

There are some people that speak of inspiration as if it were nothing more than what in rhetorical language is ascribed to Shakespeare, Milton, Bacon, and other remarkable geniuses. I think it not worth while to refute that idea. But there are others inclined to say that inspiration is just a higher degree of spiritual illumination. Now this is incorrectly put. Spiritual illumination is one thing, and the inspiration of Scripture is quite another. It is not difficult to show some points in which they differ. Illumination is a grace common to all the Church of God; inspiration was a gift limited to a few. Spiritual illumination is what continues through all ages, and will continue through all ages to the end; whereas inspiration has long since ceased. Illumination can greatly be increased, and is very different in degree in different persons; inspiration is incapable of increase; there is no difference as to degree in inspiration. There is not one book in Scripture which is one whit more inspired than any other. Spiritual illumination is always possessed by men of God; inspiration, we find, though commonly exercised by holy men, was certainly not restricted to them, for you have the wicked King Saul and Balaam speaking through inspiration. Again, illumination is to be found in connection with sinfulness in man, and in proportion to the sinfulness in man the illumination is impaired; inspiration is not impaired by the sinfulness of man,—it comes to us, if God has given it, in perfect condition.

But there are persons who agree with me in this, but they say, Inspiration is tantamount to revelation; that is to say, that God communicated certain principles, doctrines, instructions to men,—divinely communicated these instructions. But inspiration ends there; men, having received divine communications from above in the way of truth revealed to them, were then left to put down in writing, in their own way, every man as he considered best. So they say, the ideas are of God, but the writings themselves are certainly human. Now we not only maintain that there was a revelation of truth to the soul, but we maintain the divine inspiration of the record; not merely that the ideas were communicated to the man, but that the words also are of God. What is the reason there are persons so anxious to draw a distinction between revelation in the mind and the record? They think that in this way only can we account for what they are pleased to call trivialities, redundancies, feeble utterances, and unintentional inaccuracies of Scripture. With regard to these I have just to say that, having been a student of these oracles of God for fifty years, I have never yet discovered anything trivial or inaccurate. There may be something that proves men's carelessness in the transcription, but we are prepared to affirm that the very words themselves were inspired. With regard to trivialities, as Robert Haldane said, people who object to the mention of Paul's cloak and Timothy's wine, might as well object to the mushroom and the worm in nature, because these creatures are trivial.

We cannot admit that inspired men put the revelation of God into their own words, and that for five reasons:—First, because we could not be assured but that human error mingled with divine truth. Second, because we could not be sure that, though God gave all the truths to the men, they gave all the truths to us. Third, because we could have no guarantee for the accuracy of Scripture. Fourth, because, if allowed to put down in their own language these mysterious things God communicated to them, which they often themselves did not comprehend, they would be very likely to be obscure, and we could have no guarantee for the adaptability, the suitability of the language. Fifth, if you tell us so much is divine and so much is human and imperfect, you leave us without a guarantee for the authority of Scripture.

When we go to the Bible and ask what it says about itself, we do not find it speaking about ideas. It is, 'Thus saith the Lord'; 'The Spirit spake by my tongue'; 'The words which the Holy Ghost teacheth'; 'The voice of the Lord.' In order to see the importance of verbal accuracy, consider what a difference it would make if the word 'ye,' in the sentence, 'Ye must be born again,' had been rendered 'we,' and what a difference if the word 'other' had been dropped from the sentence, 'Wrest, as they do the other Scriptures.'

How, then, do we explain inspiration? It is not possible fully to explain it; it is enough to be sure of the fact. But a few remarks may be made. You are not to suppose that the Holy Spirit took possession of the lips or the fingers of inspired

men. No; the instrumentality God made use of was the whole man, the man in his whole nature and constitution and susceptibility,—in his history, his peculiar characteristics and talents, the circumstances of the time in which he lived, in his imagination, memory, culture, everything you can suppose connected with the man. A musician may be able to play equally well on many instruments; he may play the same melody upon each, and yet, through the different configuration of the instruments, the sound coming through each will be very different. In the same way, though the words of the Bible are intensely human, they are also divine.

DUTY OF CIRCULATING THE BIBLE.

What, then, is our duty with respect to the diffusion of the Scriptures? If the Bible is a book for all nations, it is our bounden duty to distribute it through the world, in accordance with the command of our Lord to His disciples before His ascension. All I shall ever be able to tell, like all I have told hitherto, I have to take out of the Scripture, and if I were to tell you anything as binding on their consciences, not in the Scripture, I would deserve to be re-proved. It is our part to unite together, as members of all churches, to diffuse these glorious oracles of God throughout the earth. We are to have it in our own souls, like seed germinating there; and we should be like plants with winged seeds, spreading till a whole country is filled with the plant. So let it be with us, from city to city, continent to continent, from one quarter of the globe to all the rest, the glorious word of the Lord shall be spread abroad.

One of the grandest passages in old classic poetry is the one in which a representation is given of the manner in which the tidings of the fall of a distant city were conveyed to another with which it was at war. This was done by lighting signal fires on successive eminences; and the poet describes how on the instant flame rose in the evening sky, and the glad news passed from hill to hill, from isle to isle, from promontory to promontory, from cliff to tower and mountain steep, till the shouts that arose in the streets of Argos announced that their king was victorious, and that great Troy had fallen at last. The Lord Jesus Christ expects that we shall keep burning our signal fires; that we shall be like a succession of watchers stretching from Calvary, the scene of His triumph, to the end of the earth. He would have us, in this night of the world's darkness, trim our beacon fires, and shine forth in the evening, declaring the glorious conquest once achieved on Calvary, till the glad sound reaches south to Africa, north to Siberia and Lapland, west over the wide sea and down through all the Americas from Greenland's icy mountains to Fuegian shores, and eastward till the shout shall burst from the lips of emancipated India, and the voice of jubilee be caught up by the millions of China, and the sound shall ring through every isle of the great Pacific, till echoed by Norfolk Island and Australia with all her gold.

THE BIBLE, A HOUSE OF MANY MANSIONS.

I began by comparing the Bible to a tower. We may also compare these Holy Scriptures to a majestic temple, which took seventeen centuries to build. Its architect and maker is God, and everywhere about it you perceive the impress of the same hand that you can discern in the beautiful works of creation. This temple has sixty-six capacious though unequally sized chambers. Every one of its 81,178 verses is a stone, a beam, more excellent than was ever seen from the quarries or woods of Lebanon,—more excellent than was ever built by Solomon or Zerubbabel. This beautiful temple is the home of the whole family of God. Here they are nourished, tended, instructed, prepared for immortality. And not only is the Church of God found within this sacred enclosure, but God Himself is ever to be found there. When Jesus was going to heaven, He said, In my Father's house are many mansions—mansions in heaven and for eternity. But the Bible is the house of many mansions God has erected on the earth, and within which He would have all His people find their abode. Let us avail ourselves of the King's permission, and step inside. We approach through a beautiful garden, the garden of Eden. The first part of the building to which we come is the most ancient and venerable. It is made up of five chambers; these are the chambers of Law and Justice,—the five books of Moses. These are the vestibule to the rest. Passing from them, we come to a suite of twelve apartments,—the library of the building, containing the historical record, the Church's archives for a thousand years, from Joshua to Esther. Then we come to the saints' exercising ground, the gymnasium of the building,—the Book of Job. Then all at once find ourselves in the orchestra of the building,—the Psalms,—where dwell all the sons and daughters of song, with cymbals and harps. Next we come to the chamber of commerce,—the Book of Proverbs; and close to that, a small but important chamber, the penitentiary for defaulters,—the Book of Ecclesiastes. After that, there is a beautiful parlour, called sympathy with mourners,—the Lamentations. And here and there about this part of the building are pretty conservatories of Oriental flowers,—The Book of Ruth and the Song of Solomon. Then we have fifteen chambers of peculiar splendor. You enter, you are surprised by the august magnificence that meets your eye; these are the halls of ancient prophecy. Now we come to the more modern part of the building. We enter, and we find ourselves passing through four chambers of the most spotless marble; and when we look on the walls, we see four full-length portraits of the Lord of the building Himself, drawn by the Holy Spirit's inimitable hand; these are the four Evangelists. On leaving them, you hear extraordinary sounds as of machinery in motion,—wheels, cranks, and pinions,—and everything exhibiting extraordinary activity. You look for the motive power, but it is out of sight—it is above. This is the work-room of the building,—the Book of Acts. Passing thence, we come to a very rich series of apartments, twenty-one in number, and we see no less than fourteen have inscribed over them one honorable name, the name of the Apostle of the Gentiles; others have the names of

John, James, and Jude. These are the halls of the Apostolic Epistles, in which the Lord has been pleased to lay up the very richest treasures of His house. And now we come to the extremity of the building, and we enter a mysterious gallery, with lights and shadows strangely blended, and sights of the most extraordinary description are presented to our eye. We are in the mysterious gallery of the Apocalypse. There we see the future of Christ's Church on earth, till Christ Himself, the Bridegroom, come. Step out now on the balcony and look abroad. There is a lovely meadow, with a pure river of the water of life, and beside it the tree of life, with its twelve manner of fruits, and its leaves for the healing of the nations. And high above us, crowning the everlasting hills, is a city all in gold, bathed in light and quivering in glory,—the New Jerusalem, whose foundations are of precious stones, its walls of Jasper and its gates of pearl, and that needs no sun nor moon, for the glory of the Lord doth lighten it, and the Lamb is the light thereof.

CONCLUSION.

Oh, sir and Christian friends, let me, as my last utterance, I suppose, in this place, invite you all to enter this beautiful house. See that you are familiar with every chamber in it, and let it be indeed your very home. But oh, take care of one thing! Be sure, ere you cross the portal, to ask that Angel and Loving One to enter with you, who stands as porter at the gate. See you take Him in with you, that He may show you all over the building and explain everything in every chamber to you. Look up and say to Him, 'Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law.' And remember, you and your dear little children,—whom I beseech you to take in either hand and lead within,—while you make it your home,—remember it is to be a home for all poor, perishing souls throughout all Europe, Asia, Africa, America, and the isles of the sea. Oh, seek that they along with you may within that house have their habitation, and then along with you be prepared in this house of many mansions on earth to have your abode in the house of many mansions in heaven, where our great Lord Jesus at this moment is, and who this evening is looking down in love upon us all. Amen.

DR. A. A. BONAR.—As Dr. Somerville's oldest friend here—he and I have known each other for fifty years—I move a vote of thanks. But the acceptance of this proposal involves three resolutions on your part. You are to study these sixty-six books of the Bible; you are to do your utmost to extend the circulation of these books to every nation under heaven; and third if you would truly thank our beloved brother and send a thrill of joy through his heart, each one of you must resolve to pray for him, and that that Book of God may shed its light through the whole world. Rev. Mr Niven moved thanks to the chairman, and the Rev. Mr. M'Dermid pronounced the benediction.

Inaccurate Quotations.

In seeking to search the Scriptures, as our Lord commanded, it is of prime importance that we become familiar enough with them at least to remember the exact words they employ. Inaccuracy in the citation of inspired proof-texts is as needless as it is unfortunate. For an instructor of children this fault is deserving of singular censure. "Thou which teachest another, teachest thou not thyself?" Two rules are all that any one will find essential to put into service.

1. Be sure you are quoting that which is in the Scriptures. The Governor of Tennessee had no right to introduce into his message the line "Now is the winter of our discontent," as the utterance of "the prophet." It is not in the bible that you will meet the sentimental figure of Lawrence Sterne, "The Lord tempereth the wind to the shorn lamb."

2. Be sure you are quoting the passage as it is in the Scriptures. No man would ever find in the Bible the absurd jumble he sometimes opens his prayer with: "O Lord, we would put our hand on our mouth and our mouth in the dust, and cry out, unclean, unclean! God be merciful to us sinners!" Children sit with wonderment under a confusion of acts and images so incongruous and impossible. Four texts are spoiled to construct this nonsense. It was the afflicted Job that laid his hand on his mouth. It was the yoke-bearing youth in Lamentations that put his (not Job's) mouth in the dust. It was the leper in Leviticus that was directed to wear a covering on his upper lip (not his hand on his mouth) and cry, unclean. It was the publican (with hands beating his breast, and out of the dust altogether, in the temple) who said, 'God be merciful to me, a sinner.' This is no way to quote God's language when speaking to Him.

Further illustrations, almost without number, crowd upon our remembrance as we linger upon either of these directions. In one of Horace Walpole's letters occurs this paragraph; he is praising a certain childless couple, and the sweet life they were living away one side on a small estate; he says: "They may comfort themselves with having no children, when they recollect that the earliest-born of men committed murder with the jaw-bone of an ass—a deadly weapon, I am sure." William Hazlitt, in like carelessness, says it was "the Samaritan" who prayed, "Lord, be merciful to me a sinner." Leigh Hunt declares that the poet Shelley, of whom he was writing a defence, "was a student of the book of Job, but for his Christianity he went to the Gospel of St. James." Thackeray states that it was Eli for whom his mother made some "little skirts" every year, instead of Samuel, for whom Hannah made a coat. And in the earlier editions of the story of Paul Dombey, Charles Dickens sets one of the stupid boys in that school where the little chap learned the rudiments at repeating a chapter "from the first epistle of Paul to the Ephesians," as his punishment for coughing out of season at the table. The New York Tribune gotterribly mixed lately over the history of Michal, the daughter of Saul, when talking about that horrible picture in the Exposition, "Rizpah protecting the bodies of her sons." The Satur-

day Review asserts that the poet Cowper was converted by a verse in the "third epistle of Paul to the Romans." And this paragraph we have cut straight out of the New York Herald not five months ago: "There is a story in the Bible which tells us that a certain Philip was recommended to bathe in the Jordan River, and that the great man objected to that obscure lavatory, because of the argument that the Euphrates was the nobler torrent of the two." This is one of the bright authorities which insist that no minister of the Gospel must assume to speak of science, since preachers are not instructed thoroughly in the details and the vocabulary.

Colonel Benton, once in the United States Senate, spoke feelingly of the man out of whom our Savior cast seven devils at one time. And Waddy Thompson, formerly our minister in Mexico, when describing the hospital he visited in that forlorn country, called "The Hospital of Lazarus," said, "the inmates would have rivalled in sores and rags the brother of Martha and Mary."

Lord Konyon on the judicial bench charged a jury thus: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor, Julian, who was so distinguished for every Christian virtue, that the Scripture called him 'Julian, the apostle.'"—Chas. S. Robinson, D.D.

Life Lessons.

Who loses self in brotherhood
Forth-giving ever gathers good;
And who for truth or right would die,
In falling gains the victory.

The spirit wrought to noble aim,
The thought that sets the mind aflame,
The faith that wins in deadly fight—
Forgetting self, have greatest might.

So wisdom centres at the heart,
Like subtle sense that every part
Moves unperceived in perfect health;
And knowledge thrives in larger wealth.

But chiefest to the soul perplex—
By doubt or wayward evil vex—
Oppressed with woes or worn with strife,
This whisper opens the gates of life—
Not what thou art, but what He is
In whom thou livest, makes thy bliss;
Count self and all its searchings loss
Before this wisdom of the Cross.

Random Readings.

THERE is no outward sign of courtesy that does not rest on a deep moral foundation.—Goethe.

It is vain to think we can take any delight in being with Christ hereafter, if we care not how little we are in his company here.

The revelations that God has made of his will are not so much for knowledge as they are for practice. He that knows and does not has many stripes awaiting him.

To those who delight in God he is a sure defense. But unless our hearts are right with Him we cannot delight in Him, and so cannot enjoy His protection against our spiritual enemies.

The soul is like the earth, sometimes green and springing, at other times dry and withering; both powerless in themselves, and neither of them fruitful without a proper cultivation on the part of man.

All the glory of God is in focus upon each believing soul. The wisdom, the power, the love, the grace of our Father are occupied with our concerns, that often seem so insignificant. "Nathanael, whilst thou wast under the fig-tree I saw thee."—Zyng.

The commandments were not promulgated by a tyrant. The Lord God who brought Israel out of Egypt was behind them. These words written by God's finger on stone amid the thunderings and lightnings of Sinai, were wreathed with love, and were vocal with good will.—Fulton.

A mother once asked a clergyman when she should begin the education of her child, which she told him was four years old. "Madam," was the reply, "you have lost three years already. From the very first smile that gleams over the infant's cheek, your opportunity begins."

People who study their troubles all the time will always be troubled. Looking at the miseries, they grow worse and worse, and in proportion as pains are noticed and nursed will they increase and deepen. If we would have peace, we must look away from ourselves to Jesus, and casting all our care upon him, we feel the sting of our misfortunes to disappear.

God does not call us always to labor as man counts labor. He sets us often in solitary and hard ways, laying upon us only burdens of suffering and utter weakness and helplessness. And then, when life has gone and the world says: This man lived in vain, God reckons up the account, and over against the loss and emptiness and waste of life he writes: Well done, good and faithful servant.

If we could only hold ourselves, restrain ourselves, and give ourselves, in thought as in deed, unto God, we should change the complexion of the generation. There lies the root of the whole evil; there is the most discouraging problem in modern religious life—this question of purity. And, if we have kept ourselves pure in heart and deed, we shall have done a great deal towards attaining to the kingdom of God.

It is a notable fact that it was a Sabbath's sun that first met the gaze of man when he awoke to consciousness. Created the sixth day, on the seventh he passed into the unfolding glories of a divine Sabbath. The fact is a beautiful foreshadowing of the truth that cheers the heart of the believer who closes his eyes to a life of care, knowing that he shall awake in God's likeness to behold the glories of a Sabbath that hath no setting sun.—Fulton.

No man lives in right scriptural culture who does not enjoy the peace of the Sabbath. He may have a tranquil life, one free from noise and strife; but that repose of soul which is the highest form of rest will be wanting till he has entered into the experience that comes with a right observance of the one day in seven. A war on the Sabbath is a war on the means for the most ennobling of all our influences, and he who makes it and carries it on is an enemy to our happiness.

Our Young Folks.

The Little Girl and the Rain.

"Little raindrops, falling down On the earth so bare and brown, Tell me why you leave your home In the clouds that look like foam; Why you patter on the ground With that gentle, murmuring sound; I should think you'd rather stay In the cloud-land far away; I am sure if I were you That is what I'd like to do."

How Sammy was Cured of Stealing Sugar.

Sammy was a very small boy, but he was old enough to know he ought not to put his hand into the sugar bowl so often. Besides, his mother had said to him more than once,—"Sammy, don't you take any more sugar without I give you leave."

A Word to Boys.

What do you think, young friend, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them?

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That's the plan, and it is not only worth knowing, but it is worth putting into practice.

To Our Boys and Girls.

DEAR CHILDREN,—You are a very important part of the family, and upon your conduct depends much of the happiness of home. You must not feel as if you had no duties to perform in the family, for you have.

love you. Don't you think, that in return, you ought to do all in your power to make them happy? And did it ever occur to you, that when you are disrespectful to them, or disobey their commands, or quarrel with each other, you are making them very unhappy?

You often think, and I am afraid sometimes say that they are "real orphans," when perhaps it is you, who are wilful and determined to have your own way. This is all wrong, and if you get in the habit of having such thoughts about your kind parents, you will not only give them great pain, but you will lose the love and respect of your friends.

You "hate to be restrained all a time; you wish you could do as you please." Stop! Think for one moment, what would be the consequences if you could always have your own way. Suppose your mother had allowed you when a baby to light newspapers at the grate when you cried so hard to do so, or to play with the sharp carving-knives you used to reach for, or to eat the bright red, poisonous berries which you found once in the country; suppose she had never made you go to school when you didn't want to, or study when you didn't feel like it.

How grateful then you ought to be to your parents for having compelled you, when it was necessary, to do right so far—and to believe that they know better what is good for your future than you do. Think of this, dear children, when you grow restless under restraint, and do not do yourselves wrong, and make your dear parents unhappy by your wilfulness or disobedience. It is not such an easy matter for them to take care of you as you think. Your father has to attend very closely to his business, in order to get the money to pay for your food, clothes and education.

"A Little Garden."

Spurgeon has no sympathy with close communion. At a recent meeting of the London Baptist Association, he made a speech in which he hit, as only he can do, the notion entertained in some Baptist circles that the chief end of their existence is to maintain close communion. He said:—"One of the main objects for which the Church of God exists on earth, is for the salvation of sinners. God might have taken the saints home to heaven the moment they were converted, where they would have committed less sin; but He keeps them here that they may be a blessing to others. The Church that does not see this is missing its object. At one time there were some who thought the staunch Baptists existed for the maintenance of ordinances. God forbid that they should break the least of His commandments; but it is not the main object of a Church's existence to stand upon its orthodoxy, and refuse communion with other Churches in order to maintain orthodoxy. The Church might with some people be thought to have done its best when it has borne its testimony, though perhaps this testimony is borne pinned upon its breast while it is asleep. The only object is not the edification of some two or three dozen saints, and all saints of the first water, and as sound as sound can ever be, but no sound going forth from them to the ends of the earth, proclaiming the good news of salvation. The notion years ago used to be, are not we—

"A little garden wall'd around, Chosen and made peculiar ground"

And when we have sung that song it was said, have we not sung enough, and may we not go home and thank God we are within the consecrated enclosure? He hoped that to day, while they loved to be a garden of the Lord, they did seek the edification of one another."

Church Bazaars.

A correspondent has requested us to reprint the following, which has appeared in a contemporary:—Church bazaars are becoming a public scandal. This system of buying and selling must be driven out of the Church. My spirit is stirred within me by seeing the shop windows in the coast town (on the Clyde) where I am at present residing, filled with such placards as these:—"Church Bazaar," "Splendid Clock, valued at £20; tickets 2s. 6d." "Seven-stop Harmonium," "Grand Sofa Blanket," "Handsome Four-Leaved Screen," "Handsome Pianoforte, value £50;" "Model of Steamer," "Model of Ship," &c., &c. All to be drawn for by lotteries in August; tickets from 6d. to 2s. 6d. To what does all this appeal but to the baser parts of our nature? to the cupidity and gambling spirit which the writers of these placards hope to find, if not to excite, in those who read them? In some of the windows the articles advertised are prominently exhibited too. As, for instance, the clock, the harmonium, the model ship, the steamer, etc. And this is done in the name of religion, and with the tacit sanction of the Churches. To be silent longer with regard to these Church bazaars and their accompanying lotteries is to be culpable. We are hearing a good deal just now about the "Confession of Faith," but here is a matter of practice for which the Churches are responsible as much as for their creed, from which faith is excluded altogether. And if that be so, what remains but sin? The question is ripe for judgment, and urgently demands it. I hope the Synods and Assemblies may have it brought before them.

Sabbath School Teacher.

For the Presbyterian.

SUNDAY SCHOOL LESSONS.

BY REV. ALEXANDER M'KAY, D.D.

LESSON II.

THE INCARNATION OF CHRIST.—John i. 10-18

Verse 10.—He was in the world and the world was made by Him, and the world knew Him not.

Where was Jesus? f. c. What is meant by He real personal presence in His state of humiliation.

What does world here mean? Mankind. Who made the world? Christ. How did he create man? Ecc. vii. 20.—In knowledge, righteousness and holiness. How did the world regard Him? l. c.

What state of mind does this indicate? Matt. xiii. 15. Explain the world knew him not? Did not acknowledge or recognize him as the Messiah.

How may knew be rendered? To approve, to love. Ps. i. 6. Matt. vii. 23. Verse 11.—He came unto His own and His own received him not.

To whom did the Light come? f. c. Who are meant by His own? Jews. Acts iii. 25, 26. How were the Jews peculiarly His own? 2 Rom. ix. 3.

How did they treat Him? l. c. Who foretold His rejection by men? Isa. liii. 3.

What did they say of Him as a nation? Matt. xxi. 38. Were there exceptions to this? Yes. Many of the Jews believed on Him.

How does He come to us? In the Gospel and also in His Providential dealings with us.

Is it a heinous sin not to receive Him? Yes. Heb. ii. 3. To what are such exposed? Ps. xi. 6. Heb. xii. 25.

Verse 12.—But as many as received Him to them gave He power to become the Sons of God even to them that believe on His name.

What is meant by received Him? To own and embrace him in his true character. What did he say about receiving him? Matt. x. 40.

What did he give to such? s. c. What is meant by power? Privilege, authority or ability.

Is it a great privilege to be among the Sons of God? Yes. Rom. viii. 17; 2 Cor. vi. 18. How do sinners become the Sons of God? By regeneration and adoption.

What other sons has the Father? Christ and the Holy angels. Explain believe on His name? Faith in Him as our Redeemer, receiving him as he is offered to us in the Gospel.

Is this phrase used of any other in Scripture? No; he is the only object of saving faith. What says the Church of his name? Song i. 3.

Verse 13.—Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

How are believers described? They are born of God. What birth is here spoken of? The new birth or regeneration. That change of heart and life which takes place in one that becomes a true Christian.

What is here said of this change? It is declared to be "above all human conditions, descents or alliances."

What is this change elsewhere called? 2 Cor. v. 17. Eph. ii. 1. 1 Pet. ii. 9., etc. Explain not of blood? That we did not become the Sons of God by hereditary descent.

Could the Jews be the Sons of God in virtue of their descent from Abraham? No. Explain not of the will of the flesh. That we do not become the Sons of God by natural birth.

Explain nor of the will of man. That we do not become the Sons of God by new education or moral attainments.

Who is the author of this change? The Holy Spirit. What doctrine is here taught? Man's utter inability to save himself. Oh. vi. 44.

Verse 14.—And the Word was made flesh and dwelt among us and we believed His glory, the glory as of the only begotten of the Father, full of grace and truth.

Explain the Word was made flesh. Christ became man. How did he become man? By taking to Himself a true body and a reasonable soul.

Was it necessary that he should become man? Yes. Gal. iv. 4, 5. Heb. ii. 14-18. Explain dwell among us? He tabernacled or sojourned with us.

How long did Christ live on earth? About thirty-three years. Who beheld his glory? The Disciples.

Where did they see his glory? On the Mount of Transfiguration, in his sayings, miracles, sufferings, resurrection and ascension.

What is meant by glory? The shining forth of his excellencies. How is his glory described? l. c. How is he the only begotten of the Father? By eternal generation.

Of what is he full? Grace and truth. Explain the e terms? Grace signifies all the riches of Divine love, truth refers to their bestowal on his people.

Verse 15.—John bare witness of him and cried, saying, this was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

Who was this John? The Baptist. Of whom did he bear witness? The Word.

What did John declare? That Christ was infinitely superior to himself. How did he bare witness? He cried, i. e., he earnestly and publicly testified of Christ.

To what does of whom I spake refer? To words spoken by John previous to the Saviour's baptism.

What is meant by cometh after me? Jesus began his public ministry at a later period than John.

What does preferred before me denote? That Christ was infinitely exalted above him.

Explain for he was before me? The

pre-existence of Christ. 1. ov. viii. 23-30. Verse 16.—And of His fulness have all we received, and grace for grace.

What testimony is here given to Christ? His superiority to all believers. Who are meant by all we? Believers. What do they receive from His fulness? l. c.

Explain grace for grace? Abundant or continual accessions of grace. What kind of grace is received? Convincing, enlightening, pardoning, purifying, assisting and satisfying grace.

What kind of fulness is this? Inexhaustible, not a cistern but a fountain fulness. What is meant by receiving grace? Being made actual partakers of the grace of Christ.

Verse 17.—For the law was given by Moses, but grace and truth came by Jesus Christ. What testimony is here given to Christ? His superiority to Moses.

What is meant by the law? Not only the moral law, but the entire Old Testament economy.

How was the law given by Moses? As the servant of God, he was the great legislator of the Jews by whom, under God, their polity was formed.

What came by Jesus Christ? Grace and truth. How did they come by Him? Ps. lxxxv. 10. Rom. iii. 21-26.

Explain the terms? By grace or in Old Testament phraseology mercy, is meant all the riches of Divine love, truth refers to their bestowal on His people.

Are those terms often associated together? Yes. 2 Sam. ii. 6. (xv. 20.) Ps. xlv. 10; lvii. 8; lxi. 7; lxxxv. 10; lxxxvi. 15; xviii. 3. Prov. iii. 3. See Ps. lxxxix which is an exposition of those terms.

What resemblance between the office of Moses and Christ? Gal. iii. 19. How do they differ? Heb. iii. 5, 6.

How is grace and truth superior to the law? The law could only produce conviction of sin and awaken desires for deliverance, Gal. iii. 24; whereas grace and truth supplies every want of the sinner. Acts xiii. 38, 39.

Verse 18.—No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

What testimony is here given to Christ? His superiority to all created intelligences. Why hath no man seen God at any time? Ex. xxxiii. 20; 1 Tim. i. 17; vi. 16.

Explain no man hath seen God? No creature hath seen Dioly in his essential and inconceivable glory.

Who hath seen God? s. c. What does this title denote? His intimate relationship to and perfect knowledge of God.

Was Moses permitted to see God? Ex. xxxiii. 23. Explain He was in the bosom of the Father? A figurative expression denoting intimacy, friendship and unity of nature.

John xiii. 23; xvii. 24. Does this prove that Christ had perfect knowledge of God? Yes.

How did Christ declare or reveal God? He has made Him known as a God of love, rich in mercy, full of compassion, ready to forgive the chief of sinners, also as a Being who will punish all unbelieving and impenitent sinners.

Christ's titles which begin with B.—Sol. i. 18; v. 16. Prov. ii. 7; xvii. 17. Jer. viii. 22; xxiii. 6. Mic. ii. 13. Lu. ii. 13. John i. 14; iii. 20; vi. 85. 1 Tim. vi. 16. 1 Pet. ii. 25. Heb. i. 3; ii. 10. Rev. i. 8.

ABBREVIATIONS.—f. c., l. c., s. c.: first, last, second clause.

For the Presbyterian.]

A CALL FOR S. S. TEACHERS.

"Feed My Lambs."—John xxi. 15.

How Jesus loves the little lambs, And for their wants prepares I He gently takes them in his arms, And in His bosom bears.

Would His disciples learn to know And do their Master's will I To feed His lambs would many go Who now stand idly still!

This noblest work He gives on earth To those who love His name; Go, by experience learn its worth, The prize eternal gain.

He will reward the faithful few Who go at His command, And labor in the Sunday-school— A true and loyal band.

Each little soul—a perfect gem, Which in Thy crown would shine, If you would win that one, for Him Who saves by grace divine.

Come, guide with care their little feet, Least one should go astray, And fall to walk the golden street With Christ in white array.

And when the blissful task is o'er, And Christ shall call us home, There we shall meet to part no more, And hear Him say "well done."

—W. AROS.

Avoidance of Temptation.

We are "set" as it were "upon a pinnacle of the Temple," says Farrar, by the mere grandeur and loftiness of our being, by the freedom of our wills, by the immortality of our souls, by the glory and honor, a little lower than the angels, wherewith God has crowned our race. And how often, alas! and how fearfully, do men fling themselves down from this glory and grandeur, into the abyss!

"Ah deeper dole! That so august a spirit, at rined so fair, Should, from the starry session of his peers, Decline to quench so bright a brilliance In Hell's sick pyre;—ah me the deeper dole."

For, indeed, by every sin,—above all by every wilful, by every deliberate, by every habitual sin,—we do fling ourselves from our high station down into shame and degradation, into guilt and fear, into fiery retribution and, it may be final loss. and yet, how many talk in these days as though to sin were no great harm, as though the sins of youth, for instance, were all venial, and it were rather a better thing than otherwise for a young man to sow, as they call it, his wild oats! But yet, though man deceive himself and be deceived,—though the tables of the Moral Law, even as they

were promulgated, were-hattered to pieces on the mountain granite—the moral Law remains in its eternal majesty, and in the heart and conscience of every living man, louder than amid the thunder-echoing crags of Sinai, "God spake these words and said." So that every violation of God's law is to fling ourselves down from the Temple pinnacle into the foul and dark ravine,—it is to see whether man's insolent rebellion shall not triumph over God's immutable designs.

And to what do men trust, to what alas! do we trust when we act thus? Is it not to the lying whisper that God will give His angels charge over us, and that, whatever we do, we shall still be saved? But oh, we cannot learn too early that stern lesson of St. Augustine's that though God hath indeed promised forgiveness to those who repent, He hath not promised repitance to those who sin. We cannot convince ourselves too absolutely that, if we sin, God will work no miracle for our deliverance. People talk of time producing a change in them, but time is no agent, and can lead no aid. And thus more men destroy themselves by hope than by despair, by the hope that is vague—the vague, vain, idle hope,—that they will some day be saved, than by the despairing conviction that they never can be saved. It has often been said that "hell is paved with good intentions," it would be far more true to say that hell is paved with idle hopes.

Century after century has the temple been whispering to myriads and myriads of human souls. "Cast thyself boldly down. Yes, hath God said?—Fear not! Thou shalt not surely die. Thou shalt enjoy the sweetness of the sin, and shalt escape—for God is merciful—the bitterness of the punishment." And yes, my brethren, God is merciful, but shall we make his mercy an excuse for our own wickedness, or pervert His love into an engine for our own destruction? Did our first parents, did any of our millions of descendants in all ages, ever find that whisper true? In the lost Paradise, in the crushing suame, in the horror at God's presence, in the waving barrier of fire about the Tree of Life, in the son who was a murderer, in the ruin, and anguish, and degradation that burst in like a flood upon their race,—did they find that God thinks nothing of His word, and does not mean what He has said? And if indeed He does not, what mean in history the massacres, and in nature the earthquake and the pestilence, and in daily experience the cell of the lunatic and the grave of the suicide? Do these look like "a reckless infinitude of mercy, and boundless obliteration of the work of sin?" Might we not, it has been said, seeing a river, as well hope that it is not a river, and so walk into it and be drowned, as seeing, in all Scripture, and in all nature, judgment and not mercy written down as the penalty of impenitent transgression, "hope that it is mercy and not judgment, and so rush against the bosom of the Eternal buckler as the wild horse rushes into the battle?"

Concerning Reading.

Having penned this heading, the thought occurs; how easy to be didactic and dull! and how difficult to say anything new or interesting on a threadbare subject. Yet something we would say, and if it is not new, perhaps it may be true.

Just here, two definitions of reading occur to us—one from Lady Mary Montague, who says: "There is no pleasure so cheap as reading, and no entertainment so lasting." The other, more recent authority, declares that "reading is an intellectual dissipation." Both of these views have their truth, but we will not discuss them just now. Our sole aim is to impress upon the minds of our very busiest readers how much time they can save for really instructive and useful reading by a simple method.

We all know that in the course of each day some unconsidered and unappropriated moments occur, for which no provision has been made. For instance, you are going out, and you have to wait ten or fifteen minutes for the one who is to accompany you—or, lunch or dinner is delayed five or ten minutes beyond the usual hour—or you are expecting some one who is delayed, and have therefore a short space of unemployed time while waiting.

Now these are your reading opportunities. Make choice of some book you want to read, keep it always conveniently near, take it up at all these odd times (and at these times only) and you will be astonished at your own progress. No one knows, until the experiment has been tried, how large a sum these spare minutes represent, or how much good can be gotten out of them by determined use.

Few people, few women especially, can spare an hour for regular and systematic reading each day, unless they are exempt from most of the ordinary cares of wives and mothers. The necessities of households are pressing, the demands instant, and that mother must needs be a Spartan who could sit calmly perusing "Motley's Dutch Republic" while an ominous bump in the next room assured her that the baby's head had been testing the hardness of the floor!

Yet such a plan as we propose is possible even to the baby's mother, and once tried, the satisfaction and pleasure that is always gained from proper reading would ensure its continuance.

By proper reading we refer just now to the scores of really delightful books of history, biography and personal anecdotes produced during the last few years.

Many of these books have all the charm so generally attributed to novels, and add to their entertaining quality the recommendation of being true. Then too, they are written in the best and purest English, and so they insensibly educate and elevate; while they interest and even amuse. Still another advantage, the more one gets of this sort of reading the less one wants of poor fiction. (Let us explain just here that we have no quarrel with good novels.)

If there are any of our readers who would like to know more particularly of what books and authors we speak, we shall be only too glad to gratify them. Any questions will receive prompt reply if sent to us addressed as usual.—N. Y. Christian Intelligencer.

British American Presbyterian,
102 BAY STREET, TORONTO.
FOR TERMS, SEE THE FRONT PAGE.
C. BLACKETT ROBINSON
Editor and Proprietor

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect. An sufficient postage stamps to be enclosed. Manuscripts not accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENTS.

Mr. Wm. Selby, General Advertising and Subscription Agent, will visit places East of Toronto in the course of this and following weeks.

Mr. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance or colored man in his work will be taken by us as a personal kindness.

British American Presbyterian.
FRIDAY, JULY 27, 1877.

A NOTICE of the hearty reception extended to the Rev. D. J. Macdonnell on Thursday evening of last week, along with many letters and articles intended for this issue, unavoidably held over until next week.

We present our readers, in other columns, with pretty full notes, as far as they go, of the great Pan-Presbyterian Council. They will be brought to a close in next issue. Our correspondent's second letter will also be perused with pleasure.

MANY of our readers have heard of Muskoka and the numerous attractions the locality offers to tourists; and yet, it is possible, few know how easy of access this beautiful "lake district" is to the traveler and health-seeker. There is now direct railway connection with Gravenhurst, on Lake Muskoka, which is reached in a few hours from Toronto, from whence there is daily communication, by safe and commodious steamers, with various points on Lakes Muskoka, St. Joseph, and Rosseau. The hotel accommodations on the different lakes is very good; and facilities are afforded for boating, fishing and bathing. The steamers are owned by Captain Cockburn, M.P., who has done much to make the lakes known abroad, and who spares no efforts likely to promote the comfort and convenience of visitors. For particulars the reader is referred to advertisement in other columns.

MINISTERIAL SALARIES.

An overture from the Presbytery of Toronto to consider Ministerial Sustentation was brought before the Assembly, and received the attention which was due to the subject. The purport of this overture was to secure a minimum salary throughout the Church of not less than eight hundred dollars per annum. This movement must be viewed by all as timely, when we consider the fact that at present a congregation may call a pastor promising a smaller stipend than this. Even with the aid of the Home Mission fund many pastors are only receiving five or six hundred dollars as yearly salary, and there are many cases in which this sum is supplemented by neither manse nor glebe.

It is evident at a glance that a minimum salary of eight hundred dollars is not sufficient for the requirements of a minister. It may be said in answer to this that ministers as a rule receive much larger salaries than this. Many country charges have attached to them stipends of from eight to twelve hundred dollars, with, generally speaking, the comfortable additions of manse and glebe; while in such cities as Montreal, Toronto, Hamilton, Halifax, St. John, N.B., and many others, pastors are in the receipt of several thousand dollars of yearly salary. But when we take into account the extraordinary requirements of such charges, the larger salaries which they represent are barely sufficient to meet the ordinary expenses of a minister. The pastor is expected to live in keeping with the standard of the society amongst which he is placed. He is properly ranked along side of judges, lawyers, physicians, merchants, and of opulent farmers and well-to-do tradesmen. There is hardly one of these but would consider the average stipend of ministers as altogether inadequate for his own and his family's support, and for the calls made by benevolence upon his income. But clergymen as a rule have not merely the ordinary expenditure of persons in the same station to meet. Their only hope of leaving money for the support of their families after their own death, is in the insurance of their lives. They have to make provision in this way. Their children have to be educated according to their position in society. The very first to complain of the minister's thread-bare coat and of his tatty table, are those who are contenting themselves with contributing as little as possible to his support. Then there is no class in the community who have more demands made upon their means

in the direction of benevolence and church work. The unemployed go to their clergyman for relief. The poor and suffering are supplicants at his door, and we all know how hard it is for one to say nay, who is accustomed in his public addresses to commend every philanthropic cause to the benevolence of his people. Generally the minister of the gospel has to put his precepts and advice into practice. If he do not give to the schemes, he will hear no end to such remarks as, "It is easy to tell others to give. It is pleasant to preach the duty of being benevolent. It is not so easy and pleasant to carry these instructions into living practice." When he does give liberally, he receives no credit for his action, as that is regarded as being in the way of his professional business. But congregations seldom think of the demands made upon ministerial salaries for stationary, postage, and books. If the minister do not write eloquent sermons his people are the first to cry out. If he do not keep abreast of the age in literature, those who have books at their command are too ready to complain. Clergymen, however, as a rule are the chief supporters of the book-selling business. They must replenish their libraries. The works that will be of real benefit are of the most expensive description. And yet it is the people who are deriving the benefit of his library and of his reading. A minister passes the knowledge thus acquired through his mind for the sake of his people. But it costs a large sum of money to do so. In our opinion congregations would act wisely, were they to allow from one to five hundred dollars every year, as the case may be, to their pastor, with which to replenish his library and to gather material for the illustration and exposition of Scripture.

It is gratifying to find that other churches are showing themselves alive to the importance of the subject before us. The Presbyterian Church in England has in this respect set a good example before the sister churches. Her sustentation fund has already reached the average of two hundred pounds sterling for each minister, and it gives promise of a still greater increase. The United Presbyterian Church in Scotland by her Home Mission operations has taken a high position in the support she gives to her clergy. The Free Church of Scotland is worthy of all commendation in the matter of sustentation. Her Sustentation Fund has been a pronounced success from the beginning of its history. It has risen steadily year by year, till the Church is almost at the point of declaring a dividend equal to that of the sister Church in England. The Church of Scotland has endowed several hundred parishes, and many of the ministers of these are receiving larger stipends than those of her greatest original endowments. She has gone on supplementing her smaller livings. She has built manse and purchased glebes for her Quoad Sacra parishes. The Presbyterian Church of Ireland has shown commendable zeal in regard to the support of her ministers. The Churches of the States are putting forth great efforts to secure for their pastors larger salaries and suitable parsonages. The Congregational, Baptist, Methodist, and Episcopalian Churches are all aiming at higher things in this direction. And shall it be said that the Presbyterian Church in Canada is the only one lagging behind—a Church that is notoriously wealthy in her membership, a Church that keeps up a high standard of clerical education and status, and a Church that is in living sympathy with every movement of the sister churches whose aim is to secure a ministry in every sense adapted to the requirements of the age?

Instead of eight hundred per annum, we hope to see the day when a thousand with the addition of manse and glebe will be the minimum stipend. The congregations will be the first to benefit by the healthful change. Their ministers freed from worldly cares will devote themselves thoroughly to their work. Anxiety will no longer furrow the cheek and whiten the hair. With gladdened hearts they will preach the salvation of Christ. They will no longer require to divide their time between preaching and farming, or merchandising, or writing for the sake of money. And while we are certain that the ranks of the ministry will always be well supplied with men who—like the great apostle—will not think of earthly reward, it is evident at a glance that the youth of the country would be more ready to consider the question of entering the ministry, were they assured of being free from worldly care and anxiety in the discharge of its duties. It is our earnest desire that means may be speedily devised to secure, if not a larger result than that which is sought by the Overture of the Toronto Presbytery, at all events the minimum salary it contemplates. This will be the beginning of good things, and once the eight hundred minimum is attained, it will be easy to reach the higher stage of a thousand per annum, which we have been advocating in these remarks.

Rev. Dr. McTear and wife, of Cornwall, are spending a few weeks with their friends in Southwold.

THE DUNKIN BY-LAW.

Whatever may be the result at the polls, the mere agitation of this question is doing much good. From the prevalent feeling manifested at the large and numerous meetings which are being held all over the city there is also reason to hope that the By-law will be passed. In a few sentences we will try to review the various forces which are unmistakably on the right side in this contest. First, there are the Total Abstinents. They certainly ought to be accorded the post of honor. They advocated temperance reform when the cause was low and despised; when "totalitarian" meant "fanatic"; when those who defied themselves the use of strong drink were regarded as leading an unnatural sort of life—although it is of the drinker that this is really true. The passing of this By-law is not the height of their ambition. It is only a step towards the attainment of their ultimate object; but on the principle that "half-a-loaf is better than no bread" they are content to accept it in the meantime and make the best of it. They deserve, we say, to be allowed to occupy the foremost position, and they are also well qualified, by long training and close study, to do so; but they will not be left to fight this battle alone.

Earnest and enlightened Christians of every denomination will support this By-law. These do not all hold to the principle of total abstinence, in theory, although in their practice they come so very near it that, while they remain even nominally in the ranks of drinking men, they are doing themselves a gross injustice. These men know something of the injury that the drinking practices of the day are doing to the cause of religion in keeping multitudes away from its influences and rendering them insensible to its appeals. They know what inroads intemperance has made even upon the ranks of professing Christians; they know that in carrying out the principles of the New Testament they ought not to do anything whereby a weak brother stumble or is made to offend; and although some of them may not perhaps be found on the temperance platform, the pronounced total abstainer will find them at his back, and pretty close up to him, at the polls.

Philanthropists, patriots and intelligent political economists, whether they belong to any of the foregoing classes or not, will be found on the right side in this struggle. They know that even if this partial prohibition had to be effected at a temporary pecuniary loss, that loss would weigh light as a feather when placed in the balance against the great and permanent good to be effected in rescuing the victims of intemperance from their degrading bondage, or in saving young men from going to swell their ranks. They also know that even in a pecuniary sense it would be more profitable for a country or for a city to have a population of sober, healthy and thriving men, who would work regularly, earn high wages, and spend them in keeping themselves and their families respectable, requiring but a minimum allowance of goals, court-houses, police officers and public executioners; than it is to fill the public treasury with the price of misery, wrung in the shape of excise duties and tavern licenses, by a force which they cannot withstand—the force of a depraved appetite—from men who by their irregular and comparatively worthless labor, earn but a pittance besides, wherewith to keep themselves and their unfortunate wives and children barely in existence in the midst of equal, poverty, and disease, from which condition one after another drops into the list of criminals.

There are besides, many sober, industrious citizens, of various ranks, who would not place themselves in any of these classes, but who for the sake of their fellowmen who are not so successful in resisting temptation as they themselves have been, and for the purpose of removing a dangerous snare from the path of their own children, will cheerfully go forward and vote in favor of this By-law. Those who do not pretend to judge for themselves but are content to be led by those whom they consider their superiors in wisdom and knowledge are no doubt well aware that intellect, learning, and enlightened statesmanship have almost entirely gone over to the side of temperance. These words—"Every day's experience tends more and more to confirm me in the opinion that the temperance cause lies at the foundation of all social and political reform"—are not the words of a "frothy" or "fanatical" temperance lecturer, but the words of the calm, wise statesman, Richard Cobden. It was John Bright that said: "Every benevolent institution tends the same complaint. A monster obstacle is in our way. Strong drink—by whatever name the demon is styled, in whatsoever way it presents itself—this, this prevents our success. Remove this one obstacle, and our cause will be onwards, and our labors will be blessed." The late thoughtful and lamented Charles Buxton used the following language: "We are convinced that, if a statesman who desired to do the utmost for his country were thoughtfully to inquire which of the topics of the day deserves the most intense force of his attention, the true reply—the reply

which would be exacted by due deliberation—would be that he should study the means by which this worst of plagues should be stayed." "Profligacy, vice and immorality," said Lord Palmerston, "are not thundering at our gates like a besieging army, but they are undermining the very ground on which we stand." It was the worldly and polished Lord Chesterfield that wrote these stern words: "Let us crush these artists in human slaughter, who have reconcoiled their country to sloth and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted." Not many months ago a high and learned dignitary of the Church of England preached a Temperance sermon to the students attending the University of Cambridge, in which he says:

"I say to every one of you, and I say it fearlessly and downrightly in God's name, that you are bound in the best way you can—bound in the sight of God—bound as a Christian—bound as a patriot—bound as an ordinarily good man—to go up, every one of you, before the tribunal of your own consciences, and, whether you be familiar with them or unfamiliar, to lay very solemnly to heart the stern facts, which I shall try to brand upon your memories to-day. The Universities, thank God, have awaked from the dead sensual sleep of the eighteenth century, the old type of College Fellows, vegetating for life in vivid and useless luxury, is utterly extinct; even from among Undergraduates, though there be perhaps among them less of the modesty, and respect for the elders, and gratitude for kindness, which were virtues which still existed in the days of their fathers, there has yet, I hope, utterly vanished, the old coarse type of ignorant and dissolute idlers. It was but the other day (a thing which even ten years ago would have been utterly impossible) that, at Oxford, the Sheldonian Theatre was used, and the Vice-Chancellor presided at a thing once deemed so vulgar and plebeian as a temperance meeting, at which some of the leading professors spoke; and Cambridge is taking her part, and taking it right nobly, in the great battle between Ebal and Gerizim, light and darkness, heaven and hell; and hundreds I hope and I believe of her manly youths, are daily learning more and more, in the light of shining examples, to scorn delights and love labors, in the high endeavor "to make earth like heaven and every man like God." And if there is but one here who cares only to sleep and feed, and steep himself in the gross mud-honey of a sensual life; if there be but one who does not care to do God's work, or to help his children, or to make better his sin-devastated world—to him I speak not; but to all you the rest, I say that, acknowledging as you do the law of charity, it is not charity merely to toss to human suffering the crumbs of your superfluity, but to probe its causes, to anticipate, to avert them."

Is there not another class, besides those spoken of, that will contribute even a few votes to this good cause? Yes, we really think that some of the victims of intemperance will themselves venture forward and, though with a trembling hand, give their vote for the removal of that which has so long been the curse of their lives. Full well do many of them know that they would be ten thousand times better if they did not touch it, but in vain? And why in vain? Just because they could scarcely go the length of a block in any street without meeting with the old temptation in its most inviting forms; and sufficient time not having been allowed for the alcohol to work out of the system, they yielded to the craving for fresh supplies which this insidious poison always creates. We do think that some—we hope many—even of these will avail themselves of this opportunity of forever throwing off that horrible incubus—that living death—which has so long oppressed them and crushed every right impulse within them; and if they do, it will be the best piece of work they have done for themselves or for anybody else for a long time. There is one thing more we wish to say on this subject, and we have reserved it for the last sentence in order to give it special prominence.—The person who deliberately holds back and refuses to record his vote in favor of this By-law is half as guilty as the person who votes against it; and even the half of such a load is too heavy.

The *Chautauqua Daily Assembly Herald* will be published again this year at Fair Point, Rev. Theodore L. Flood, Editor. It will be issued so as to report the proceedings of the "Reform Council," the "Church Congress," the "Sunday School Assembly," and the "Scientific Conference." It will be a Sunday-school paper of more than ordinary value aside from its full reports of the Chautauqua meetings. "Just to think of having the lectures of Rev. Joseph Cook, Dr. Doremus, and others by the dozen, reported in full during this three weeks of light and power and inspiration." Our readers may order this valuable publication through Mr. James McNabb, who takes names at the club rate, 80cts. Address box 247 P.O., Toronto.

PRESBYTERIAN COLLEGE, MONTREAL.—Copies of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application at the College. All letters addressed to the Rev. Principal MacVicar, LL.D., will receive prompt attention during his absence in Britain from the person in charge of his office.

GENERAL PRESBYTERIAN COUNCIL—NO. II.

[FROM OUR OWN CORRESPONDENT.]

The Pan-Presbyterian Council is now a matter of history. Its papers and addresses are to be published as of permanent value, even a synopsis thereof in a newspaper column is manifestly impossible. A few summings up may be welcome.

Forty-nine church organizations were represented, three hundred and thirty-three representatives were present. The numbers are suggestive, seven times seven and three threes. Shall we call them mystic? prophetic?

Some twenty-two thousand congregations and twenty thousand ministers are represented thereby. The following results may be noted.

I. A consensus was formed among all the bodies represented as to the leading doctrines of the creed. The Trinity, the atonement in its substitutionary and vicarious character, original sin, the Calvinistic doctrines of grace, are given with remarkable unanimity; the Scriptures in their integrity as the only rule of faith are distinctly set forth, to the exclusion of tradition and church authority; the ministry as a divine order of church organization is asserted with a place even for the laity in the Courts of the Church. The Westminster Standards are certainly not adopted by all; but the system of doctrines therein contained is the system universally held by the churches represented.

II. A general desire was manifested and a movement inaugurated to arrange the fields of foreign missions so that the churches should have separate fields, thereby economizing men and means. Where agreement as to polity and doctrine exists as here, it was unanimously regarded that national or domestic differences did not justify separate organizations in the same field.

Over eight hundred missionaries in foreign fields are proclaiming Christ in accordance with the Evangelical principles of the Reformation. The Foreign Mission work is only just beginning, and it will be of manifest practical importance to divide the labour according to the ability of each church has to overtake it, and to prevent that with which we are too familiar, viz., rival communities of the same substantial faith and polity.

III. Men have met who never met before; a mutual interest and wider sympathy have been formed. Imagine Dr. Pluin Moderator of the Established Church moving, seconded by Mr. Begg, yet so it was. Men have only to meet in Christ, and they will find a way to shake hands on their differences, without falling together into the chasm. Thus has the way been opened for manifesting more explicitly the unity of the spirit in the bond of peace.

The Council has presented an unity which is of more true power than the mere shibboleth of a sect. That is gain.

IV. Subjects have been presented of vast practical importance by men of all experiences, and thus will be more thoroughly understood—e. g.: Presbyterianism in its relation to the wants of the world, missions, unbelief, spiritual life, literature, intemperance, training of the young, and kindred subjects, on each of which a few words may be said in some future papers.

Catholic in spirit, Evangelical in tone, firm in its attitude towards sin and error, hopeful in its outlook and fruitful in all things, the council just closed will mark we believe an era in the future history of the traditional churches of the Reformation.

Edinburgh, July 12th 1877.

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.]

The congregation of Chesterfield, in the Presbytery of Paris, has sent the sum of \$57 as a contribution to the St. John Relief Fund.

DURING the Rev. J. B. Muir's three years' pastorate of St. Andrew's Church, Huntingdon, the membership has been doubled. There are now 297 on the communion roll.

We are pleased to learn that since (seven months ago,) Rev. J. J. Casey became pastor of Elgin and Athelstane, sixty new members have been added to the Church.

A MONUMENT of Aberdeen granite, between nine and ten feet in height, and costing \$200, is to be erected over the grave of the late lamented Rev. Dr. Hogg, so long minister of St. Andrew's Church, Guelph.

Rev. James Bennett, of St. John, N.B., has received the degree of Doctor of Divinity from Davidson College, North Carolina. The honor is understood to have been conferred in recognition of Mr. Bennett's writings, especially his book "The wisdom of the King," and several of his published sermons.

The Managers of the Presbyterian Church, Port Elgin, rightly thinking that a month's rest would be beneficial to their minister, have made arrangements for the supply of his pulpit for the next four Sab-

Choice Literature.

Harry's Rash Wish.

BY THE MRS. GREENE.

CHAPTER IV.

And such a strange old face it was, wrinkled and sunken and caroworn, and with eyes that looked at one as it were through a fog, but which, clouded by age, or trouble, seemed to conceal no angry fire or cruel revengeful purpose.

Nay, there was something curiously simple in the face of the old man, almost like a child's, as he sat gazing and gazing at Harry in a sort of amazement, and by-and-by stretching his hands out over Harry's head, as he had done a moment before over the fire, he murmured something which Harry could not hear, and tears came up into his dim eyes and ran down his cheeks.

At this Harry seemed to lose all fear, and he began to question his companion, to ask him his name, and to know if he might remain under the shelter of his roof for the night, but received to all his questions never an answer, save that the old man drew him nearer and nearer as he spoke, and gazed at him still more earnestly, muttering to himself all the while words which to Harry's ear had no meaning. "A hundred years—aye, a hundred years since I saw the like; a hundred years, my pretty one, since I saw a face like thine;" and so on the same words it might be a score of times.

But presently he seemed to notice that Harry's feet and hands were numbed with cold, and that he needed warmth and shelter; for with tottering steps he rose and closed the open door, and threw some wood upon the fire, and having done this, he drew the child down on the settle beside him, and began to chafe his little hands between his own horny palms, and muttering still for ever to himself the same words—"A hundred years—aye, a hundred years, and full, since I saw the like."

"Since you saw what?" asked Harry at length, driven to despair by the monotony of his companion's remarks, and hoping to gain some information: "what is it you have not seen for a hundred years?"

"The like o' thee—the like o' thee; I have not seen the face o' a child like thee for nigh a hundred year."

"Why, what is there curious about me?" asked Harry, uneasily; "how am I unlike other children?"

"Poor innocent," murmured the old man, compassionately, "he speaks o' other children, as if he had seen a many o' them. Why, dear heart, one has not seen the smilin' face o' a babe i' this wicked world for a hundred year—not for a hundred year, and a lonesome world it has been without them; all the bright laughs, and the innocent tears, and the pretty dimples in their cheeks all gone, all flown away in the little babies; it was almost enough to break one's heart, to see all the empty cradles a standin' by the fireside, and the mothers a walkin' about wi' nothin' i' their arms, and no song of love in their mouths, instead o' singin' their wee ones to sleep o' their breasts wi' sweet songs and kisses."

"I don't understand what you mean," said Harry, plaintively, as he noticed tears rising again in his companion's eyes; "why, I am not very old, and I have seen hundreds and thousands of children and babies. Why, I have a little sister of my own who is only a few days old."

"Then if that be so," replied the old man, gloomily, "thou must have dropped into a strange world in the middle o' the night; thou must have fallen fro' the sky i' the flakes of snow, or risen from thy grave i' the kirkyard, for not one babe has been born in this world of ours for a hundred years, not for a hundred years since the night when the fairies walked abroad i' the fields and houses, and granted many a wicked wish to them as had wicked wishes i' their mouths and hearts."

"When was that?—tell me more about it all," asked Harry, eagerly, as some dim recollection came creeping over his mind, which made him feel unhappy and ill at ease; could it be possible that he had really passed into some new world in the middle of the night, or could he have been sleeping in his grave, or elsewhere, for a hundred years, and that now that he was awake again all he loved were gone, dead, perhaps, and buried—his mother, his father, Jack—oh! not Jack—Jack—with his rosy cheeks and ringing laugh, he could not be dead and gone and hidden from sight! and the baby—the little eesy baby with the dimple in its cheek, and the tiny hands stretched out so helplessly? All these strange sad thoughts had arisen like ghosts themselves to haunt him, and he waited eagerly but fearfully for the reply to his question. "When did all this happen?"

"It happened o' a night—let me see," and the old man paused a moment and ran his fingers through his long gray hair—"aye, it happened just a hundred years ago, come last night. The fairies, they say, do fly in swarms o' nights when the moon is at her full, and play their pranks all over the earth with beast and fowl and such like, and then they come creepin' at dead o' night into the houses and makin' such mischief as is in their power to make, granting to silly folk their silly wishes, and harmin' those besides who never harm them. However, as I heard tell, for I was but a lad then, just turned o' fifteen—ay, you may look at me wi' your wide-open eyes in wonder, lad, for a hundred and fifteen years old I am this blessed day. I would I had died when I was a babe, I do," broke in the old man with a sob, "for to live on all alone i' the world is weary work, without seeing the face o' a living being; but to finish what I had i' my mind to tell you. One of these nights with the big moon a glowin' in the sky overhead, they all came a buzzin' and a swarmin' about the country-side here, and seeing what harm they could do quiet folk, till by-and-by a host of them walked in at twelve o' the clock to a house down yon i' the valley, where there lived, I heard tell, an honest gentleman and his wife and some little folk."

"And what?" asked Harry, with eyes which blazed red in the fire-light, and cheeks whiter than the snow outside; "and what—what—what were you going to say?" "Eh, dear lamb, don't thee a look at me

so, it were better I told thee no more; I feel thy wee hand a tremblin' like a bird." "Go on—go on," urged Harry, "I must hear it all."

"Well, an thou must, thou must, I suppose," replied the old man, sadly; "I was never a good hand at contradicting o' children, and as I say, there was a wee chap had fallen asleep i' his cot, with some foolish wish in his mouth, for I cannot think he had it rightly set in his head; he had some foolish wish, as I say, on his lips, as how he would there were no more babies i' the world, or something o' the kind, and like a poor innocent lamb he bleated out his idle fancy to some one who sat by him, and the fairies, who were a clusterin' round his head like a swarm o' bees, just caught up the very words as he spoke them, 'he would that no more babies would be sent into the world;' and so as I was told, they not only carried out his silly babbling words, but they made away wi' the poor child himself, at least his cot was empty next morning, and though his father and mother hunted the world up and down, they never saw his pretty face again. Some said as how the nurse was also to blame, for she had wished the fairies would make the little chap invisible; but, be that as it may, they never saw him more—never, never: they stole the pretty bird from his nest, they did, the thieves—"

"What was the boy's name?" asked Harry, in a voice so low, so sad, so trembling, it would never have reached the old man's ears had it not been so full of pain.

"His name—nay, I misdoubted if I can call it to mind, but bide a bit and I will try. There is many a thing as happened long ago I remember better than I do o' late years, but bide a while and I will try." And while he waited Harry's poor little brain seemed to spin round and round with misery—the empty nursery at home—the forsaken house—the lonely world—the biting cold and drifting sleet, with no one to love him or care for him but this one old man, who soon must die himself, and all for why?

"Ay—ay, I mind it now, I mind it now; his name was—"

But before these words could leave the old man's lips, Harry leaped from the bench with a scream; his pain was too great to bear longer, his agony of mind too keen for endurance. "Don't say it was Harry, don't say it was me!" he shrieked with such bitterness, that the old man appeared to shrink and wither away from before his sight, the walls of the cabin rocked, the snow seemed to hiss outside in its fury, and then some one shouted into Harry's ears with a voice which sounded like a peal of thunder,

"Awake, Master Harry! awake, it is time for you to get up, you have slept quite long enough!"

Ay, one would think so; a hundred years is a good long sleep for a little boy of five years old, and as Harry awoke and rubbed his eyes in utter bewilderment as to where he was, where was he, think you? Why, in his own snug nursery, the fire was burning brightly in the shining grate; the kettle, not the snow, was hissing on the hob; the tea was made already, and slices of nice white bread-and-butter were out and temptingly laid upon a plate; the cradle was in a corner by the fire; nurse, singing happily, sat plying the rockers with her foot; how cosy, how bright, how comfortable, they all looked!

And so our old friend Harry had his breakfast in bed, Lizzie gave it to him on a little tray, and nurse laughed as she poured out his tea, and said he must have been dreaming in the night, he tumbled about so, and screeched like, and she did not wish to rouse him in the morning, as he seemed to have fallen into an easier sleep. And so he had been dreaming, poor Harry, though he did not tell nurse what the terrible dream was all about; but, when he was washed and dressed, and his curls were all combed out and smoothed, before he left the nursery he paused and leaned over the little pink-lined cradle where his sister lay fast asleep, and looking at her for a long time, he stooped down and gave her such a kiss on her little dimpled cheek, that nurse looked up in amazement; but Harry in his own heart knew why.

A Word to Husbands.

Perhaps you have never guessed it, but your wife is a social, intellectual being. If she is not it is your fault. She was so when you married her. If you have been growing away from her, and she has been standing still, the more shame to you. To buy her dresses and bonnets and give a house and a good table does not equip her. She wants intellectual food and stimulus; and you are the one to provide it. While you are among men discussing business, politics, religion, or what not, she is with the housemaid discussing crockery, or with the cook discussing beefsteak, or with the children playing the part of nurse-maid. When you come home at night tired, do you not suppose she is tired too? Bring something with you that your market-basket cannot contain. Bring the news of the day; bring the latest, freshest thought. In buying your evening paper, or subscribing to your monthly magazine, or renewing your religious weekly, get what suits her needs and meets her tastes. There is more in that patient, quiet, silent wife of yours than you think for. You have frozen her up by your contempt for womanhood; for treating your wife as a toy to be pleased only with dresses and to be fed only on gossip is the worst kind of contempt. If she does not feel it so, it is only because she has degenerated that she may fit the place you have prepared for her.—Christian Union.

"I could write down twenty cases," says a good man, "when I wished God had done otherwise than he did, and which I now see had I had my own will would have led to extensive mischief. The life of a Christian is a life of paradoxes: He must lay hold on God, he must follow hard after Him; he must determine not to let Him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where he pleases, to be what He would have us to be; and this as long as He pleases."

Ministerial Holidays.

The Christian at Work (New York) says upon this topic: The annual exodus has begun. This week two of our most earnest city pastors have taken ship for Europe, and in the course of the month on which we have entered many will follow the example which has been thus early set. It is probable, indeed, that in consequence of the meeting of the Presbyterian Council in Edinburgh, in July, the number of ministers visiting Europe will be larger than usual. And so we may prepare ourselves for more than the average amount of affectedly pious condemnation of the "hiring shepherds" who care not for their flocks. What the reason is we cannot discover, but there is no class of men who are so generally begrudged their annual holiday as ministers of the Gospel; and when they do take it they have to run the gauntlet of newspaper ridicule and abuse, as if they, of all men, had least need of relaxation.

But, in truth, it is all the other way, and we propose to set before our readers a few reasons why congregations should cheerfully and gratefully make arrangements for affording their pastors a stated time of rest.

In the first place it ought to be borne in mind that other people have nearly two months of holidays which are not enjoyed by ministers. There are fifty-two Sabbaths in the year, and on each of these pastor-families enjoys relief from the cares and labors of business; but the pastor who ministers to that relief, by turning the thoughts of his hearers on that day into a direction different from that which they are accustomed to take, is at work as usual. Nay, that is the hardest day of work and though he commonly sets himself to reserve some one of the other days for rest, he rarely finds himself at liberty to enjoy it. Some interruption comes to break in upon his quiet, and thus for nine months in the year he knows not what a day of absolute rest means. If therefore he should take two months' holiday annually, that would do no more than bring him up to an equality with his parishioners, the only difference between them being that they have taken their relaxation in weekly instalments, while he has been compelled to take his *in cumulo* at the last.

Nor must we leave out of the account the exhaustive nature of ministerial work when it is faithfully performed. The preparation of two sermons weekly is of itself no small affair. For in these days the preacher must keep himself abreast of his hearers, nay, if possible must be in advance of them, in matters of literature, philosophy and science, as well as in the department of theology. And if he is to preserve freshness and variety in his discourses he must be a diligent student, a close observer of men and manners, and a ready writer. Now when these things are taken into consideration the wonder will become that the average preaching in our pulpits is so good. You may reckon on the fingers of your two hands the names of our distinguished preachers at the bar, and yet no lawyer makes as many addresses in a year as a minister makes sermons; while in the case of the barrister there is a constant variety in subject and detail which is itself a sort of rest, but which is not enjoyed by the minister.

Then comes the visitation of his people, the comforting of the sick and the burial of the dead. It is often contemptuously asked why the examination of a picture-gallery should be recreation, and the paying of a visit to a dying man should be exhaustion. But the mere putting of such a question is an indication of a shallow nature. The very change from the one to the other is a rest. And who does not know that emotional excitement is more wearying than physical toil? A funeral is to the faithful pastor more fatiguing than ten sermons would be. His people are almost like a portion of his own family; and when he sees the bread-winner of a household stricken down, or the mother of a household laid low, or looks upon the baby-boy lying beautiful in death in his casket, he is nearer to the bereaved than any relative, and carries their sorrows on his heart, so that he returns from the house of mourning worn and weary. Now from all these things absence from his parish is a temporary rest, and the farther away he goes, the better will his rest be. He will be rid for a time of that responsibility which is the shadow of his office. He will have an opportunity of looking at his work from a distance, and so, the perspective being rectified, he will see if he has been giving undue importance to any department and leaving another proportionally neglected. And after the first week or two he will begin to gather subjects, illustrations and suggestions to be used when he returns. He has been giving out all the preceding months, but now he is taking in. The scenes he looks upon, the associations with which he is surrounded, the men he meets and the incidents which occur beneath his eyes, all are taken up and garnered in the treasure-house of his soul, to come forth in his future discourses with living and life-giving power.

So it is bad economy for congregations to restrict their pastor's holiday. They will get it all back in the freshness and fire of his after ministry. That which he takes up as vapor he will give to them in flood, and if at any time he should seem to them unusually dry, let them think of his exhaustion and send him off for recreation.

We have said nothing of the thousand and one applications which are made to the city pastor for lectures, addresses and public demonstrations of one sort and another, which often make him say, at the close of his day, "While I was busy here and there, it was gone!" and for which he has to make up by burning the midnight oil and working while others sleep. Neither have we referred to the correspondence which flows in upon him from all sides, and which of itself is large enough to take up a great measure of his time. But it is one of the greatest benefits of a trip to Europe that it cuts off for months all such distracting and worrying jag applications, and gives the mind an opportunity of regaining its tone.

Therefore, let no man grudge the diligent pastor his recreation; and if it should

be that he goes to Europe, let his people be all the more grateful, for the profiting shall appear to them in coming days.

Treasure Trove.

The vast treasures lying in the Kaaba within the great mosque of Mecca are, it is stated, to be placed at the disposal of the Sultan in this hour of peril to Turkey. This treasure, which consists of the offerings of pilgrims during the last 400 years, is estimated as being worth between ten and twenty millions. If the rumor prove correct the price of Turkish bonds will, no doubt, go up in the market, and there will be a brisk revival of speculative operations. The effect, however, of the transaction will probably be a diminution of future offerings at the shrine of Islam. Pilgrims will naturally object to being thus made indirectly agents for the promotion of Stock Exchange operations. The number of pilgrims to Mecca has of late years greatly decreased; nor is this to be wondered at, for on more than one occasion treasure has been removed from the Kaaba, and it is becoming evident that offerings can no longer be deposited there with any sense of security. Yet if there ever was a place which from its antecedents might well inspire confidence, it is the Kaaba. It was on this spot that Adam, Moslem tradition says, first worshipped after his expulsion from Paradise, in a tent sent down from heaven for the purpose. The original Kaaba, built by Seth, was destroyed by the deluge, but was subsequently rebuilt by Abraham and Ishmael, regardless of expense. Here also is the famous Black Stone which is said to have dropped down from Paradise with Adam, and which, to judge by the spirit of the times we live in, and the course affairs are taking, will not improbably before long fall into the hands of Mr. Barnum, and be an attractive object in that gentleman's museum.

The Shepherd's Dog.

A shepherd who inhabited one of those valleys or glens which intersect the Grampian mountains, in one of his excursions to look after his flock, happened to carry along with him one of his children, a boy of three years old. This is not an unusual practice among the Highlanders, who accustom their children from the earliest infancy to endure the rigors of the climate. After traversing his pastures for some time, attended by his dog, the shepherd found himself under the necessity of ascending a summit at some distance, to have a more extensive view of his range. As the ascent was too fatiguing for the child, he left him on a small plain at the bottom, with strict injunctions not to stir from it till his return.

Scarcely, however, had he gained the summit, when the horizon was darkened by one of those impenetrable mists which frequently descend so rapidly amidst these mountains, as in the space of ten minutes, almost to turn day to night. The anxious father instantly hastened back to find his child, but owing to the unusual darkness and his own trepidation, unfortunately missed his way in the descent. After a fruitless search of many hours, he discovered that he had reached the bottom of the valley, and was near his own cottage. To renew the search that night was equally fruitless and dangerous; he was therefore compelled to go home, although he had lost his dog, who had attended him faithfully for many years.

Next morning, by break of day, the shepherd, accompanied by a band of his neighbors, set out in search of his child; but after a day spent in fruitless fatigue, he was at last compelled by the approach of night, to descend from the mountain. On his returning home to his cottage, he found that the dog which he had lost the day before had been home, and on receiving a piece of cake had instantly gone off again. For several successive days the shepherd renewed his search for his child, and still, on returning home disappointed in the evening, he found that the dog had been home, and on receiving his usual allowance of cake, had instantly disappeared. Struck with this singular circumstance, he remained at home one day, and when the dog, as usual, departed with his piece of cake, he resolved to follow him, and find out the cause of this strange procedure. The dog led the way to a cataract at some distance from the spot where the shepherd had left his child. The banks of the cataract almost joined at the top, yet, separated by an abyss of immense depth, presented that appearance which so often astonishes the travellers that frequent the Grampian mountains. Down one of these almost perpendicular descents the dog began to make his way, and at last disappeared into a cave, the mouth of which was almost level with the torrent. The shepherd followed, but on entering the cave, what were his emotions when he beheld his boy eating with satisfaction, the cake which the dog had just brought him, while the faithful animal stood by eyeing his charge with the utmost complacence.

"Led by the Spirit of God" (Rom. viii. 14).—The best ground of comfort and confidence which a man can feel that he is God's son, and abiding in His favour, is that he is "led by the Spirit of God." Nor is it difficult for anyone to discover whether this be the case or no: since "the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If, therefore, a man find these graces in his own heart and conduct he may be sure that they must be planted there by God; the fruits of His good Spirit: and that he, being led by the Spirit, is the Son of God. And as this is their support and comfort so it is a caution to the best and wisest, that from that blessed eminence they may at any moment fall: and consequently no care can be too great to preserve themselves from the sin of grieving the Holy Spirit of God, by whose presence in their hearts they are sealed to the day of redemption. Be diligent, therefore, in using those outward means of grace whereby God sanctifies His children from the world: be studious to walk where the Spirit leads, lest that blessed Spirit be withdrawn: and be lowly and humble before the Most High, since it is to such only that an increase or continuance of the Divine favour is promised.—Bishop Heber.

Scientific and Useful.

MUNICH OREAM PUDDING.

Stir in one quart of rich milk, when boiling, four ounces of corn starch dissolved in a little cold milk; when done, stir in five well beaten eggs with seven ounces of sugar, a little salt, flavoring to suit the taste.

ERASIVE SOAP.

A genuine erasive soap that will remove grease from clothing is made as follows: Two pounds of good castile soap, half a pound of carbonate of potash, dissolved in a half pint of hot water. Cut the soap in thin slices, boil in the potash until it is thick enough to mould into cakes; add alcohol, half an ounce; color with half an ounce of pulverised charcoal.

RED RASPBERRIES IN CURRANT JELLY.

When the currant juice is boiled down, stir into it at the same time with the sugar, a quart of whole red raspberries for every quart of juice, and allow a pound of sugar additional for each quart of berries; let all boil for five minutes and turn into bowls or small earthen jars. Put brandid paper over the top of each jar; paste up securely and set in a cool, dry place. The flavor of this mixture of currants and raspberries is exquisite.

CURRIANT JELLY.

Procure currants that are not too ripe, as they will make the firmest jelly and the handsomest color. Wash the currants; wash slightly, and let them boil until they are soft; strain through a stout, coarse bag, squeezing and pressing them closely, so as to extract all of the juice. To each pint allow a pound of white sugar; put the juice into the preserving kettle and boil for twenty minutes, then add the sugar, let it boil for five minutes longer, and put into your glasses, while scalding hot, placing the glasses on the wet towel, to prevent their cracking.

TO PREVENT MOTHS.

If a small piece of paper or linen, moistened with turpentine, be placed in wardrobes and drawers, two or three times a year, it will effectually prevent any damage from moths. When furs are packed away in the spring, they should be beaten well with a small rattan, in order to dislodge any eggs of the moth—afterwards brush thoroughly—and sew up carefully in a linen pillow case; over all, pin newspapers leaving no crevice where an insect could incommode itself. It would be well to paste the edges of the paper together. If well done you need not fear for the most valuable furs.

SYRUP OF COFFEE.

This preparation is of great use to those who have long journeys to make. Take half a pound of the best ground coffee; put it into a saucepan, containing three pints of water, and boil it down to one pint. Cool the liquor, put it into another saucepan, well scoured, and boil it again. As it boils add white sugar enough to give it the consistency of syrup. Take it from the fire, and when it is cold put it into a bottle and seal. When traveling, if you wish for a cup of good coffee, you have only to put two teaspoonfuls of the syrup into an ordinary cup, then pour boiling water upon it and it is ready for use.

PREPARING FOR HARVEST.

No time should be lost in getting ready for haying. It would pay to procure a mowing-machine and a horse-rake, if money has to be borrowed for the purpose, where ten acres of hay have to be made. In choosing machines, durability and ease of working should be looked to first; low price is a secondary consideration. When scythes are used, the rhomboidal scythe-sharpener will be found very effective. Mowers, rakes, scythes, hay-racks, barns and stack-bottoms, and other needed facilities, should all be made ready for work without delay.

SUBSTITUTES FOR ICE.

The following are recommended by a Southern newspaper as freezing powders, which may prove useful in hot weather where ice is not attainable: 1. Four pounds sulphate of soda, two and a half pounds each of muriate of ammonia and nitrate of potash; when about to use, add double the weight of the ingredients in water. 2. Equal parts of nitrate of potash and muriate of ammonia; when required for use, add more than double the weight of water. 3. Nitrate of ammonia and water in equal proportions. Carbonate of soda and nitrate of ammonia, equal parts, add one equivalent of water.

LAMB AND RICE.

Half roast a neck of lamb, take it up and cut it into steaks. Take half a pound of rice boiled ten minutes in a quart of water, put it into a quart of good gravy, with two or three blades of mace, and a little nutmeg; do it over a stove or slow fire till the rice begins to be thick; then take it off, stir in a pound of butter, and when this is quite melted stir in the yolks of six eggs well beaten. Then take a dish and butter it all over; take the steaks and put a little pepper and salt all over them; dip them into a little melted butter, lay them into a dish, pour the gravy that comes out of them over them, and then the rice. Beat the yolks of three eggs, and pour all over. Send it to the oven, and bake it better than half an hour.

TO PREVENT CATCHING COLD.

The mistake is often made of taking great care to put on extra wraps and coats when preparing for out-door exercise. This is not at all necessary for robust persons. Sufficient heat to prevent risk of chill is generated by exercise. The care should be taken to retain sufficient clothing after exercise, and when at rest to prevent the heat passing out of the body. Indeed, persons very often catch chills from throwing off extra clothing after exercise, or from sitting about in garments, the material of which is not adapted to prevent the radiation of heat from the body. Linen and cotton underclothing, when moistened by perspiration, parts with heat very rapidly, whereas, flannel and silk, being non-conductors, prevent the rapid loss of heat.

The Westminster Confession of Faith Revised by the Baptists.

A correspondent furnishes the following paper to the London (Eng.) Weekly Review. As we think it may prove interesting reading to many of our subscribers, we reproduce it here:—

The revision of the Prayer Book is an unwelcome subject to the majority of the clergy and laity of the Church of England. All Protestants in England, outside the Established Church, however, see clearly that the Prayer Book would be greatly improved by the revision. In fact, it was the hope of accomplishing this end which led to the convening of the Assembly of Divines at Westminster in 1643. The "Ordinance of the Lords and Commons assembled in Parliament, for the calling of an Assembly of learned and godly Divines, and others, to be consulted with by the Parliament, for the settling of the government and liturgy of the Church of England; and for vindicating and clearing of the doctrine of the said Church from false aspersions and interpretations," states, "Whereas, as yet, many things remain in the liturgy, discipline, and government of the Church which do necessarily require a further and more perfect reformation than as yet hath been attained; . . . and for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, to consult and advise of such matters and things, touching the premises."

Their effort at revision proved ineffectual. It was therefore resolved to begin the work *de novo*. The Westminster Standards were consequently compiled as a substitute for the liturgy.

In like manner there is no reason why a proposal to revise the Westminster Confession should throw Presbyterians into a panic. When Dr. Fraser was Moderator of the English Presbyterian Synod in 1874, in his opening address, he said, "Speaking for myself only, I will add that in my opinion we are not likely to make any very great advance in England till we abbreviate and simplify our Confession. Some may prefer to relax the terms of adherence to the Confession, and retain that venerable document as it is; but this, though the easiest, is not, as it appears to me, so advantageous, or even so safe, as to condense the Confession, and then insist on an honest acceptance of it by all rulers and teachers in the Church. This subject, however, is scarcely one fit to be discussed from the Moderator's chair, nor should it be considered even on the floor of the Presbytery or Synod without careful regard to the effect which any alteration might produce on our relations with other Presbyterian Churches, near and remote, holding the Westminster Standards."

The Baptists prepared and published a revised edition both of the Westminster Confession of Faith and of the Shorter Catechism. The statement prefixed to their edition states, "We, the ministers and messengers of, and concerned for upwards of, one hundred baptised Churches in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of baptism) to recommend to their several the Confession of our Faith, which Confession we own, as containing the doctrine of our faith and practice, and to desire that the members of our Churches respectively do furnish themselves therewith."

The book to which the foregoing statement is prefixed is entitled "Thirty-two Articles of Christian Faith and Practice; A Baptist Confession of Faith, 1689, with Scripture Proofs."

The compilers of the Baptist Confession of Faith addressed a preface—"To the Judicious and Impartial Reader," wherein they give their reasons for compiling the Confession, and tell the manner in which they accomplished it. "Courteous Reader," they say, "it is now many years since divers of us, with other sober Christians (then living and walking in the way of the Lord, that we profess), did conceive ourselves to be under a necessity of publishing a Confession of Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession, by reason of the strange representation of them by some men of note, who had taken very wrong measures, and accordingly led others into misapprehensions of us and them; and this was first put forth about the year 1648, in the name of seven congregations then gathered in London."

They proceed, then, to state that the purpose for which the Confession of 1643 was issued had been in a good measure answered, both by satisfying Christians who differed from them about the subject of baptism, and also in benefiting those who entertained their religious principles, but as that Confession had become difficult to obtain they resolved to issue another of a more complete and comprehensive kind; "and finding no defect," they say, "in this regard, in that fixed on by the (Westminster) Assembly, and after them, by those of the Congregational way, we did readily conclude it best to retain the same order in our present Confession; and also, when we observed that those last mentioned (Congregationalists) did in their Confessions (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense, concerning all those articles wherein they were agreed, but also, for the most part, without any variation of the terms; we (Baptists) did in like manner conclude it best to follow their (Congregationalists) example in making use of the very same words with them both, in these articles, which are very many, wherein our faith and doctrine is the same with theirs; and this we did, the more abundantly to manifest our consent with both, in all the fundamental articles of the Christian religion, as also with many others, whose orthodox Confessions have been published to the world, on behalf of the Protestants, in divers nations and cities; and also to convince all we have no itch to clog religion with new

words, but do readily acquiesce in that form of sound words which hath been in consent with the Holy Scriptures, used by others before us; hereby declaring before God, angels and men, our hearty agreement with them in that wholesome Protestant doctrine, which with so clear evidence of Scriptures they have asserted; some things, indeed, are in some places added, some terms omitted, and some few changed; but these alterations are of such a nature, as that we need not doubt any charge or suspicion of unsoundness in the faith, from any of our brethren upon the account of them.

"In those things wherein we differ from others, we have expressed ourselves with all candour and plainness, that none might entertain jealousy of aught secretly lodged in our breasts, that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty and humility as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours."

It is much to be regretted that certain agitators in Scotland for revision of the Confession of Faith neglected to observe those rules of modesty and humility, and whose utterances on a recent occasion thereby became offensive to those whose sentiments were different from theirs respecting the Westminster Standards. The obscure Baptists of 1689 can give a lesson to certain illuminati among the Presbyterians of 1877 in the rules referred to.

The first chapter of the Baptist Confession, like the Westminster, treats of the Holy Scriptures, and consists of ten sections. It is, word for word, the same as the Westminster, with the exception of the first sentence, which reads thus:—"The Holy Scripture is the only sufficient, certain, and infallible rule, of all-saving knowledge, faith, and obedience; although" &c., &c., same as in Westminster Confession.

There is a chapter in the Baptist Confession which is not in the Westminster, treating "Of the Gospel, and of the extent of the Grace thereof." It comes between the chapters treating "Of the Law of God," and that treating "Of Christian Liberty and Liberty of Conscience."

In several chapters, such as "Of the Civil Magistrate," the section alleged to countenance persecution is omitted, and in that "Of Marriage and Divorce," the section relating to Divorce is also omitted in the Baptist Confession. Omissions of sections occur in other chapters. The only chapter wherein the sentiments of the compilers of the Westminster Confession differ from those of the Baptist Confession, I need scarcely say, is that treating "Of Baptism." (1.) "Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His Church to the end of the world. (2.) These Holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ."

In the Baptist Confession the term "Sacrament" is never used, the term "Ordinance" being always applied both to Baptism and the Lord's Supper.

In Chapter XXIX.—treating "Of Baptism"—the Baptists express themselves "with all candour and plainness," yet they "observe those rules of modesty and humility as will render their freedom in this respect inoffensive, even to those whose sentiments are different from theirs." This chapter is divided into four sections, instead of seven, as in the Westminster Confession.

(1.) "Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptised a sign of his fellowship with Him, in His death and resurrection; of his being ingrafted into Him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.

(2.) "Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

(3.) "The outward element to be used in this ordinance is water, wherein the party is to be baptised, in the name of the Father, and of the Son, and of the Holy Spirit.

(4.) "Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance."

Two chapters contained in the Westminster Confession are wholly omitted in that of the Baptists. These are the 30th and 31st chapters, treating "of Church Censures," and "of Synods and Councils" respectively. As Baptists have followed the independent form of Church government, and not the Presbyterian, the reason of the omission of these chapters is obvious.

When such an outcry is raised in these days against Creeds and Confessions of Faith—definite religious ideas, and teaching of dogmatic theology—it may be of some service to call attention to the reasons why the Christians of preceding generations adopted these modes of proclaiming the religion of Jesus; also to consider if these reasons have no longer any weight, and also to inform some of the friends of what has been termed "modern thought," that Presbyterians of a by-gone age were not singular among Protestants in their adoption of, and attachment to, Creeds and Confessions of Faith. These are not faultless, as their compilers were not infallible. Revision may improve them, it may also mar them. The writer of the leading article in the *Christian World* of May 4th says, "We should not like to be asked to sign the Confession of the Westminster Divines, but we should find it still more difficult to sign the confession of Mr. Fergus Ferguson."

Let us pray God that he would root out of our hearts everything of our own planting, and set out there, with his own hands, the tree of life, bearing all manner of fruits.

He who reads with discernment and choice, will acquire less learning, but more knowledge; and as this knowledge is collected with design, and cultivated with art and method, it will be at all times of immediate and ready use to himself and others. He who reads without this discernment and choice, and, like Bodin's pupil, resolves to read all, will not have time, nor capacity neither, to do anything else. He will not be able to think, without which it is impertinent to read, nor to act, without which it is impertinent to think.—*Bolingbroke.*

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Efforts will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary Intelligence will be furnished by Dr. Fraser, Fergusson; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected from the following gentlemen:—

- Rev. Dr. Waters, St. John, N.B.
Rev. Prof. Bryce, M.A., Winnipeg, Ma.
Rev. Principal McVicar, L.L.D., Montreal.
Rev. John Cook, D.D., Quebec.
Rev. Prof. Gregg, M.A., Toronto.
Rev. John Laing, M.A., Dundas.
Rev. Prof. McKerran, M.A., Kingston.
Rev. W. D. Ballantyne, B.A., Pembroke.
Rev. G. M. Grant, M.A., Halifax, N.S.
Rev. W. Houston, M.A., Bathurst, N.B.
Rev. Geo. Bruce, M.A., St. Catharines.
Rev. John Gallacher, Fitzburg, O.; etc., etc.
Rev. Alexander McKay, D.D.

The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this particular.

Remittances and Correspondence should be addressed to C. BLACKETT ROBINSON, Publisher and Proprietor. P. O. Drawer 2484, Toronto, Ont.

Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to open introduce the S. S. PRESBYTERIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will go long to the justice and propriety of making room—among the numerous papers usually ordered—for a few copies of a monthly got up specially for our own schools. It is true that we have not by any means reached our ideal of what such a paper should be; but marked improvements will be made in the next volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent to conduct such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise. Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. Fraser, who is already so well and favourably known to our young readers, will continue his valuable contributions. Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

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Presbytery of Peterboro.

This Presbytery met in the Presbyterian Church, Millbrook, on the 10th inst. In the absence of the Rev. W. Donald, the Rev. J. Cleland was appointed Clerk. The Rev. Mr. Acheson tendered his resignation of his pastoral charge in Minden, Hammond, etc., with reasons for the same. It was agreed that Mr. Acheson's resignation be now accepted—to take effect after the first Sabbath in October next. A motion, commending the Dunkin Act to the "earnest and prayerful consideration" of the congregations of the Presbytery, was agreed to. Mr. White was appointed to dispense ordinances in Burleigh and Chandos; Mr. Acheson in Haliburton, and Mr. Bell in Harvey. The Presbytery adjourned to meet in St. Paul's Church, Peterboro, on the last Tuesday in September, at 12 o'clock.

Presbytery of Bruce.

This Presbytery met at Lucknow on the 10th inst. Mr. Scott's term of Moderatorship having expired, Mr. Tolmie was appointed Moderator for the ensuing six months. On application, leave of absence for three months, on account of ill health, was granted to Messrs Currie and Fraser. Mr. Forbes was appointed interim Moderator of the Kirk Session of Zion Church, Teeswater, during Mr. Currie's absence. Mr. Ferguson of the Kirk Session of Kivronsdale and Enniskillen; and Mr. Scott of the Kirk Session of St. Andrew's Church Saugeen. On application from St. Andrew's Church, Saugeen, leave was granted to them to procure supply for their own pulpit, for the next three months. A communication was read from Mr. Graham stating that on account of family affliction he would not be present at this meeting. The Presbytery agreed to record its sympathy with Mr. Graham and family in their affliction. Mr. Smith submitted the report of the Finance Committee on the Financial and statistical reports of the congregation of the bounds, the report was received and thanks tendered to the Committee, and a Committee consisting of Messrs Straith and Scott, ministers, and Messrs McKinnon and Steele, elders, was appointed to fully consider the financial returns of the congregation of the bounds and recommend a course of action in regard to it for the adoption of Presbytery at its next ordinary meeting. The Treasurer was instructed to write to those congregations who had not remitted their contributions to the fund for defraying the expenses of the elders, appointed as Commissioners to the General Assembly and to the Presbytery Fund, to do so at once. Messrs Hugh Mackay and William Stuart, B.A., after passing the usual trials, the former was licensed and ordained, and the latter ordained. Mr. Mackay goes as an ordained missionary to Manitoulin Island, and Mr. Stuart to Sault Ste Marie. Messrs Sutherland, Stewart and Forbes, ministers, and Mr. William Malcolm, elder, were appointed a committee to consider the answers sent in by the Kirk Sessions of the bounds, to the questions on the state of religion, and to report thereon at next meeting of Presbytery. The Presbytery having taken in view that intemperance is one of the great obstacles to the progress of the gospel of Christ and the welfare of society, and believing that the Dunkin act if carried would greatly lessen and counteract this great evil, and learning that the County Council has resolved to submit said act to the electors of the County of Bruce, on the eighteenth of September next; therefore resolved that the Presbytery recommend the several sessions and congregations of the bounds to give their hearty co-operation in preparing the minds of our people to support the Dunkin act, when it shall be submitted; they further recommend that all the ministers of the Presbytery hold meetings within their bounds, and seek the co-operation of neighbouring ministers; and they would appoint the following members of Court to take charge of this matter in the following towns and townships viz: Mr. Cameron in Lucknow, Mr. Sutherland in Huron, Mr. Stewart in Kincardine, Mr. McLennan in Bruce, Mr. Gourlay in Saugeen, Mr. Blain in Arran, Mr. Tolmie in Southampton, Mr. Bethune in Elderslie, Mr. Straith in Paisley, Dr. Bell in Walkerton, and Mr. Wardrop in Culross. The next meeting of Presbytery is appointed to meet in St. Andrew's Church, Kincardine, on the last Tuesday of September at two o'clock p.m.—A. G. Forbes, Presbytery Clerk.

Presbytery of Owen Sound.

The regular quarterly meeting of this Presbytery was held in Knox Church, Owen Sound, on the tenth and eleventh days of July. The Rev. Alex. McLennan of Sydenham was elected Moderator for the ensuing twelve months. The Session Records of Chatsworth and Latona were examined and ordered to be attested as carefully and correctly kept; and the following ones were ordered to be produced for examination at the September meeting, viz. Leith, Thornbury, Kilsyth, Keady, Division Street Church and Knox Church, Owen Sound. On motion of Mr. J. Oresor it was agreed that all Session Records within the bounds of Presbytery be submitted annually for examination at the July meeting. Mr. McNaughton tendered his resignation of the pastoral charge of North Koppel and Sarawak, which, after the hearing of Commissioners, was accepted—the resignation to take effect on the twenty-ninth day of July. Mr. Dewar was appointed to declare the said pastoral charge vacant and to act as Moderator of the Session during the vacancy. The following minute was adopted on his resignation:—In parting with their brother, Mr. McNaughton, the Presbytery agree to record their testimony to the diligence, perseverance and patience with which he laboured in a difficult field under many disadvantages and great bodily hardships. His relation to his brethren in the Presbytery has always been of a very agreeable kind. They part with him with great regret, recording their sincere desire that God may guide his steps, and in His wisdom appoint him a sphere where he may with comfort be long spared to labour for the Lord. Arrangements were made to have the Sacrament of the Lord's Supper dispensed at an early day in the Mission Stations of East Holland and Collingwood Mountain. Messrs R. Mitchell and R. Dunlop were appointed assessors along with Mr. Whimster to act as a Session for the Mission Stations of Euphrasia and East Holland; and Messrs H. Wallace and W. Hunter were also appointed assessors along with Mr. McInnes to act in the same capacity for the Mission Stations of Ravenna and Collingwood Mountain. Messrs Alex. Nicol and A. H. Kippen having delivered their trial discourses to the satisfaction of the Presbytery, and having also passed a satisfactory examination in theology, church history, church government, Hebrew, Greek, and personal religion, were in due form licensed to preach the gospel. Mr. Valentine Knechtel a member of Division Street Church, Owen Sound, appeared and expressed a desire to study for the ministry—a committee was appointed to confer with him, and on the report of the committee it was resolved to recommend him to the Examining Board of the College which he may desire to attend. The Home Mission agent, Mr. Dewar, gave in a very full report of Home Mission work within the bounds. In considering the report the agent was instructed to convey the thanks of the court to Mr. Rodgers for his valuable services in the Indian Peninsula and to request him to continue his labours there for a few Sabbaths more. The agent was also instructed to correspond with the Rev. Walter Wright with a view to obtain his services as an ordained missionary for the Peninsula. Mr. Dewar tendered his resignation as Home Mission agent, which was ordered to lie on the table till next ordinary meeting. The Treasurer submitted his annual report, which was received and the thanks of the court were tendered him for his valuable services during the past year. His book was audited and found correct. Messrs Stevenson and Whimster were instructed to explore the neighbourhood around Bay View P.O. with a view to organize a Mission Station there. The next ordinary meeting was appointed to be held in Knox Church, Owen Sound, on the third Tuesday of September, at 10 a.m.

The Sabbath School of Melville Church, Fergus, has appropriated \$25 to be sent as a donation to assist the sufferers by the St. John fire.

VALUABLE Church Property FOR SALE.

There will be offered for sale by Public Auction at the Auction Rooms, No. 65 Yonge St., Toronto, on Thursday, the 30th day of August, 1877, at one o'clock in the afternoon, in one parcel, that valuable property situated on the South East corner of Gould street and Victoria street, in the City of Toronto, consisting of Lot No. 78 and the west parts of Lots No. 79 and 80 on the East side of Victoria street, having a frontage of 78 feet 6 inches on Gould street, and 146 feet on Victoria street; on which is erected a brick church capable of seating about 650 persons, known as "Gould street Presbyterian Church."

TERMS CASH. The property will be offered subject to a reserved bidding. The other conditions of sale are, as far as applicable, the standing conditions of the Court of Chancery. ANDREW HENDERSON, Auctioneer. Dated 17th July, 1877.

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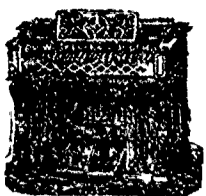
Table with 3 columns: Company Name, No. of Policies, Amount in Force. Includes Canada Life, St. Paul's, and Confederation Life.

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