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ment Soripture may each be regarded as an exemplification of some particular divine grace, as Abraham of faith; Moses of meekness; Solomon of wisdom; Joshua of obedience. These graces do not alone obtain them, they are supported by other fruits of the free living Spirit of, God, but these predominate, so that they form their characteristic grace. Christ Jesus is the central sun of the moral world, in whom central aun of the moral world, in whom all graces are in infinito perfection, His light fell upon them, and they according to the recentive qualities of their faith, and the divinely given tendencies of their nature, glowed with their various virtues. But not only did the light of Christ penetrate the past, and fill believing and therefore receptive hearts with light so that they ship to the aves of mon to day like they shine to the eyes of men to day like stars, it also flooded the future so that we have all down these eighteen centuries men and women "apparelled in celestial light." John, the Apostle of love; Peter, the Apostle of hope; Paul, the Apostle of faith, and James, the Apostle of good works in the Christian life, lead off the line of embodied and embattled virtue, which has glorified and gladdened the ages since the resurrection of our Lord. hey are but the leaders of a sacramental

host which greatens by the grace of God every day, and which makes the world beautiful and blessed by its presence.

Among modern instances we may mention Robert Murray McCheyne, who shall ever live in our thought; as one of the finest examples of ENTIRE CONSECRATION TO God. Look at his life how we will, this impression is made upon us. It falls upon us as the sun-light. It is this fact that has made his memory so blessed to thousands and thousands of hearts in all parts of the world. He denied himself that Christ might be all, and in all. From the time of his conversion until his death he gloried only in the cross of our Lord Jesus Christ, by which the world was crucified unto Him and He unto the world. His heart so affectionate and so tender, his will so strong and so resolute, his mind so capa-cious and so clear, and his imagination so lively and so chaste—his entire being was yielded to God. Like Paul, he judged that he should not henceforth live unto himself, but unto Him which died for him and rose again, William Guthrie, in his exposition of the "New Creature," says, "This new creature is called the New Man," which holds out the extent of it. It Man,' which holds out the extent of it. It is not simply a new tongue, or new hand, but a new man. There is a principle of new life and motion put into the mar, which is the new heart; which new principle of life sends forth acts of life, or of conformity to the image of Him who orested it, so that the party is renewed in some measure every way."

McCheyne was a new man, and he lived a new life. Being risen with Christ in

McCheyne was a new man, and he lived a new life. Being risen with Christ in Spirit, he lived a truly resurrection life. In his diary this interesting entry is found, giving us intimation of a pleasing fact, and revealing to us his gracious spirit: "March 11, 1884,—Read in the Sum of Saving Knowledge the work which I think first of all wrought a saving change in me. How gladly would I renew the reading of it, if that change might be carried on to it, if that change might be carried on to perfection." The question might be asked, "What influences conspired to impart to him the spirit of entire consecration that rested upon him all his life?" We have rested upon him all his life?" We have no hesitation in answering, his intense study of and love to the Scriptures. This was the prime influence. Both the Old and New Testaments were the objects of his prayerful and persistent research. His correspondence and his sermons show this. "When you write," said he to a friend, "tell me the meaning of Savintures." "" " tell me the meaning of Scriptures." another, in expressing his value for the Word, he said, "One gem from that ocean worth all the pebbles of earthly streams. Writing to William C. Burns he says, "If you lead sinners to yourself, and not to Christ, Immanuel will cast the star out of his right hand into utter darkness. Remember what I said of preaching out of the Scriptures: honor the Word both in the matter and manner." He lived and laboured in the pure light and quickening energy of the Word of God. How graudly do these remarks prove this? "I am on his breast-plate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference; He is praying for me." "If I would be filled with the Spirit, I feel I must read the Bible the Spirit, I seel I must read the Bote more, pray more, and watch more." "Every sin is something away from my greatest enjoyment." "Eternity sometimes seems very near." To William C. Burns, "Now, remember Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of the spiritual life and of the ministry. O for closest communion with God, till soul, and body, head, face, heart, shine with divine brilliancy! But, O for a holy ignorance of our own shining! Pray for this, for you need it as well as I."

But while the Word was the chief spiritual power upon his heart, there others that served to strengthen and deepen it. He was a great lover of Rutherford's letters; we find him frequently quoting them. No doubt he remembered those them. No doubt he remembered those dying words of his to his brother ministers: "Dear brethren, do all for Him; pray for Obrist; preach for Christ; feed the flock committed to your charge for Christ; do all for Christ; beware of men-pleasing, there is too much of it among us." He loved to read the lives of eminent Christian workers, for his own improvement. Hence the following entries in his diary: "Nov. 12.—Beeding H. Martyn's memoirs. Would

ROBERT MURRAY MCCHEYNE.

BY REV. J. A. R. DICKSON, TORONTO.

The noble characters of the Old Testament Scripture may each be regarded as an exemplification of some particular particular precious hymn. Jehogah Tzidhenu, written precious hymn, Jehovah Tzidhenu, written before his ordination, we hear the high and holy note of his devoted life.

> " Jehorah Tzidkenu is all things to me," Jehovah Tzidkenu i my trensure and beast, Jehovah Tzidkenu i ne'er can be lost; In thee shall I conquer by flood and by field, My cable, my anchor, my broastplate and shield.

Thus accounting for the spirit of devotement to God that possessed him. Let us see how it enfolded his life, enshrined it. I. In Work.—The first sermen he preached was from Isa. Ixi. 1-5, "The Spirit of the Lord is upon me," etc., of which he writes, "May it be prophetic of the object of my coming here." And it was, for his ministry all along was truitful of conversion to Christ and confirmation in the faith of the

Christ, and confirmation in the faith of the gospel. He lived for the salvation of men.

He was accustomed to visit among his people all day, and at night to preach in one people all day, and at night to preach in one of their houses where they were all gathered togother. This work fitted him largely for the services of the Sabbath. He would know his people intimately, that he might feed them with the bread of life. It mattered not if strangers were in the house with the family, he accepted them as sent of God to hear the Word with the rest. On the leaf of one of his note books this memorandum is made. "Rules worth rememorandum is made, "Rules worth remembering: When visiting in a family or otherwise, speak particularly to the strangers about eternal things. Perhaps God has brought you together just to save that soul." What an instructive entry is that soul." What an instrictive entry is this, "To-day missed some flue opportunities of speaking a word for Christ. The Lord saw I would have spoken as much for my own honor as His, and therefore shut my mouth. I see a man cannot be a faithful minister until he preaches Christ for Christ's same—until he gives up sairly ing the track moule to himself and saeks. ing to attack people to himself, and seeks only to attach them to Christ. Lord give

II. In Weariness.—"Coming home on a Sabbath evening from Torwood Sabbath School, a person met him who suggested an opportunity of usefulness. There were two families of gypsies encamped at Torwood within his roach. He was weary with a long day's labour, but instantly, as was his custom on such a call, he set off to find them. By the side of their wood fire he opened out the parable of the lost sheep. he opened out the parable of the lost sheep, and presend it on their souls in simple terms. He then knelt down in prayer for them, and feft them somewhat impressed and vory grateful."

III. In Travelling.—Every Christian knows how strong are the temptations to relaxation in travel from the calls of duty, both personal and public. Dr. A. Bonar, his ravelling companion in Palestine, says of him, "I was often reproved by his unabat-ed attention to personal holiness; for this care was never absent from his mind, whether he was at home in his quiet chamber, or on the sea, or in the desert. Holiness in him was manifested, not by efforts to perform duty, but in a way so natural that you recognized the least out-never forgotter."

IV. In Sickness .- "I feel distinctly that the whole of my labour during this season of sickness and pain, should be in the way of prayer and intercession." He must hold the place of power even on a sick bed, that others may be blessed by Him! Just consider this beautiful fact.

V. In Correspondence.—His letters are fragrant with myrrh and cassis. They all seek the honor of Jesus. "You know not when your last Sabbath with your people may come. Speak for eternity." "Do may come. Speak for elernity.

not forget to carry on the work in hearts
brought to a Saviour." "Don't be east
down, except for sin. Lie low in self, and
set both feet on the Rock of Ages. Remember the well of Sychar." "O for fulness out of Him! Why do we not take all

VI. In Death .- In the delirium that words of wisdom, such as had fallen from his lips all through his life. "I tell you what I like, faithfulness to God, and a holy walk." "You must be awakened in time or you will be awakened in everlasting or you will be awakened in everlasting torment, to your eternal confusion." In prayor he cried, "This parish, Lord, this people, this whole place!" Again, "Do it Thyself, Lord, for Thy weak servant." And at the last, he lifted up his hands as if to pronounce the benediction, and then sank down, and his soul was at rest.

The zeal of Christ's Church had eaten tim up. He was all and only for Christ. His life, his whole life, without any reserve, was spent for the glory of God and the salvation of men. O, to have to-day ten thousand such examples of entire consecration to God !

A late writer, describing Bismark says "I shall never forget the frantic look of surprise and rage, which took possession of the group of clericals seated right in front of him as he revived the old incident of Henry IV. standing in his shirt at Canossa Henry IV. standing in his shirt at Oanossa until it was the Pope's pleasure to receive him. "We desire," said he, without changing a muscle of his face, or raising his voice in the least, "we desire to live in peace with the Romish Church; with Bishops and with Pope, but still—" pausing and stammering, "we are not going to Canossa!" The effect was indescribable, and from that day to this, Germany has repeated Bismark's "We are not going to Canossa."

[For the Presbyterian.] EVANGELISTIC WORK -I.

ITS NEED.

The article upon the above subject in the last number of the "PRESBYTERIAN" is timely, and to the point. The paper is to be congratulated upon having come out so decidedly in favor of more aggressive methods of work in our churches. Surely no one, with any heart, if their eyes are open to the signs of the times, can fail to see that it is high time that the press as well as the pulpit should raise its voice to arouse the church to something like the vigor which the exigencies of the times demand. A few years ago we used to read of the awful crimes of vice and violence which prevailed in the Western States, and self complacently thank God we were not like our neighbors. Now, who that loves his country and jealously looks for pure manhood in this formative period of its youth, can read our papers without blushing with shame and tingling with horror at the fiendish outrages constantly committed, not only in our great cities, which. apologists tell us, receive the soum of the other side." but in what are called our "quiet country districts." The depth of iniquity they reveal is truly appalling. The article just referred to dealt mainly with the needs of the city, but those of the country are hardly less. There is there a large element just as godless, as lawless, and as deprayed, as any which comes under the notice of city editors. A merchant in one of our western towns said to the writer not long ago, "I like to see a mechanic coming into my store, for then I know I have a gentleman to deal with, but these young fellows from the country are an unprincipled set of rufficuly blackguards." Of course such a statement is not meant to be without exception, but there is enough of truth in it to fill us with anxiety about the growing youth of both country and

Under these circumstances it cannot be out of place to echo the inquiry, "Is there not something to be done now, and with earnest purpose, for the bringing in of the ungodly and the wicked to the Christian folds?" Would it be single to find Christian men in kirk sessions, and out of them, meeting in prayerful conference to coosider, "are we doing all we might do?" are our methods of work so fully up to the requirements of the times that there is no room for improvement?" Is there not good for suspicion that there are grave de-Under these circumstances it cannot be room for suspicion that there are grave defects somewhere? Is not the deliberate neglect of such inquiry sinful and criminal with part of those who are watchmen upon the walls of Zion?" Probably a frank consideration of the matter would lead to the conclusion that what is known as "evangelistic work" would strike more closely and effectively at the root of the evil than any other form of effort. Of course its details and concomitants may be modified to suit local circumstances, but in its essential features of continuous services presenting the gospel from night to night, in pointed addresses, and impressive hymns, and after meetings for inquiring and personal dealing, it offers superior advantages for bringing home to the minds and hearts of men, that truth which alone can set them free from the power of sin and

That such work is needed in addition to our ordinary services may be conclusively shown, if farther proof be required, by the discovery of such men as Dr. Ure, of Goderich, of an amount of persistent error and ignorance of the simple gospel under their own ministry, which is amazing and almost incredible in congregations so old and highly favored as to "stated ordinand highly favored as to ances," would that all who are sceptical about the matter, could have heard the frank statements of this honored brother, and others like Dr. Murray (Eastern Provinces), of what they had recently learned by actual observation, of the crying need and effective working of judiciously man-aged evangelistic operations, at the conferences upon the state of Religion held in the Bay street church during the late meeting of Assembly. The most prejudiced could hardly fail to have been convinced. As time advances and the work of years in this department is subjected to its searching test, valuable testimony as to its effieacy is on the increase-more of this I hope yet to lay before the readers of this Ashburn. W. M. R.

COMMUNITY OF PROPERTY-II.

Since the publication of my first subject in your PRESBYTERIAN, I have learnt that in our own circles it is either taken for granted, by some, that in the first Christian community of Jerusalem there was a regular community of property. I therefore add here a few thoughts in confirmation of my view in that article. There it was clearly proved that it was impossible to adduce facts in favor of the view that there was among the early Christians a community of property, simply because there are no such facts on record. All that the advocates of that opinion can claim in confirmation of their view is mere inference: and I shall here try to examine whether such an influence is justifiable. Dr. Hodge

(Syst. Theol. Vol. III. r. 429), says that such torms as were intended for the use of "The wonders of redemption may well have produced in those to whom it was new (the e-rly Christians at Jerusalem) an ecstatic bewilderment which led their judgecstatic bewilderment which led their judg-ment astray" to form a community of the same words hitherto used to express a property. These harsh words the truly pious doctor will have to take back: First, he may not forget that an ecstatic bewilderment can only be momentary, while, if we should concede (which we do not) that there was a community of property at Jerusalem, we would be obliged, from the whole narrative, to say that it lasted at least for several weeks, which length of time would be too long for an ecstatic bewilderment. Secondly, to say of a com-munity in which the Holy Ghost was in-dwelling that they were suffered to fall into an ecstatic bewilderment which led their judgment astray; to say that the apostles had permitted this bewilderment to continue, though for a few days only, is dangerous. If the doctor is correct, what thue, though for a low days of the dangerous. If the doctor is correct, what should we think of the apostolic charch—that church which was, as we believe, to be the pattern for all future churches? But the doctor has still another explanation, why community of property provailed among the early Christians, namely, that "with them the perception that all believers are one body in Christ Josus was clearer than with us, and that all are united in him, and that all are equally partakers of his righteousness." Therefore the early Ohristians at Jerusalem had also a united purse, (community of property)! But just this inference, made by numerous divines, sufficiently proves that they either failed to understand the spirit prevailing at the first community of Jerusalem, or they mistak-ingly conceived the possibility of an unselfish community of property (which were a contradiction to the very nature and name of community of property) which might be put on a par with Christian charity. The truth, however, is that the might be put on a par with Ourseau charity. The truth, however, is that the very nature of community of property even in its best form, is national selfishness and not self denial. For, its principle is equality. It says, "thou art no better than I, and I am not better than thou; we must either both be accommodated, or neither." As soon as the respective parties over-step this boundary of equality and mutuality, and ean say, "Thou art better than I; I will deny and deprive myself of my comforts for Christ's and thy sake," then they step-ped out from their own sphere of national selfishness into another, into a sphere which we call "Christian Charity," because it is we call "Christian Charity," because it is Christ-like, who denied himself for the sake of others—the world. The latter is the language of love and of the heart, while the former is the language of the brain and of reason. Reason says, "Give in order that thou mayest receive it back; help in order that thou mayest be helped," so that the last end in view is always the I (ego), while Christian charity says, "help in order that others may be helped," so that the last end in view is compassion on our fellow man and obedience to Christ. On this definition we all agree, I suppose. We also all agree that the contributions made by the Christhat the contributions made by the Obristians at Jerusalem were in consequence of their having been converted to the teachings of Christ and his example. We, perhaps, also agree, that no other community at that time or since, was more guided by the direct influence of the Holy Ghost and of the apostles than the early Christians at Jerusalem. Now, if we agree on these proportions we are compelled to consider the contributions in question as Christian charity, that is, that they were given for the sake of Christ and for that of brotherly love, and with no view of receiving anythin, in that they have a second anythin in the sake of the sake thing in return from those to whom, or for whose benefit they were given, and therefore under no system similar to that of a community of property; because in such a case it would not have been in the spirit of Christ. Christ said, "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same (Luke vi. 83). Any community of property, however, in the best sense conceivable, would expressly be against this command I shall now try to remove an of Christ. objection made to my view from a linguistic stand-point, that is, to explain the word "cemmon" (roina) in the respective passages. I concede that in the classical Greek, the term "common' (roing) has either political, corporate, or social—the meaning of a certain equal right or claim which each of the respective members of a body or community has, based on either a law or a special agreement. But the advocates of the contrary opinion should not torget that in our case the term "common" (roina) was applied to a new idea, a new notion (to Christian charity), a notion quite new, at least in intensiveness; and because the idea was quite new, because it was a divine notion, there could be found no term in the hithorto heathenish Greek which would be fully capable of expressing it. The New Testament writers could therefore only use the best, ("best" is only relative and does not imply that it is absolutely "good") term they had (roing), though the said term was never before meant to imply the idea of Christian charity (as pertaining to selfishness and spontaneity) in its germ and substance. therefore claim, even from a linguistic stand-point, a meaning for the term "com-(roina) in the respective passages of the New Testament, which would be in accordance with the sentiment and spirit of the early Christians at Jerusalem, which was a spirit of charity, of love, and selfless. To prove that the above stated is linguistically quite natural, I need only appeal to the fact that of the thousands of Greek words which have been taken over into the

English, many were intended to imply and express additional shades of meanings (usually known as "derivatives") which

such torms as were intended for me use of chemistry and machinery, where the idea is quite modern. It is the universal law of language that—in course of time if the conception of its speakers increases, principal idea, obtain gradually a variety of meanings in addition; so that the contest alone can decide what the word or term means to convey in a given passage, whether the principal meaning, or a derivative one. Such examples are found in the tive one. Such examples are found in the English of preceding centuries if compared with the English of to-day, even in England. Geographical and ethnographical changes—where ideas are likely to develope with more rapidity—will influence any language still more in reference to the point in question (compare the English in Ireland, Sc. al mi, America, etc.); the same agencies changed the Greek into the secalled Helenistic, of which the Greek of the New Testament is a branch. I shall now briefly state how the theory and pracnow briefly state how the theory and prac-tice of community of property is against the spirit of scripture generally: In Deut. xv. ii, we read, "The poor shall never cease av. ii, we read, "The pcorsinal never cease out of the land;" and the Jewish tradition adds, "In order that the wealthy ones should have an opportunity to practice charity." We should not orr if we say that in allusion to this very passage of the Old Testament, and in the case. Old Testament, and in the same sense, Christ said. "For ye have the poor always with you (Matt. axvi. 11)." How stupifled would men become if they should, by means of community of property, be deprived of this discipline of heart to practice should, which is the still in the s charity, which, in fact, is benefiting the giver more than the recipient. Did not the great apostle exhort the elders of Ephesus, "To remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts xx. 85)." If I have proved in the preceding article that there were no date on record which that there were no date on record which would justify the expression, "community of property," or, "of goods," I have proved in this article that any inference in favor of a community of property in reference to the early Christians at Jerusalem would be against the spirit, which we must suppose to have prevailed among them.

Ottawa. R. Wahl.

Home Mission Debt.

Editor British American Presbytrrian.

SIR.-In your issue of the 6th ult., I noticed a communication subscribed "X," in which the writer seems to be giving advice to "a collector" concerning the mode of raising money for the Mission Debt. 'X'' recommends a sermon to be preached. while both are equally indignant against a tax, because this method of raising money is strictly illegal in the C. P. Church. Granted that it is so. But, why was the debt incurred? Was the organization of the mission not legal? If, then, the C. P. Church employed a certain number of labourers to work in the mission field, and did not furnish the hire at the time apappointed, what was the treasurer to do? for these labourers are like all others in the requirement of their wages. Has it not been made known to the ulmost bounds of the Church, that the money was lacking? Does "X" mean to say that Canada Presbyterians require to be told by their ministers that they ought to pay their debts? But "X" makes a sermon. Here then are two. First: A mission debt in the Canada Presbyterian Church, requires to be paid off by a tax. Second: A mission debt of some thousands of dollars against the Canada Presbyterian Church, can be paid off if the members will pay only fifteen cents each. But if, in place of questioning the legality of the taxation, each member would shell out, not only fifteen, but thirty or forty five cents, would it not be the quickest method of referring to a hard cash basis, and the legitimation of the debt?

A PRESBYTERIAN SCION.

Copy of Minute adopted 4th October, 1876, by the Presbytery of Montreal, respecting the death of Dr. William Taylor.

The Reverend William Taylor, D.D., having been removed by death on the fourth day of September last, the Presbyfourth day of September last, the Freshy-tery hereby expresses its regret, and takes the earliest opportunity to record its very high estimate of the worth of the deceas-ed as a Christian gentleman, a faithful, earnest, accomplished and successful minister of the Church for many years in Montreal, and one eminently characterized by his Catholisity of spirit and readmess to promote every good work. The Presbytery thanks God for the grace by which the late Dr. Taylor was so richly endowed, and so long preserved to do such excellent service in the Church on earth, and rejcioes in the assurance that he has at last entered upon his roward; at the same time reminding itself of the shortness of the time allotted to survivers in this world, and praying that all the members of the Court may be enabled to serve the Lord with increasing devotion, so as to be pre-pared for the last summons whenever and wherever it may come. -J. W.

Heaven is a place of complete victory and glorious triumph. This is the battle-field; there is the triumphal procession. This is the land of the sword and the spear; that is the land of the wreath and the crown. This is the land of the garment rolled in blood, and of the dust of the fight; that is the land of the trumpet's joyous sound; that is the place of the white robe and the short of concuset.—Spurgeon. they never had in the original, especially and the shout of conquest .- Spurgeon.

Enstor and Reople.

Behold This Child.

Our Lord took a child and placed him in the seat of honour at His side, as the true typo of greatness. He has set before me a child as a marvelous example, so marvel ons that I cannot refrain from letting you share with me the lessons. He teaches by That this child is a girl, and not boy, adds to the marvel, and if you will accopt it, tells also of a future greatness of woman's influence for Jesus which as yet is only in its childhood.

This little girl is now thirteen and a half years of age, and has given, in the eighteen months since she was twelve, eighty-two dollars in money to send the gospel to those who have it not.

"She must be rich," do you say? Not so. Look at her! The clothes she has on, are her own handwork. She spun the yarn, wove the cloth, and made them up with her own hands. She is not worth a penny in the world.

Somebody must have given her the money then," is that your thought?
No. She earned every cont of it by her

own hard work. Surely then she must live where every.

thing favours her, where employment is plenty and wages are high."

Nothing of the kind; all the other way; she lives in a little back country neighborhood where employment is scarce, and wages very low.

"The child certainly then must have given her whole time to earning the money. She could not have had anything else to

Mistaken again. Her mother is a poor widow, almost blind and quite lame from a rheumatic affection. There is in the family an aged grandmother, entirely helpless, bowed double with toil and years; her they support; the three, grandmother, mother, and daughter comprise the house hold, and the child is the main stay.

They have a little, rough, hill-country farm of twenty acres, which has to be cultivated and kept up, and a cow to be milked and fed. The little girl has therefore on her shoulders the work of a woman in the house, and of a man out-o'-doors.

She helped, while yet her mother was able to do more than she can do now, to spin and weave coverlets, carpets, and cloth to purchase their taim, build their bouse, maintain the family, and keep out of debt. They owe no man anything but love. With all this, she has gone to school in a little district school-house what time she could.

Are you filled with wonder, as to how she could earn so large a sum of money, in so short a time, with so much besides to do? I am sure I was, and do not yet cease my amazement. The ways in which it was done are indeed more surprising than all the rest. She snatched what time she could after school, to pick berries in their season, and before school in the morning she carried them four miles on a village and sold them. By this alone she gathered thirty dollars in a single

She worked for wages in the hay field, and earned something by that.

Another employment by which she carned money, I hate to mention, because you will think it so hard. Nevertheless it must not be kept back. Moreover, I remember working, in the days of my childhood, at the same kind of toil, and it really was not half so hard as you might think. It was gathering stones out of the field and laying them up into wall as a fence.

Of all her devices, however, that which shows the child-woman most was this: On their little farm stands one lone little sugar-maple tree. As the spring season drew on, and sugar making time came, she took a gimlet and bored into the tree, and inserted a cut goose-quill as a tube or "spile," so called, for the sap to run through and drop into a dish which she placed underneath, that she might take it and boil it down in syrup and sugar to sell and get money. The neighbours seeing this, kindly gave her the use of six other trees on their lands, and tapped them properly to the mith averaged on the contract of the six of for her with auger and spile. Out of the seven sugar-maples she drew quite a quantity of golden syrup and turned it into money for the darling object of her heart. "Well, she must be large and stout for

her age," do you say?
No; she is slight in form, and bent al-

ready with toil.
"Poor child!" do you exclaim? "How hard!

O, how I pity ber!' Yes, indeed, she works hard, but your pity you may keep for those who know not her delights. Jesus has filled her with gladness in Himself, such as it never entered the heart of those who do not know Him in His fulness to conceive, and He has taught her His own grand secret, that " it is more blessed to give than to receive."

One who knows and loves her well, says, "I am sure the world does not contain a happier child than this same hardworking little girl. Look upon her and she smile brightly; give her a word and she laughs out. She is brimful of happiness." day in the spring she dotted this down in

-. It is warm. have a run of sap. I would turn the sweet into the aweeter. Verily there is nothing so sweet to me as to give for missions. The words of the Lord are spirit We may O, how I want to send them forth!

Some rhymes written by her, homespun like her garments though they are, yet tell the story. It seems she had been chided for what she was doing, as carrying the thing too far, and so justifies her. self to herself in reasoning rhyme. First comes a glance at what is doing in the nations to make Jesus known, and at the bondage of the multitudes who know Him not. Then she ejaculates her deep desire that the work may be carried on, and then asks herself :-

"Shall I pray only with my tongue? My hauds, my feet, must also pray: Rach power of mind must work this way." Then, after accepting the Apostle's inherself, she speaks of the Saviour's example in giving Himself for sinners, and then

"Should I account it much to do

To carn the dimes and give them too? We spend our pence for valuest things. Which not one drop of comfort brings : True joy attends the smallest gift Bestowed from love to Christ. Some say I make a great ado, It should be great, Christ thought so too: He commanded us to send his Word to earth's remotest end. If Him we love, we'll Him obey, And work and give while it is day, Nor loiter till the time is past And then regret our wrong at last. Of let us wisely fill each hour. By doing all that's in our power; To show our Saviour's dying love; Then rest with Him in realms above."

Behold this child! The Lord sets her in the place of honor that we may see how like Him she is. With her there is no seeking after what she shall eat, or drink, or wear, but an earnest desire to With her there is save those who are lost. In one of her journal jottings she mentions having been to the village to have, as she words it, "my homely picture taken for a dear young friend in Christ," and then she goes on to say :-

"My picture cost pains and pence, and is valueless. Christ's likeness is freely bestowed, and is the orly valuable possession we can have. O, to have His image stamped upon me! Jesus help me to accept the gift and to bear Thy image to Thy glory in winning others to accept and wear it too!"

How like to Jesus in this love of souls! No grasping after worldly treasures for herself, but an eager willingness to do and ndure everything to earn money and turn it into the gospel for the lost. No counting over the hardships of her lot, but an unspeakable delight in the privilege of transmuting the sweet into the sweeter, and the stones of the field into the bread of life for famishing men, counting her toil for this her joy, and speaking of it as a duty only when accused of doing too much, duty only when accused of doing too much, thus excusing her love services on the ground that she ought to render it, and even then hiding herself and her service behind Christ and His cross. There is no asking how much must I give of what I have got, but how much may I earn, all for Jesus. No asking how much must I do, but what can I do to get money not out of men, but out of the woods and the fields, for the salvation of those for whom my Saviour laid down His life?

O, how far is her questioning removed from that which we hear so often in the families of those who have wealth, ques-tioning about the pleasures of the world. musements, and dress. "Do you think amusements, and dress. to you think it is wrong to dance, to dress, to play cards, to attend the opera or theatre?"

Her pleasures in life—and I can easily

believe that the world does not contain a happier child, and that she is brimful of real happiness—are beautiful in the beauties of holiness, and so too is her homespun apparel. Ot how beautiful it is, that with her hard earnings in her hand, the thought never seems to occur to her, "Would it not be all the Lord requires if I should give Him a tonth? and then I could buy for myself with the nine-tenths, a dress, a bonnet, boots, ribbons, or laces." No, but with singleness and gladness of heart she rejoices without a regret, in using it all to

send forth the Word of the Lord. Behold her! No tithing. All is the She is not even conscious of the wonderful liberty she enjoys in perfect freedom from all law in giving but the law of love, all for Jesus.

A dear and noble brother in the Lord, largely interested in the manufacture of textile fabrics, making a great deal of money, has just told me that he rejoices with exceeding joy, in liberation from his cld bondage to the law of a seventh or tenth, by the new freedom of all for Jesus, but this dear child never knew any such bondage. Her school is the school of Christ, and He has first filled her with joy in Himself, and then heaped it up and pressed it down and made it to overflow, by leading her into the glorious privilege of turning, by the touch of her toil, the sap of the trees, the berries of the woods, and the very stones of the field, into the Word of Lufe, with wings for the nations. "How came she ever by such a Christ-

like mind?" Well may you ask that : I asked it too: and the answer has come clear and full; partly out of what she herself has jutted in a journal, which she has been keeping since the day she was twelve; partly out of some things written by her aside from her journal; and partly from the lips of her mother. This answer shall be given. It touches scenes in the history of the household which are as marvelous and beau-

triul as the fruit they bear.
But now first a few words about the difference between this dear child and my be-loved friend the manufacturer, and others, helpful if possible in clearly apprehending the unspeakable privilege of holding all for Jesus, free from all embarrassments what-

ever. This dear child needs no capital to carry on her business; already she has helped her mother to earn, pay for, and furnish their home, and they have it out of debt. She faithfully and lovingly serves as maid and man of all works in keeping "things straight" in-doors and out, and aids at the pinning wheel and loom in earning daily supplies for the family, and no thought enters her heaft that in all this there is hardship for a child like her. Evidently she accepts it all as a blessed service of love from Christ for Him and her beloved mother and grandmother. And in her kind of business in making money for the Lord. beyond that which goes to sustain and gladden the horne, she needs no invest-ments. Her capital is in the bushes and trees and stones, from which she makes large profits and dividends, all of which go to t Christ. to the one stockholder, Our Lord Jesus

My friend the manufacturer, on the other hand, whilst he with the same cheerfulness does all for his precious family that the Lord would have him do, and holds all he can make as the Lord's, for the wants of his own household, and for the glory of the Kingdom of God, yet requires large investments in mills and other applications. junction to remember those in bondage as Kingdom of God, yet requires large invest-bound with them, as rightfully applying to means in mills and other appliances for

his kind of business ir making money, all for Jesus. He requires no investments, as treasures laid up on earth for himself or his children; his treasure and theirs he lays up in heaven, but he increases capital in so far forth only as it will enable him to do more for the Lord. And from year to year, as he takes account of stock, his joy is full in finding always inscribed on ever thing, All for Josus, and in seeing that the amount each year put into the blessed channels of the waters of the river of life, to make glad and glorious the city of God, is enlarged.

Other friends I have, very dear ones too who are differently situated from both of these. They are engaged each in some special work of the Lord, like that of George Muller in England, in which all they have in the world is immediately invested. Their homes, offices, and all, are part and parcel of their special work, and their own support and that of their households come out of it, as all their earnings, as well as the gifts they receive, go into it. This is right for them and is glorious for

But it would be wrong for the child to sell the house and farm if she could, or for the manufacturer to sell his mills, and give the money all to George Muller. It would in the one case, be killing the goose that lays the golden egg, and in the other break ing up the very nest. The grand privilege of all for Jesus then is this, freedom from the bondage of idolatry to the world in laying up treasures on earth, and from captivity to its vanities and pleasures, on the one hand; and on the other, complete emancipation from the bondage of law as to how much must be, or ought to be given to the Lord, by the perfect liberty of the principle of love which holds all joyously as the Lord's, and asks how much may I do or can I give for this or that branch of the Lord's work, holding always first that one's own household must be pro-vided for with things bonest, and that without owng anything of debt; and also that whatever capital is required in the business to which the Lord calls one, must also be held excred as an investment, all for Jeaus.

(Conclusion next week.)

The Forbidden Tree of Fruit.

There is a wide spreed tradition existing

in most countries, to the effect that it was

an apple which was the object of tempta-tion, and the occasion of the fall of man. Indeed, there are some who have persisted in alleging that Scripture itself declares the There are certainly strange hints in common language of some such authorized reference to this peculiar fruit. "The apple of discord" is a well-known phrase. The "apples of Sodom," which find place in Holy Writ, and are not unknown in Syria, are received tokens of sin and vanity. Anatomists as a class have not been thought to be much under the influ-Anatomists as a class have not ence of Scripture, but from all antiquity a certain protuberance on the throat has re-ceived the name "Pomum Adami" or the or the Apple of Adam, as if the deceptive fruit had en difficult for our first parents to swallow. In the valuable collections of hieroglyphics published by the Egyptian Society, and edited by Dr. Thomas Young, there is a fac-simile of a tablet found in the Temple of Osiris at Phylis, which must have been an age anterior to the era of Abraham, and therefore long before the publication of the Pentateuch or books of Moses. On this tablet there is represented the whole scene of the temptation and fall. The tree is exhibited—the man and woman stand by, with the fruit in their hands—the Scrpent erect and winged, and not as now on its belly. Above the tree is the unmistakable word "The Pomegranate." The beauty of word "The Pomegranate." The beauty of this fruit may be inferred, from the description given in the Encylopædia Britannica. which could have been written with no theological tendency. "The Granatum theological tendency. "The Granatum or common pomegranate, rices with a tree stom, branching numerously all the way from the bottom, growing eighteen or twenty feet high, with spear-shaped, nar-row, opposite leaves, and the branches ter-minated by most beautiful, large red flowers, succeeded by large, rounded fruit as big as an orange, having a hard rind filled with soft pulp and numerous seeds." Dr. Thom-son, in his admirable volume, "The Land son, in his admirable volume, and the Book," in describing the pomegranate, says: "The fruit is sweet to the granate, says: "There could not have been a more direct and yet description given in Genesis of the fruit of the tree of knowledge of good and evil—"good for food and pleasant to the eyes." One re-markable fact is, that both the ball-shaped flowers and the fruit are of a blood-red color, so much so, that it was used by the color, so much so, that it was used by the ancients to dye scarlet, and even in modorate times it gives the tinge to morocco leather. The Egyptians used the pomengranate as an essential in their funeral rites. The most remarkable fact is the oftrepeated reference to the pomegranate in Scripture imagory, as well as its actual place in the Temple furniture and the priestly garments. Even in the wilderness, where the tree had no place, Moses was commanded to frame the golden candlestick as an emblem of the Church of the future. was surrounded with knops and flowers. "A knop under two branches of the same"
—this repeated three times—"according to the six branches growing out of it, their knops and their branches were of the same; all of it was of one beaten work of pure gold." It is agreed, that the knops were pomegranates. Thep, when ancient Israel had fixed their dwelling in the Land of Promise, and the Temple was erected and richly furnished, the chains which and richly furnished, the chains which ornamented the two great pillars had one hundred pomegranates; and four hundred pomegranates were interwoven with the wreaths which surrounded the chapiters of the pillars. So with the robe of the Priesthood. "The robe of the ephod was to be all blue (the emblem of purity from the vapit of heaven), and beneath, upon the hem of the robe, the command was to have pomegranates of bine and of purple, and of searlet round about the hem thereof, and hells of gold between them round about golden bell and a pomegranate—a gelden bell and a pomegranate apen the hem of the robe round about." These may have

been a fitting forceast or type of sin and

salvation—the fall and recovery—Paradise lost and Paradise regained. If the apple and pomegranate have thus been received popularly as emblems of the fall and conacquent sin, so equally have people acknow-ledged flowers and bells to be tokens of salvation and of the resurrection. Bells have ever been in use to call people to the houss and worship of God, and flowers were often the burden of prophecy and the theme of our Redeemer, and still are in many churches made use of for decoration. Bells have, in the cause of superstition, been conscorated and baptized. So flowers are invariably received as tokens of resurrection, and are frequently strewn on the coffins and graves of the departed. We may also here notice the strange circumstance, that the Romans had the same word for apple as for evil-mala.

Dr. Mason states that the Karens, inhabiting the mountains and valleys of Burmah. have traditions of the creation, the temptation, the fall, and the dispersion of nations, both in prose and in verse, nearly identical with the narrative given in the Bible. We give a pertion bearing on the section on which we are now treating. "In specient times God created the world. All things were minutely ordered by Him. He appointed the fruit of trial. He gave minute orders. Satan deceived two persons. He caused them to eat of the fruit of trial. When they ate the fruit of trial, they became subject to sickness, old age, and death. Had they obeyed and believed God, we should not have been subject to God, we should not have been subject to sickness: we should have prospered in our doings. Had they obeyed and believed Him, we should not have been poor."

The scripture student cannot but notice

the coincidence of the temptation offered successfully to our first parents, and again, but unsuccessfully, by the same Tempter to the second Adam. Both were threefold to the second Adam. Both were threefold

"good for food, pleasant to the eye, and
to make one wise." "The lust of the flesh, and the lust of the eyes, and the pride of life" (1 John ii. 16). In the case of our Divine Redeemer these were presented separately and much more intensified, and under circumstances where resistance seemed much less strong than in the case seemed much less strong than in the case of our first parents. The grant was most ample—"Of every tree of the garden thou mayest freely eat." The restriction was the slightest—but guarded by most express sanction of death. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." It is well to remark the seductive art of the Tempter. His words were not at the first a denial of the restrictive grant, but morely a question the restrictive grant, but morely a question of curiosity to induce doubt. The woman, in listening to the voice of the Seducer, an intering to the voice of the Seducer, gave the opportunity. She artfully restricted the grant by striking out the words "every" and "freely;" and as mankind still are doing, she increased and intensitied the restriction by adding the words, "neither shall ye touch it;" and instead of the positive penalty, "thou shall surely did". the penalty is modified into the prob die, the penalty is modified into the proc-able, still clung to by many in modern times, "lest ye die." The Tempter, em-boldened by the tokens of success, at once assumes the character of "liar from the beginning, and father of lies," by the bold B. (Dr. Bonar) in Christian Treasury.

English Versions of the New Testament

Our present English version of the New Testament is still mainly due to the single-hearted energy of the greatest of the English reformers, William Tyndalk (1525-86). He was the greatest, because his work was the most original and the most independent of external influences. With all the powers of his time against him, and "finding no place" for his work "in all Eng. it was not given him to obtain immediate success. Even had he lived longer, it is doubtful if he could have overcome the political forces under which he was crushed. But the effort was indeed a grand one, for it was no less than to popularize the highest religious thought of that age. With singular fearlessness and moderation, with the enlightenment of a scholar, and the faithful love of an apostle—combining, in a measure, the gifts of LUTHER and ERASMUS, without their weakness strove nobly to spread among his countrymen those first ideas of reformation, which had a thoroughness and reasonableness, an enlightenment and simplicity, that contrast favorably with the half-medieval, half-antinomian extravagances of later movemonte. Tyndale can be extramely bitter in controversy, and he is not always fair to the principles which he is combating. But no one ves ever more candid in expressing his thoughts, and there could not be clearer expositor. The spirit of every word in his writing is that of saying to the people, "Hear and understand." And, though an exile and a prisoner, he awakened among his countrymen a response, even before his martyrdom, and roused a spirit which has never since been quite extinguished. He effected this chiefly through the work of translation. It would be curious, if it were possible, to ascertain how much of the Englishman's love for his Bible was originally due to the instructive recognition of the fearless, irrepressible love of truth and of his countrymen which moved Tyndale to lay down his life. Proscribed even by those who bad authorized a slightly altered recension of it, the origional version of Tyn-DALE was still clung to by many at the risk of their lives; the version slill held its own even in the first years of the Genevan Bible, and, generations afterward, editions of the Bishops' Testament were printed vithout the division into verses, apparently for no other reason than because this was the form of page which the version of Tyndack had made familiar. Such magic was in the honesty of the man. The two most popular versions were also those which were most immediately based upon the Greek: that of TYNDALE following the text and (although independently) the interpretation of Erasmus, and the Genevan version (in revising Tyndaus) the text of STEPHENS and the interpretation of Beza.
The Genevan version of the New Testament (1657-60) is rather less idiomatic than that of Tympaus, though often closer to the Greek. It was against this version, and BEZA, as the arch-enemy, that the polemic of the Rhemists was directed. In basing

their translation (1590) upon the Vulgate, they followed the Roman Catholic tradition, but some of their reasons for doing so are not wanting in force, and, however uncouth and unreadable from its close adherence to the unreadable from its close adherence to the Latin, and although some of its Latinisms (e.g., "challee" for "cup") may have a theological motive, their version is free from many little interlopations which have crept into the Greek copies—c.g., in Matthew vi. 4, it has "ahall reward you," for "chall reward you," for "shall reward you openly," where the word "openly," introduced for the sake of antithesis, lessens the force and beauty of the saying of Christ. The Bishops' Bible was also intended by its projectors to take the place of the Genevan Bible, but failed from a popular quarier, and partly, as Professor Westcott has remarked, from the inequality of the work. This, like all other versions except the Authorized Version, underwent many alterations in successive editions, and the immediate pre-cursor of the Authorized Version was not the Bishops' Bible of 1568, but that of 1602, which, in many places, has the readings which have been supposed to appear first in the Authorized Version, or to have been adopted by King James' revisors from the Rheims version. For instance, "charity," which in several passages of the Authorized Version has been substituted for the "love" of all the earlier versions, appears first in the Bishops' Bible of 1602, where, in common with many other Latin-isms, it seems to have found its way from the Roman Catholic version of 1590. so-called Authorized Version of 1611—which is, in fact, a revision of the last Bishops Bible (1602), with the help of those which had precoded (especially that of Geneva, which was still current at the time), and has remained, without material change, as the standard English Bible for two centuries and a half-is certainly a noble monument of English learning and fidelity. But, like everything which has been a support to the Church, and so a buttress to the Constitution, it has been the subject of exaggerated panegyrio, which has led to an exaggerated reaction. Time was when men spoke of the almost inspired wisdom of our translators, who, inspired wisdom of our translators, who, if one reason were urged against a rendering, had doubtless weighed this against fourteen reasons on the other side. Now it is become the fashion, even with church dignitaries, to speak of the looseness and inaccuracy of the Authorized Version.— Contemporary Review.

Random Readings.

THE GOLDEN RULE.—When we bring our THR Golden Rule.—When we bring our lives more into harmony with modesty, more into harmony with God's plan, and less in accordance with our plan; when we content ourselves more with little things,—with the cot instead of the manaion, with the simple home instead of the palace; with the five thousand or three palace; with the five thousand or three thousand, instead of the fifty thousand and the three hundred thousand; with the plain dress instead of the coatly apparel; with humility instead of pride, with the contentment to labor in unknown stations, inctead of grasping after great altitude and prominence—which I assure you bring disappointment and vaxation—sten it seems to me we shall have to come to brighter days and better times, and the foundation of a perfect happiness and perfect growth for the ages ahead shall have been laid.

THEY who are willing to serve God by They who are willing to serve Got by doing little things well, may serve Him always and everywhere; but they who stand waiting for some great thing to do will probably never find the occasion they seek, and therefore will never serve Him at all and therefore will never serve Him at all They also overlook a plain Bible truth—namely, that to be faithful in little things is often the best way to our being allowed the use of great things. Those who use one talent well will find that God increases the well-used talent. If we would be strong for any service to which God may sall us the most overlook the moone. call us, let us not overlook the means which he generally uses in giving strength. The grace to-day will not do for to-morrow. The strength of to day will not do for to-morrow. The petition which our Lord has put into our lips (Luke xi. 8) is this:— "Give us day by day our daily bread;" or, as it is in the margin, "Give us for the day our daily bread." our daily bread.'

BEWARE what thou askest, and beware what thou deniest; for, if discretion guide thee not, there is a great danger in both. We often, by one request, open dows of our heart wider than all the endeavors of our observers can. It is like giving of a man our hand in the dark, which directs him better where we are than either our voice or his own search may. Deny not a just suit, nor prefer one that is Deny not a just suit, nor prefer one that is unjust; either, to a wise man, stamps unkindness in the memory. It is easier to bear collected unkindness than that which we meet in affronts. Ill questions are the mints for worse answers. Our refusal is deservedly, while our demands are untitting or beyond the expedience of him that should grant. Nor ought we to be offen-ded with any but ourselves where we have in such requests transgressed the bounds of modesty; though in some I have known the denial of one favor drowning the memory of many fore-performed ones.— Owen Feltham, born 1653.

THE self-resigning soul is wholly made for obedience and quiet submission to the will of God. It is brought up at the feet of Christ; sits there, with Mary, in the posture and spirit, and all the becoming qualities of a willing and obedient disciple; and the Teacher of Souls will not forget "to show" unto such "the path of life." (Pealm xvi. 11.) God will write His law in the obedient heart; the laws and rules of life and obedience shall be written within it by the Spirit of the living God. "The meek shall He guide in judgment; the meek shall He teach His way." (Psalm xxv 9.) The eternal characters of goodness and righteousness, which are in the mind of God, are copied out and transcribed in the soul of a resigned threatian; "We have the mind of Ohrist" (I. Cor. ii. 16), saith the apostle; and these letters are not dead letters, like those written with ink and paper; but they are living characters, as they are in God, and writ on living tables; they are "the law of the St irit of life" (Rom. viii. 2)—an inward living principle in guch souls—Worthington.

Our Moung Lolks.

The Careless Boy.

Lost' a funny little fellow, Checks of red and hair of yellow. Send a crier through the town, Cry him all day, up and down! These the features in the case: He never put things in their place, He threw his hat upon the floor; He hung his jacket on the door; His books-but all his faults why tell? The consequence we know too well. Lot any one do just as he did, Then find the article that's needed. Vexation followed him each day, Decause of this untirly way. The birdies twitted nim, in song, And chirruped as he came along: "You're a queer, untidy blade! Eggs of ours are not mislaid. How would we fall in disgrace
If our nest we should misplace?" Flowers and leaves upon the tree Whispered: "Look, how orderly! Method soo at every turn. Spite of this, he would not learn.
Thus from bad to worse he passed— He mislaid himself at last. Lestia funny little fellow, Cheoks of rol and hair of yellow. No doubt he's on some high shelf, Where he has forgot himself! -N. Y. Independent.

The Danger of Wine.

I had a widow's son committed to my He was heir to a great estate. He went through the different stages of college went through the diherentstages of college, and finally left with a good moral character and bright prospects. But, during the course of his education, he had heard the sentiment advanced, which I then supposed correct, that the use of wines was not only admissible, but a real auxiliary to the temperance cause. After he had left college, for a few years he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he had come to talk with me. He had been told during his senior years that it was safe to drink wine, and by thet idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from I asked him if he was such a slave her. I asked him if he was such a stave that he could not abandon the habit. "Talk not to me of slavery," he said, "Talk not to me of slavery," he said, "I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Tcntine for brandy or gin to sate my burning thirst." In one mouth this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country.—Prof. Goodrich.

How to Cure a Bad Memory.

Your memory is bad, perhaps; but I can tell you secrets that will cure the worst memory. One I montioned above; to read a subject when strongly interested. The other is, to not only read, but think. When you have read a paragraph or a page, try to remember the ideas on the page, and not only recall them vaguely in your mind, but put them into words and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive rea ing, there are other things injurious to m nory. One is the habit of skimming m nory. One is the habit of skimming or newspapers, items of news, smart re arks, bits of information, political reflections, fashion notes, all in confused flections, fashion notes, all in confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading, hard to break. Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through story after story, and for running through story after story, and for getting them as soon as read. I know a gray-haired woman, a life-long lover of books, who sadly declares that her mind has been nuined by such reading.

A help to memory is repetition. Noth-

A help to memory is repetition. Noth ing is so certain to keep your French fresh, and ready for use, as to have always on and ready for use, as to have siways on hand an interesting story in that language, to take up for ten minutes every day. In that case, you will not "forget your French" with the majority of your schoolmates.—St. Nicholas.

Perseverance.

Caille, v ten years old his father, who was parish clerk of a French village, sent him every evening to ring the church bell. The boy When the astron always returned to his home an hour after the bell had ceased ringing. This made the father so angry that he beat his child, but with no effect, for the offence continued. Finally, the father suspecting some-thing mysterious in his son's conduct, thing mysterious in his son's conduct, stood near the church one evening, and watched him. He saw him ascend the steeple, ring the bell as usual, and remain there an hour. When the unlucky child descended, he confessed on his knees that he never could resist the temptation to he never could resist the temptation to stay in the steeple every night to observe the changes in the stars. The father had no sympathy with the young astronomer, but flogged him severely. The boy was but flogged him severely. The boy was found by a learned man weeping in the streets. His story so interested this gentleman that be took him away from his ignorant father, educated him, and had the satisfaction of seeing him become the

greatest astronomer in France. Another example of perseverance is found in the life of the celebrated Scotch astronomer, James Ferguson. The father of Ferguson was a day laborer, too poor to send his children to school, and could only teach them to read and write. But James taught himself many things. He watched the stars while he was tending the sheep at night, and made a globe on which he noted the position of many of the heavenly bodies. He also carved out of wood, and put to-gether, the machinery of a perfect watch, though he had never seen anything of the

By the aid of a gentleman who accidentally discovered his genius he was helped to a larger education, and was soon known all over the world.

When your lesson seems difficult, remember these two men whom nothing sould discourage. Girls, Help Yourselves.

There is real nobility in the power to help one's self. A genuine girl, in these days, ought to be above the accidents of clays, ought to be above the accidents of changing circumstances. There may be foolish butterfly girls, who care supremely for dress and admiration, and who float on the sunlit current of to day, as though no storm could ever come. To them a word of advice and warning may seem as an idle tale. To the girl whose bright eyes have at all occupied themselves in looking about her, and seeing the events which befall people every day, it will appear otherwise. You may be living now in elogance and luxury, the petted darling of your father's spacious house, without a visible thorn or brier of care to prick you, but it may not be long before you are called on to face misfortune. The problem of how to live may stare you in the face, as it has stared others. If you are rich and well to stared others. If you are rich and well to do, you have a great advantage over those whose limited means gives them no power of choice. The destruction of the poor is their poverty. A poor girl cannot look about her and say, "There is this work which invites me, which I would like, which is congenial. I will take time and prepare myself to enter upon it." She must do what first comes to hand, whether or not it be agreeable, and be content with or not it be agreeable, and be content with her wages. On the other hand, the young woman who is comfortably and pleasantly established can take her time and arm her-self against the day of necessity by the acquiring of some useful art, trade, or accomplishment.

Prepare the Way of the Lord.

Conceive what is implied if the prayers of the Church and the terms of Scripture are to be fulfilled, when the nations are to become an inheritance, and the "kingdoms of this world the kingdoms of our Ged and His Christ." Buddhism is to give up its empire, founded five hundred years before Christ, as far as the gospel is concern-ed; and Hindoo polytheism, and what is stronger, Hindoo caste, is not only to be undermined, but shattered into fragments, into dust, out of sight. The hundreds of millions that read the Koran in the Arabic tongue are to fling away Mahomet and accept Jesus. The African Sahara is about accept Jesus. The Intra an accept the in-to open its barren bosom to receive the in-flowing ocean. We must lay open all those spiritual wastes from which the mists of ages are rolling away, that they may be flooded with the light, the truth, the love, the salvation of the gospel. Popery must cease to set up a rival of worship in heaven and dishonesty, and lies, and violence, and ignorance—these have to be swept away, and the light has to come in, that the "knowledge of the Lord may cover the earth." It is an appalling prospect, breth-ren. Some may say, "As long as we go by any human arithmetic, as long as we count by so many converts in so many count by so many converts in so many years, and so many missionaries giving us such and such results, if the Lord might make 'windows in heaven,' then might this thing be;' but you remember that unbelief was as short-righted as it was fatal to the man who spoke these words. You remember how easily God did it, and believe me, brethren, it is a thing altogether out of place where you have to do with two such altogether incalculable quantities as those—human nature and the spirit of God. these—human nature and the spirit of God. Put one man into one single place and just measure the difference of minds. One man is set as Prime Minister at the helm of the State, and the ship of State goes on its course swiftly, straight, and safe. Just put another man at the helm of State and the engines reversed, and the sails are useless, and the ship rolls helpless, like a log on the ocean. One single Napoleon, one single Mahomet, was enough to change the single manomet, was enough to change she history of the world. One Luther, one Wesley, was enough to give a new impulse and life to the religious thought and feeling of all nations. "Pray, therefore, the Lord of the Harvest that He will send more laborer into His harvest field." But do not let us think do not let us make do not let us think do not let us think do not let us think do not let us make do not let us think do not let us not let us not let us not let us think do not let us not not let us think, do not let us speak, do not let us pray as if the rising up and sending forth of laborers, is the circumscribed line by which God's opportunity ends. The Divine power is a power that lives through a written Word, and if proof were needed I could read from our report, which is full of interest, that in India, where the voice of the missionary has not sounded, God's written Word is making a way, and they are stretching forth their hands for more light and more truth; and that Divine power is the power upon which every human head, overy human conscience relies. "It shall come to pass in the last days, saith the Lord, that I will pour out My Spirit upon all flesh."—Rev. Eustace Conder.

Thou Art the Man.

A young minister was spending a few days in one of our Southern cities; while there a young man of fine mind and cultivated manners was thrown much in his society. This young man was not a Christian, but learning one day that the minister intended to preach in the city jail, asked to be allowed to accompany him.

As the minister looked upon his audience, he preached to them Jesus with such earnestness and tenderness as deeply impressed the young friend who had accompanied him.

On their return home, going to the room men to whom you preached to-day must have been moved by the utterance of such truth. Such preaching cannot fail to influence."

"My dear young friend," answered the minister, " were you influenced? Were you impelled by the words you heard to day to choose God as your portion?

"You were not preaching to me, but to

those convicts," was quickly answered.
"You mistake. I was preaching to you "You mistake. I was preaching to you as much as to them. You need the same Saviour as they. For all there is but one way of salvation. Just as much for you as for those poor prisoners was the message of this afternoon. Will you heed it?" The word so faithfully spoken God blessed in bringing this wanderer home to Himself. Prayer-Meetings.

HOW TO MAKE THEM INTERESTING.

1. Prepare for the meeting and do not rush into it with your heart filled with the world. 2. Be interested yourself in it, and then

it will be interesting.

8. Do not expect others to arouse you from your lethargy and to interest you, but seek to arouse others and to interest them. 4. Go there to worship God, to pray to Him, and to sing praises and to commune with Him, and with your fellow Chris-

5. Exercise your mind in the services and be not listless.

6. Do not criticise others in what they do 7. Do not indulge in a fault-finding

spirit. 8. If the prayers are more than five minutes long don't complain. Remember there

is no dial-plate on the mercy-seat.

9. Do not occupy much time in speaking;
but vary few words are needed, and those should be earnest and very spiritual as well

as edifying.

10. When you feel moved to speak let it not be about yourself, nor to complain, nor an attempt to revise the translation of the

11. Let every one be present and punctu-

12. Join in the singing.

12. Join in the singing.

18. Do not take the back seat, or that farthest from the leader of the meeting.

14. Take some part yourself in the meeting, and it will be interesting to you.

If you observe these directions you will not complain of uninteresting prayer-meetings—Christian Intelligence.

ings .- Christian Intelligencer

A Genius for Affection.

"A genius for affection." Yes; there is such a thing, and no other genius is so great. The phrase means something more than a capacity, or even a talent for loving. That is common to all human beings, more or less. A man or woman without it would be a moneter, such as has probably never teen on the earth. All men and women, whatever be their shortcomings in other directions, have this impulse, this, faculty, in a degree. It takes shape in family ties; makes clumsy and unfortunate work of them in perhaps two cases out of three—wives tormenting husbands, hus-bands neglecting and humiliating wives, parents maltreating and ruining children, children disobeying and grieving parents, and brothers and sisters quarrelling to the point of proverbial mention; but, under all this, in spite of all this, the love is there. A great trouble or a sudden emergency will A great trouble or a sudden emergency will bring it out. In any common danger, hands clasp of ely and quarrels are forgotien; over a sick-bed hard ways soften into yearning tenderness; and by a grave, alast what hot tears fall! The poor imperfect love which had let itself be wearied and harassed by the frictions of life or and harassed by the frictions of life, or hindered and warped by a body full of disnundered and warped by a body full of diseased nerves, comes running, too late, with its efforts to make up for lost opportunities. It has been all the white alive, but in a sort of trance; little good has some of it, but it is something that it was there. It is the divine germ of a flower and fruit too measures to make up in the fluit reason of the precious to mature in the first years after precious to mature in the first years after grafting; in other soils, by other waters, when the healing of the nations is falfilled, we shall see its perfection. Oh! what atonement will be there! What allowances we shall make for each other, then! with what love we shall love!—H. H. in Bits of

The Family Bond.

Family ties are formed of the innumerable ramifications composing all the direct and indirect affinities between heart and heart, and preserve to the widest eircumfernoe of the increasing circle a portion the temperature which warmed and illumined the first fireside.

The same blood drawn from the same veins; the same milk, imbibed at the same breast; the same name borne by each, and of which each is bound to maintain the or which seed is bound to maintain the honor (whether obscure or illustrious signi-ties nothing), and which cannot be tarmsh-ed or exalted in one without reflecting on the rest; the common fortune which bestows affluent or narrow means, as it is amassed or subdivided amidst the inheri-tors, according to the number of children; rnal manaion, whether it town or country, whose roof has sheltered their cradles during infancy, and the shadowy remembrance of which is impressed on the mind to the last moment of existence; the same traditions, that common consent of mind which binds together the religion, customs, manners, and innate sentiments of the hereditary group; finally the same remembrances of lessons, conversations, hospitalities, ease, weariness, happiness, tears, births, deaths, hopes, and disappointments—sad and joyous secrets of the domestic hearth—all these form, unknown to ourselves, around, our hearts an atmosphere of ineffaceable impressions, which pervades equally our moral and physical senses; from the influence of which escape is impossible, and which, though it does not bear the cold sternness of legislation, displays the irresistible force of nature.—Lamartine.

The Evils.

There is a great evil which manifests itself in the lives of some men; and that is, double-dealing, or two-facedness. It is something which all men unito in con-demning; and yet often in the judge's seat is to he found a real culprit. Condemning another, he does the same things. But he thinks that his evil ways are not discovered; he hides his head, like the ostrich; he whispers in the dark; but his words are whispers in the dark; but his words are repeated from the housetops and in the streets; and eventually he is seen and known of all men. It is always easy to swim with the current, provided you can swim at all. Much less exertion is required, and it is so much more pleasant. So some find it to their advantage in her So some find it to their advantage to he all things to all men"-not in the Scriptural sense, but in the unlicity way of the world. But men will communicate their thoughts and their knowledge to others.

You may put the light under a bushel; but somehow it is placed on a candicatick and men are able to compare the lights. A port fire which burns now green, now red, may be pleasant to look at, but after the fire is gone out, only offensive smell of chemi al remains. "Be sure your sin will find you out," is true in this respect also. The cheering rays of the sun, the mellow light of the moon, the silent stars, far surpass all human illuminations. They are true fire. So the true man wears well his silver is not pinch beck, nor his gold ill smelling brass. Far better, therefore, is it for every man to speak truth to his neighbor; for double-dealing is practical

Another evil which may be seen beneath the sun, is the imputation of false metives. It is perfectly safe to assert that men do not act without motive; and so when a man is seen to pursue any course, we may be sure that he has his reasons. These may be good and sufficient; or they may be unsatisfactory and even dictated by an evil disposition. It is very true that sometimes men are actuated by bad motives. But the evil arises when we hastily judge that so and so has some bad end in view. The course of reasoning of some men with regard to some others seems to be some thing like this: 1. All men are actuated by motives. 2. This man seems to be pursuing a certain course. 3. I do not like him; or, ho does not like me; or I don't trust him altogether; or, he has opposed me on a certain occasion in a certain pet plan. Therefore, with the conjurer's presto"—4. He must be actuated by bad motives. It is almost an axiom that all men at sometimes jump at conclusions. Sometimes they land safely on the firm bank—that is, sometimes they are right in their conjectures; but very often they only plunge into the mud and mire of evil thoughts, unjust suspicions, and unchari-table judgments, which fill the ditch between the premises and conclusion. The cure for this evil is that which is efficient in so many cases. We must begin at home; must keep watch over ourselves, home; must keep waten over curseives, our own hearts and thoughts. Misrepre-sentations will be so long as "we see through a glass, darkly;" but the day of clearer vision will come, and then all dark things will be plain, and we may see that, after all, our brother was not such an one as we thought him to be. Wheat and tares grow together until the harvest. As far as lies in our power, and assisted by the Holy Spirit, by whose cower alone we can do any good thing, let us strive to be good wheat. The evil thoughts of a man's heart will rise up in condemnation of him at the great day. Keep watch, therefore, over the thoughts and the tongue!—Moravian.

Eccentricity

Everybody has to be accentric somehow. It takes many a queer twist before the infinate variety of human character and cirsumstances can be reduced to a similarity almost as striking as that in a packet of pins. It was a humorous and suggestive llustration of this that a book, lately written to advertise people of limited income how to look like their richer neighbors, hinted that in order to secure the conven-

nutsed that in order to secure the conventional number of silk dresses and parasols, they might even wear colored under-linen! We should all have a "proper regard" for public opinion. Only what public opinion? Our most conventional acquaintance seeks the favorable verdict of Pluto place, not of Black Slum. Lat us think of Place, not of Black Slum. Let us think of the quality of the approval we gain, rather than of its quantity. Let us dare to do what should be done, and the best will either approve us at once, or presently thank us for teaching them a new lesson. People's moral taste, like their artistic, wants educating. The greater a man is, the fewer within earshot will praise him. Condemnation is the only title of honor Mazzini's that some people can bestow. greatness was truly recognized when he was judged as an assassin by those who would have been proud of a presentation to the besotted Bomba. They saw that white was the opposite of black; they only mistook the terms. Columbus was wise mistook the terms. Columbus was wise when he had fetters buried with him, he had doubtless learned that in such a world the iron chain is a far more substantial order of merit than the most selectly distributed golden fleece. Higher yet, while the Jews made a hero of Barabbas the robber, their only possible tribute to Jesus was

to orneify him. there > long for, could we only muster courage, then we may be sure that there are many others like us—standing still as sheep till the bell-wether moves onward. There are some slaves who achieved their own freedom long before the general emancipation act, which they helped to bring about. And let us remember the old proverb—it is "the hindmost" whom the devil takes. would be a foolish cat who refused to go to milk-pan till the other cats had licked off the cream. Yet there are people who can accept nothing till it begins to grow stale. The originality of some impulses are half their value. When they cease to be a protest against the untruthfulness and unthinkingness of habit, they are often far on the way to be untruthful or unthinking themselves. To day, the most conventional of us are doing what was first done by some very "eccentric" forefather. Shall we drive the steeds of the ear of time, or shall we toil ever behind in the dust which it raises? Shall we be slaves ourselves, or free liberators of others?

Dare to be strong; the world is very week, And longs for burning words which strong souls apoak. Thirsts for the cup which ye have strength to

grasp. To is on the road where ye are switt to rue, Does nought itself, but worships what is done,
Spare it one hand; thine other angels clasp. -From Good Words

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of thousands you come in conthe nearts of thousands you come in con-tact with year by year; you will never be forgotten. No, your name, your deeds will be as legible on the hearts you leave behind as the stars of heaven.—Uhalmers.

The Ant-Hill of Heretics.

The Waldenses, whom, according to a recent telegram from Rome, Pope Plus I. describes as "an ant-hill of heretics which has precipitated itself upon Italy," have a history condensed in the following im-perishable sonnet of Milion:

" ON THE LATE MASSACRI, IN TO DECKE! Avenge, o Lord, Thy slaughtere i saints whose

Lie scattered on the Alpine mountains cell Even them who kept Thy truth so pure of old When all our fathers worst ipped stocks and

Forget not, in Thy book record their greats Who were Thy sheep, and in their ancient fold Slain by the bloody Piedmontese, thatfrolled Mother with infant down the rocks. Their means The vales redoubled to the hills, and they To beaven. Their martyred blood and ashes sow O er ell the Italian fields, where still doth sway The triple tyrant . that from these may grow A hundredfold, who, having learned Thy way.

Early may fly the Babylonian wos. It will be observed that this is a prayer as well as a history—a prayer which has been receiving its answer since the year 1818, when these Waldensos, emancipated by the King of Sardinia, descended from their mountain fastnesses to return good for evil by carrying the Gospel of peace to

beautiful but benighted Italy.

The prayers of St. Dominic in overoming the Albigeness are cited by the Pope as an example of the way in which "the ant-hill of heretics' should now be dealt with. St. Dominio's prayer mean the fire and sword with which the poor Albigeness were swept from the face of the earth. But the Pope forgets that the same attempt has been made on thirty-six different occasions to destroy the Waldenses, so that their preservation is really without parallel in history. And history seems to have no lesson to teach us if these Waldenses have not been preserved for the peaceful invasion of Italy in the present century. They have now congregations in most of the principal cities of the peninsula, and in many of its villages, consisting of those who have "fled the Babylonian

On the occasion of their emancipation, in On the occasion of their emancipation, in 1848, King Charles Albert honoured them with a visit in person, and as a mark of his confidence, he said—"I want no guards in the midst of my Vaudois." On the occasion of the visit of the Emperor of Germany to Milan, a deputation of their pastors had the honour of an interview with the Emperor; and a short time ago one of their most eminent pastors, Signor Lantaret, was decorated by the King of Italy with the Order of Merit, and so became Commendatore Lantaret. It may suit the Pope to call a mounts in an ant-hill, but students of history will teel disposed rather to reverse the figure.

The Fertility of Palestine.

Lieutenant Conder, of the English Palestine Exploring Expedition recently read a statement before the Society, in which he commented upon the description of ancient Pelestine, in Deuteronomy 8th chapter, 7th and 8th verses: "For the Lord thy God bringeth thee into a good land: a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil-olive, and honey." and honey

Liet. Condor says that no expression in the passage quoted is inapplicable to mod-ern Palestine. The land is not said to be a boantiful or romantic one; the " lawns and forests," which the survey party were stated two years ago to have surveyed, are not noticed in the Bible; the palm-trees, which modern artists so freely introduce, are not noted; the good things of the earth only are enumerated; and it is said to be what it still is, or is at least capable of be-coming a good land.

After passing in review every portion of Palestine, the Licutenant briefly sums up

the deductions, which appear to him to be the natural outcome of the facts collected, as follows:

1. The climate of Palestine is capable of

great improvement by drainage, but has always been to a certain extent malarious in the plains. These, and especially the Jordan valley, will always be unfitted to European consilutions, but may be made salubrious for the indigenous population.

2. The measons in Palestine are unchanged, and there is no evidence of any very remarkable falling off in the amount of rain, though the data are not sufficient for a definite conclusion on the subject. 8. The spontaneous growth resembles in

character that mentioned in the Bible. In some districts it has greatly decreased, in others it has spread; woods of timber trees have decreased in extent, but still exist in part of the districts formerly occupied by them.
4. Cultivation and drainage have both

been neglected, and the richness of the soil makes it certain that very little labor would make an enormous change in the productiveness of the country.

5. The present water-supply answers exactly to that described in the Bible, in the Talmud, and in Josephus, and depends entirely on geological formation.

6. The north of Palestine is, and has apparently alwas been, more fruitful than

the south.
7. The Judman hills are unchanged in appearance, at least since the twelfth cenmary, and were probably always the most b vren-looking of all the the districts.
The deserts to the east and south appear

The deserts to the east and south appear also to be unchanged.

To sum up, says Lieut. Condor, in conclusion, the change in Palestine is one of degree only and not of kind. The curse of the country is bad government and oppression. justice and security of person and property once established, Palestine would become once more a land of corp. vines, and clives, rivalling in fertility and wealth its ancient condition, as deduced from careful study of such notices as re-main to us in the Bible and in the later Jewish writings.

It was not as the Lord revealed Himself at the end, but as He "opened the Scriptures" to the two Emmaus friends by the way, that their hearts burned within them; and the same thing sets hearts on fire still. E. Bradbury.

British American Presbuterian. 102 BAY STREET, TORONTO.

. FOR TERMS, RIO , OFL EIGHTH PAGE C. BLACKETT BOBINSON Litter and Proprietor

TO CORRESPONDENT

Latters and articles intended for the next band whould be in the bands of the bands of the bands per later than Tuesday morning

All communications must be accompanied by the writer's name, other wise they will not be inserted Articles not accepted will not be inserted. Articles not accepted will be returned if at the lime they are set a request is made to that effect, and subcless postage star passes enclosed. Must user typts not so accompanied will not be preserved, and subsequent requests for their return cannot be somplied with.

OUR GENERAL AGENT.

Mr. Charles Maon, General Agent for the Physician and Mysteriotatrio-punking the integer of the purph. We commond him to the best onces of ministers and people. Any sesistence of the day of the best onces of ministers and people. Any sesistence of the day of the work will be taken by us as a personal kindness.

British American Presbyterian FRIDAY, OCTOBER 27, 1876.

THE Jows have completed a statue of Religious Liberty, and presented it to the American government, and it has been thankfully accepted.

REV. Dr. Topp, as moderator of the General Assembly, appoints the last Sabbath of Nov., the 26th inst., as a day on which, in accordance with the assembly's resolution, the subject of the Revival of Religion, and the need, in order thereto, of a copious outpouring of the Holy Spirit, shall be presented from the pulpits of all the congregations.

THE Demo of Rev. D., Deems was forged to a report of Commodore Vanderbilt's doath, which created some excitement on the stock exchange, on Monday week. This is surely a fiendish way of deproiating Railway stock and creating a paulo. The depredator should be sought out and punished, but he is probably too smart for the detectiver.

STILL they come. We mean the conventions. The Baptists and the Y. M. C. Associations have recently held conventions. Soon we are to be favored with a Temperance Convention. The proposal to establish Boys' meetings in connection with Y. M. C. Associations has been warmly adopted, and we trust to see this new spoke to the wheel of Christian influence speedily at work.

THE Rev. Lewellyn D. Bevan, pastor of the Tottenham Court Road Chapel, London, England, has been called to occupy the Pulpit of the Brick Presbyterian Church, New York. This is the pulpit which was so long and ably occupied by the Rev. Dr. Spring, whose published discourses are so well known and so highly prized. Rev. Dr. Murray, now a Professor in Princeton, was the assistant and colleague, during whose ministry Dr. Spring died. Mr. Bevan is spoken of as a gifted preacher, and as one likely not to be the least of the distinguished ministers who have been imported from the Old Country, and from Canada, to the city of New York.

The news from the East have proved very conflicting and contradictory. At one time a war seemed inevitable. London was in a state of great excitement, and the barometer of the stock market indicat. ed the unsettled condition of the commercial atmosphere. Later reports are reas. suring. The action of the British Government, in declaring decisively what would beneficial effect upon the belligerents. But the despatches of the morrow may upant the calculations of diplomatists and newspaper editors.

THE Presbytery of Edinburgh, Scotland, having received the report of their committee appointed to confer with Dr. Wallaco a to his r signation of Old Grey Friars | and his professorabip in the Edinburgh University, and as to the demission of hes ministerial effice and functions, to th effect that Dr. Wallace remained unshaken in his respintions, did thereupon accept the resignation of the rev. gentleman, and declared that by his own act he was no longer a minister of the Church of Scotland. This result is valuable as settling the leng-day uted point, as to whether a Prestyterian minister can demit his ministerial functions. The metter has been overtured to the General Assembly of the United States by the Presbytery of New York and other Presbyteries, but no solution has ever been reached. Perhaps the overture was unnecessarily enquibered with the proposal to confer upon Presby teries the power of requesting ministers in certain cases to demit their office. The indgment of The Edinburgh Presbytery seems the only course open to such a court in a case like the present-meanwhile Dr. Wallace will go on his way as Editor of the most influential newspaper in Scotland, and, unless we greatly err, will prove himself an able and encoeseful journalist. We doubt not, if the secret motives that have led to this result were known, the conduct of Dr. Wallace would be an to be conscientious and self-sacrificing.

THE BAPTIST CONVENTION.

We congratulate our brethren of the Baptist Church on the splendid appearance they made at their Conference, held during last week in the city of Toronto. It is a source of pleasure to us to note the success and advancement of every one of the Evangelical denominations. While we trust that on all occasions we are esteemed by the Presbyterian Church as consistent and deveted advocates of her polity and doctrine, our heart is always large enough to extend welcome to the brethren of other churches. For the Baptist Church we entertain unbounded admiration. They constitute one of the great bulwarks of Evangelical religion. It is always pleasant to meet them on the common platform of benevolent work and systematic teaching. It is with pleasure we recognise in them a body of Christians who are strictly orthodox in their theology, liberal in their contiments, and sincerely devoted to the work of the Maeter. Our brothren, besides, fairly succeeded at their late convention in showing themselves to be men of commanding ability. Many of the papers that were read bore the marks of scholarship, and the discussions to which they led showed the members in the light of men of no ordinary mental calibre.

While all this was strongly impressed upon us by the proceedings of the Baptist Convention, the fact of such a Conference revealed to us one great want from which the church of this name suffers. In a late number we asked the question, "what are Baptists?" and were delighted to find that we had elicited a reply from one of their ministers in England, through the columns of the Weekly Review. The thought that was present to our mind was, that the distinguishing name of this denomination, unlike that of every other Evangelical Obnroh, did not convey any idea of what is their polity and government. Baptists might, to all intents and purposes, be Episcopalian, Congregational or Presbyterian, in their forms. They are separated from other religious bodies by a special doctrine, but not necessarily by any theory as to the constitution of the Church. In point of fact, their greatest preacher and ornament in the world, the celebrated Spurgeon, gives the preference to the Presbyterian government, and, so far as he can, works his vast congregation after the manner of our Churches. But, as congregations are not with the Baptists integral parts of a great system, their government is essentially that of the Independent Church. It was openly stated at their Conference that every Baptist congregation was independent of Presbytery and every controlling court. They owned neither creed acr confession, nor were amenable to any ruling body whatever, beyond the congregation. That this is independancy essentially, will be seen at a glance. But evidently, feeling a great want of some ruling body, this conference was held for an interchange of opinions upon the momentous matters that were common to all their churches. To our mind, the associations of pastors in the Congregational Church, and such a convention as this, are as near as possible an approach to our Presbyterian form of government. While acknowledging that these are but advisory bodies, that are possessed of neither legislative nor judicial powers, the holding of such is an approximation to something very like a Presbytery or Synod to meet a great and felt want. At all events, such associations and conventions force upon us a due appreciation of our own constitution and goverument. We are not discussing this point on scriptural grounds; though we decidedly believe that the Presbyterien polity is not only in accordance with scripture, but is the most agreeable thereto of any of the great denominational yetems that are before us for consideration. It is as a matter of necessity for just and succccciul government that we look at this subject, and when we turn our attention to the various courts that are essential featages of Presbyterianism, and reflect that all our congregations constitute one vast body acting harmoniously together, and that no church or pastor can boast of being

up in one another. The great point on which we differ from our Baptist brothron is as to the dectrine, from which they derive their name. We not only believe in infant baptism as a right and proper thing, but we cannot underetand any great difference that exists between sprinkling and immersion. As to the latter we regard, according to the Shorter Calechism, baptism to be a sign and scal of the covenant of grace, and accordingly that a single drop of water may be used as effectively as a whole ocean. Were immersion necessary to salvation, if would forlow that we could not be Christians, unless

beyond and above all law and authority,

we are forced by the very contrast to b

gratiful for that system which we have in-

herit d. We regard these conventions as a

virtual acknowledgement of the auperior

fertures of the Presbytorian church. And

once such a conference is held and appre-

ciated, it is an important step in the dir-

ection of consolidating into one body, as

the congregations of our church are bound

we had undergone such an ordeal. But Some say that this is spoken of women the Baptist church allows that we of the Presbyterian denomination are Christians, and that we have inherited the same blessings and privileges with themselves. While not approving our mode of baptism, but acknowledging us to be followers of Christ, this is surely a proof from their own lips and practice that the matter of immersion is not necessary. We will not dwell upon the difficulties that beset the practice of immersion, though these are so many and obvious that we cannot understand why they do not weigh more with our brethren-Indeed, we do not see but what our ministers might either sprinkle or immerse according to the desire of the catechamen. But the essential point of difference between the Baptists and our church is the question of Infant Baptism. We regard our chilaren as the heritage of the Lord. We look upon the church as their inheritance. We dwell with delight upon the thought of the blessing falling upon the young. They are members of the church, as they are British because born on the soil of Britain, and as such we baptise them in the name of the Triune God. The Baptists themselves feel the want of something corresponding to our practise of Infant Baptism, as we know that some ministers of that church pronounce a benediction upon a dying child, and others actually sprinkle such with water, in order to meet the deep wants and instincts of the maternal heart, which must find expression when the beloved one is being snatched by death from her bosom.

We say these things because we feel it is a pity that such a noble and progressive church as that of the Baptiets, should have set up such a formidable barrier between them and ourselves. Nor can we get over the inconsistencies into which this denomination is led. They will allow Presbyteriaus to preach in their pulpite, and yet exclude them from their communion. At least the Baptists of America do this. And why Mr. Spurgeon can extend a hearty welcome to Christians of every other church, and the Baptists of America hedge themselves round so effectually as to exclude intercourse at the table of the Lord with Christians of other persuasions, is one of those things which we can never hope to be able to understand.

But we close as we commenced by expressing our warm regards for this Christian body, and our prayer to God that as the years go on they may be found lengthening their chords and strengthening their stakes.

THE POSITION OF WOMAN IN THE OHURCH.

[COMMUNICATED.]

The position of woman in the church is a question now occupying much attention, that is to say, whether she is properly eligible to office, or to be entrusted with managing its affairs. Those that take the negative side maintain that she cannot do so without doing violence to her nature, and contravening the teachings of the Word and the traditions of the church. But the case of Phoebe, the deaconness, mentione I by St. Paul (Rom. xvi. 1), shows at least such a position should not be hastily assumed. "I commend unto thee Phoebe, our sister, which is a servant (deaconess) of the Church at Cenchrea, that ye receive her in the Lord as becometh saints, and that ye assist her in whatever business she hath need of you, for she hath been a succorer of many and of myself also." Phoebe, then, held an signary what would we do with the one office; and Phoebe was no obscure depend-hundred millions of women in that great ent or agod widow, who thus could undertake important business and make a long journey. Evidently, she was no mere new-holder in the church or door-keeper. She must have been some important person-a patroness, a succourer of many, and of Paul also, for she here heads a long list of honoured names—names of men and names of women-such as the beloved Perses that laboured much in the Lord, and many who bostowed much labour in the same sphere of hely heneficence.

I am aware that the term desceness is a word of wide signification, applicable once to the lowest menial and the highest dignitary. The Lord Jesus came to act the part of the deacon (Mark x. 44), and the slave that washed her master's feet at noon came also to serve. The word occurs some thirty times in the New Testament, and is applicable to almost any officer, but there is a special and ecclesi-actical sense in which the word is used, and it is to this we are bound to look in the discussion of this subject. The deacon's office was well understood, and whatever the deacons could do in their mini tration to men, the desceness could

do to women. See Coleman in loco. Then, as to the successors of Phoebe, we read in 1 Tim. iii. 1, that the deacons are to be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. Even so must their wives should be, even so must the women. That is, the men descons are to be grave, and the women deacons are to be so also. Wives is a mistranslation, and the word their is in italies, thrown in by the translators. The following is the translation of the Vulgate: Mulieres similiter pudicas non detrahenter sobrias fideles in omnibus. Chrysostom in the eleventh homily insists upon this construction, and argues in this fashion: | condemned.

generally, but it is not so, for why should the Apostles have thrown in something about woman in a private capacity here? He speaks of those only who held the dignity of the descenate. Alford holds the same views, and probably this is she sense

accepted by the lest commentators.

Tarn now to the passage, Honor widows,

Trim v. 8. It would seem there was a
class of aged women entrusted with the
care of looking after the younger female members of the church, for it is to be re-membered that the intercourse of the sexes was more circumscribed than now, and that consequently there was a propriety in entrusting such to agod women, and who in return for their servicesdesconia—were to be sustained by the church. Those most eligible f r this office were the poor wideve, or maiden ladies over sixty years. Here, again, we have the order of the deaconess.

Now, if we turn from the Scriptures to

contemporancous history, voil al many references to the same order. Mosheim, vol. I., 91, speaking of the first contury, says :-The Eastern Church elect I deaconesses, and chose for that office matrons or willows of eminent sanctity. So does Clement, and Jerome, and Pliny, the Consul of Bithynia, in his colobrated letter to the Emperor Trajan. Speaking of the customs of the Christians, he makes mention of two females put to the torture who were called deaconesses. And if we turn to the book called the "Apostolic Canons, or Constitutions," the product of an early age, we often come in contact with this order. The genuineness of that book has been called in question, but still its referonces to existing usage must be held as bearing the stamp of reality. According to those canons women were publicly sot apart to their work, and formally invested with office by the church. The deaconess is represented as receiving ordination from the bishop under a simple and beautiful form of service attributed to the Apostle

Bartholomew.
Touching the office of desceness I, Bartholomew, do thus ordain: O Bishop, thou shalt lay on her thy hands in the presence of the Presbytery, and thou shall say, "Oh everlesting God, Father of our Lord Jesus Christ, creator of man and woman, who did'et fill with thy Spirit Mary, and Deborah, and Hannah, and Hulda; who did'et not disdain to cause thine only begotten Son to be born of woman; who did at admit into thy tabernacle and the temple the women guardians of thy holy gate, look down even now upon thy servant now admitted into the deaconate, and give to her thy Holy Spirit, and cleanse her from all pollution of the flesh and spirit, that she may worthily fulfil the work entrusted to her to the glory and the praise of thy Christ, to whom with Thee, the Father. and the Holy Spirit, be glory forever.' Amen.

I might pursue this history bearing upon the position of woman holding office in the church all the way down to the present hour, and a very interesting history it is : but if the authorities already quoted do not go to establish the fact that woman held office in the early church, and indeed all through, no additional authority would.

But through the whole history of the female deaconate, from the days of Phoebe till the present, we have no intimation of woman, so far as I can find, unless to women, of woman being a public instructor. In all my investigations I have to acknowledge that I find nothing to warrant woman to take upon herself the office of the evaugelist, or the care of souls as a pistor of a congregation. That the office of the deaconess was one of responsibility, and committed to faithful women is clear; that it has existed from the days of the Apostle till the present in some form or other is also clear; but so far as we can gather she did not extend her mini tration beyond her own sex, and if the question be raised as to what that ministration was, we have to say that, in general, whatever the man-deacon could do for men, the woman-deacon could do for women. If the deacon could address men—instruct men—the woman-deacon could do the same for women. And this is very much what our Bible-women are doing in the great cities, and our female missionaries are doing in India. But for the female mis land? How can they be reached except through women, and how are the women to go unless duly authorized by the church and sustained from her treasury? Names may change, and the ministration may vary, but the public office of the deaconess is very much the same in every ago, whether labouring with the Apostles, ministering to the sick in the hospitals of Scutari, or evangelizing the women among the zenanas of Hindostan. She was a fellow labourer with the Apostles, and she is a fellow-labourer with their successors, and must continue to be a fellow-labourer with them to the end.

So far the mind of the church is very much the same. There are, perhaps, for that would raise any objection to such ministration. It is when woman steps beyond, and takes to herself the office of a public instructor, addressing men and women promise ously, that a difficulty is felt and a disclaimer is raised. ground that many take is that woman is absolutely forbidden to speak in the church—that she is doomed to silence, that she is to take no leading part in prayer, instruction, exhortation, praise, no, not even among her own sex.

This is the extreme view, and in order to sustain it three passages from Holy -Writ are cited. The first of these is 1 Cor. xi. 4.5: "Every man praying or prophery ing having his head covered dishonored his head; but every woman that prayeth or prophesyeth with ! er head uncovered dishonoreth her head for that is even all one, as if she were shaven." This is regarded as a condemnation of woman speaking in public. But it is plain, from this text, that the woman must have prayed and prophecyed as well as men, that is, spoken under a divine afflatus. Now, when the Apostle says that when a woman prays or prophesies in public, that she is to avoid doing it in a certain way, the inference is not unnatural, that the act itself is not

The next passage is 1 Cor. xiv. 84, 85. "Let your women keep silence in the church, for it is not permitted to them to sneak. but to be under obedience a smith the law; and if they will learn anything let them ask their busbands at home, for it is a shame for women to speak in the church. To understand this passage we are to bear in mind that various disorders had made their way into the Corinthian Church. Among these the practice, at the on this subject and that. "One had a paslin," and another had a question, etc. In these questionings and Jobates women had taken a part, and the object of the Apostle evidently was to slience their tongues. It is not permitted to them to speak—lake. That is not the word for preaching or formal address, but the lower cord used for debate, conversation, banter. Women wanted to know this and that, and had to express their views thereon; but the Apostle says, If they will learn anything—mathaneo—let them ask their husbands at home. The two verbs lake and manthano to spoak and to learn by asking questions are correlatives, and mutually determine the sense of the passage. This text, then, may be set aside as one which does not properly bear upon the question as to whether a woman under any circumstances should speak in pub ic. There is scarcely any scholar, it is presum-

ed, would press it into the service.
We now turn to the only other passage that bears upon the question, and if we don't find an absolute prohibition here, we cannot find it anywhere, namely, 1 Timothy ii. 11-15: "Let the women learn in silence with all subjection, for I suffer not a woman to teach, nor to usurp au-thority over the man, but to be in silence, for Adam was first formed, then Eye. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in feith, and charity, and holiness with

sobriety."

Here, then, we have a decisive statement on the subject with the reasons given, and one which apparently imposes the seal of everlasting silence on the lipz of woman, whother in the way of leading in prayer or praise, in teaching or in exhortation, either to the one sex or the other, at home or abroad; and the question may be fairly raised: Is the prohibition to be taken absolutely or comparatively? Undoubtedly many of the prohibitions of the Scriptures are to be taken comparatively and not absolutely, e.g., Lay not up for yourselves treasures on earth, and, Whosoever shall smite thee on the right cheek, turn to him the other also. On the other hand, there are prohibitions that are abso lute: "Thou shalt not steal, kill, commit adultery," etc. To which does the prohibition under consideration belong? To the comparative or the absolute class? If you insist that it belong to the absolute class, then see where your rendering will land you. How e.g., about the context, about the broidered hair, and the wearing of gold, and pearls, and costly array? Carry out that prohibition iterally and absolutely, and what do you make of the woman? Is one part of the chapter to be taken in the absolute sense and the other in the comparative and restricted sense, or are both to be taken in the comparative sense? If the absolute is to be insisted on, then we must recall our female mission-aries, dismiss our Sabbath School teachers, silence our Bible-women in many of their exhortations and little chapels, and not allow them even to address their own sex at home or abroad-in short, never allow a woman in any way to open her mouth in the church. In interpreting the sacred Scriptures, men are supposed to bring with them their common sense. and to be able to discriminate as to whether a passage is to be taken absolutely or comparatively, and that the passage under consideration is to be looked at in the comparative or restricted sense seems evident, not only from the nature of the case, but the arguments of the Apostle, for it will be noticed that he argues out the case to the end of the chapter. First Adam was formed, then Eve. That is, woman is to occupy the antordinate place. She is to speak and minister according to the gifts and graces God has given her, but only to an extent compatible with the principles of subordination. The supreme place is not to be the woman's, but the man's; and so long as her husband is to rule, and the church is to take the supervision of her work, there is a sufficient guarantee against anything

The fall of man is next noted by the Apostle as bearing upon the case, the temptation, when the great deception was practised upon Eve, a proof the Apostle would seem to say that the impulsive nature of woman, her graster unsuspiciousness, her too ready disposition to listen to false views, make her unreliable as a guide and a public instructor, and unsafe to be trusted with supreme authority in the high metters of the kingdom; but all this does no: hinder her from occupying an inferior place in the church, and ministering to the saints, or those yet to be saints, under the direction of those in authority.

The position, then, of absolute silence

on the part of women in the church can hardly be made out from the passages considered, and which are usually referred to as conclusive on the question. Those that have taken that ground have not made out their care from these Scriptures, and it will be somewhat difficult for them to get over certain other Scriptures bearing upon the ministration of woman. not to forget what God has said concerning his church in these last days: "I will pour out my Spirit on all flesh, and your

shall prephery."
Now, every scholar knows that the word prophecy is used in two senses in the Scriptures—that of foretelling future events, and that of speaking under an afflatusa gueh of holy thought from the eternal Spirit, Luke i. 6, 7. In this form God re-vealed much of His mind to mon in former days, and placed upon them the seal of inspiration; but the same spirit is moving upon the hearts of men and women still, though not in the form of divine communications of new truths, but rather in the way of illumination, making old truths start up in all their grand reality, and it is in this sense that we look for the fulfilment of the promise of Joel in these last days. That is a New Testament promise, and a promise which has never been cancelled, and if the church has never risen up to its mise has failed, or God's arm has become weak, but because we in our ignorance and inertness are so slow to believe.

But slow as the church is to believe, low as sho is in spiritual life, we have every now and then tokens in this direction, instalments of this promise, the Holy Spirit given in larger measure both to men and women is the work of God. Think of such workers as Eliza Fry and Lucrotia Mott, and the Smileys and the Guerneys, and McPhersons, the Tryphonas and Tryphosas of our day, who have laboured much in the Lord. Surely there have arisen women in the history of the church that were able to hold up great aspects of many sided truth which might have been overlooked but for them. Surely something like Pentecostal fire has warmel such hearts, and poured grace into their lips, or such blessings should never have followed in their path. Hear how Sir Foxwell Buxton speaks of Prisoilla Guerney:—"I have listened to many eminent preachers and speakers, but I deem her as perfect a speaker as I ever heard. The tone of her voice, her beauty, carnestness, lingular clearness, and above all, the strong con-viction that she was urging the truth, and truth of the utmost importance, the whole constituted a species of ministry, which no one over did hear without a deep impression."
Now the question is: If God has given

the ability, does he not give the sphere? Does not the possession of the gift imply the use of the gift? What is the seal of divine approval? The divine blessing. And who can deny but the divine blessing has been richly vouchsafed on the labours of the recovery on the labours of Miss. has been richly vouchsafed on the labours of such women, on the labours of Miss McPhorson, and the labors of our female missionaries? Who does not know that in India at the present hour the most blessed work is going on through the ministry of women, and that over one hundred millions of women in that country are practically shut out from the gospel, save through the female missionary, that the whole church is now glad to employ and clothe with authority. And if we go into the history of Bible women, and the labors of other Christian ladies, honorable women not a few, such as the Duchess of Suther-land, Lady Burdett Coutte, Lady Huntingdon, and Florence Nightingale, and remember what they have accomplished in the great cities and centres of civilization, what they have done for the destitute at home and the heathen abroad, we cannot doubt the promise of Joel—the promise that the Holy Spirit would be poured out both on our sons and our daughters in these last days. The holy women of the old time, the Hannahs and Deborahs, and Miriams and Huldas, have their successors Miriams and Huldas, have their successors still, and will have more abundantly. Is a woman to be permitted to speak in the church? Certainly, if God has given her something to say, and ability to say it well. Sing? Certainly, if He has given her the gift of song. Manage? Certainly, if He has given her the gift of management. But in saying these things we would not be understood as saying that woman is to preach, that she is to assume the pastoral office, that is, to take the supreme place—the place of authority, that would be inconsistent with the reasoning of the Apostle. There are a thousand ways in which she can find scope for her energies without assuming the role of the preacher, and to some of these we have already referred. All that we contend for is that woman may hold such subordinate offices in the church as they can fill with advantage, and that though, as a class, they are to be silent in the church in the way of formal address, there is to be liberty for any great or gifted spirit that may arise from time to time like the Huldas or Hannahs of former days. We would not like to see any cast iron law on the subject. The church never has done anything of the kind and probably never will. We cannot seal the mountain spring. We cannot silence lips that God has touched with Pentecostal fire. We must learn to tolerate where we cannot legislate, and seek to an suppress the gifts of that good Spirit that leadeth into the truth, for in the ministration of those gifts there is neither male nor female, circumcision nor uncircumcision, but all are one in Christ.

THURSDAY, the second day of Nov., has been named by the Lieut.-Governors of several of the Provinces, as a day of thanksgiving to Almighty God for the manifold blessings which we have received at His hands, and especially for the abundant harvest, and the continuance of peace during the present year. In consequence of no appointment having been made by the last General Assembly, Rev. Dr. Topp, as moderator of the Assembly, issues a circular to all the ministers of the Church, recommending that the second of November be observed by all the congregations, for the purpose for which it has been named. The circular concludes with the following: "Though the hopes of a very abundant harvest which were at one time entertained have been to a considerable extent disappointed, yet there is much reason for grati-tude that the Almighty, in His goodness, hath not left the land without many tokens of His mercy and loving-kindness. The production of the fruits of the earth has not been greatly under an average crop; the country has been preserved from the ravages of any pestilence; peace and good order has been maintained within our borders. In these and other blessings, it becometh us ar a people to recognise the hand of God, and at the same time to praise and magnify His name.

"The Dominion, indeed, has shared in the depression of trade and commerce, which has existed for more than two years in most of the nations. And for this general straitness there must be a cause.

"Shall there be evil in a city, and the Lord bath not done it?" Lot us search and try our hearts, and turn to the Lord, for "who knoweth whether he may repent and re-turn, and leave a blessing behind?" I turn, and leave a blessing behind?" I doubt not that you and your Session will appoint such religious services on that day may be deemed best fitted, through the blessing of God, to awaken on the one hand serious consideration of our ways, and on the other hand, a deeper seese of gratitude for all His mercies, both temporal and spiritual, vouchsafed to us."

Ministers and Churches.

WE are glad to learn that the health of the Rev. A. Glendinning has much improved since he returned from Mauitoba. The Rev. gentleman has been filling appointments during the past few Sabbaths. His address is Woodstock, P. O.

MR. JOHN L. STEWART, B.A., WAS inducted into the charge of Trenton on the 26th of September, and Mr. Donald Kolso was ordained and inducted into the charge of Roslin and Thurlow, on the 8rd of October. These settlements were effected under favourable auspices, and supply important links in that chain of Presbyterianism that extends through the western section of the Presbytery of Kingston .- Com.

During the summer a new Church was built in the village of Balantrae, a place in the County of York, about thirty-five miles from Toronto. Until this summer no regular services was held here. The Church is a neat structure, and it is gratifying to know that the entire cost is covered by subscription. Rev. Prof. McLaren conducted the opening services on Sabbath, the 8th inst., preaching morning and evening. Rev. Mr. Carmichael preached in the afternoon. On the following evening a social meeting was held, at which a considerable amount was realized. The field is new, but gives promise of speedily becoming an important congregation.

On Thursday evening last, a large number of the members of the congregation of the Presbyterian Church of this place, waited on their pastor, the Rev. John Gray, and his lady, and surprised them with a great variety of useful and ornamental presents usually considered appropriate on such occasions-the fifth anniversary of their wedding day. The presents ranged from a wooden ladle and match boxes, up to a handsome easy chair for the pastor, and a fancy table for Mrs. Gray. After the surprise of the affair was over, the company took possession of the house, and entertained the pastor and Mrs. Gray with songs, instrumental music, and conversation, till about ten, when another raid was ordered; this time, on the refreshments which had been amply provided by the ladies. After a hearty discussion of the good things and further entertainment, the company began to separate, every one having enjoyed a pleasant evening. Though not present ourselves, we certainly are pleased to hear of these pleasent surprises, as they go far to render the relation between the pastor and his congregation the heartier and kindlier. We would add our congratulations to the pastor and his lady on this occasion, and wish them many more such pleasant demonstrations of the good will of the congregation, and also congratulate the congregation on having a pastor deserving of their consideration, esteem and good will.

A NEW Presbyterian Church was opened at Sunnidale Corners, on Sabbath, 8th Octoher. The weather was cold and showery, and the roads heavy for travelling, yet the attendance at the two opening services at 11 a.m., and 8 p.m., was as large as could be The Rev. Dr. Caven, Principal of Knox College, had kindly consented to come for the occasion, and conducted the services with the assistance of the pastor. On Monday, the following day, there was a very successful Tea-meeting held. Tables were set up at two o'clock, p.m., in the school house, near the church. A repast, abundant and excellent in quality, was partaken of by the companies who filled the tables over and over again. The feast at length disposed of, all resorted to the church, where entertainment of another kind was provided. The paster took the chair, and opened the meeting with brief devotional exercises. The subject of address had been previously allotted to the speakers, and were effectively treated in succession by the Rev. D. McDonald, M.A., of Orcemore, Rev. J. Gray, M.A., of Orillia, Rev. R. Rodgers of Collingwood, and Rev. M. Fraser of Barrie. Singing was rendered fairly by a lately formed choir under the leadership of Mr. Pleasant Bush. The occasion was a very happy one. Besides the underlying feeling of gladness in having at last a church of their own to worship in, there was felt by the people hearty enjoyment of the meeting. The speeches were in a pleasant vein, yet adapted to the event, as such topics as the following were well presented; namely the suitableness of Christianity to the needs of mankind, the influence of religion on society, the use to which the people should put their newly erected church, and the history and characters of Presbyterianism. Indeed, all speakers and hearers, felt it was one of the

best Tea-meetings they had ever attended. A kind of supplementary Tea-meeting was held in the church on the Monday evening following, for the benefit of the Sabbath school. The church was again well filled, and another pleasant meeting held. Local talent supplied the six or seven speeches made, and the music, instrumental and vocal, which enlivened the proceedings. The church opening and accompanying proceedings are an occasion of joy and encouragement to the congregation, and the paster very gratsfully tenders thanks to the Rev. Principal and to his co-presbyters for their valuable services and the pleasure of their presence. A word about the church. It is not very large and imposing, the area being 80x40 feet, but it is at present large enough, and it is neat brick and well furnished within. The plans and workmanship were supplied by Mr. Geo. Marbeth, Contractor in Stayner, who has given ample satisfaction to the building committee, and supplied a very good building for the moderate sum of \$1,025. In addition to the contractor's price there has been expended, labor of the people in drawing materials, etc., to about \$300.

Correspondence.

How Long Should Sermons be?

Editor British American Pressy perian.

Sir,—Although I do not appear upon your list as a subscriber to your paper, yet nevertheless I am so in reality. I get your paper through a bookseller, and read it regularly, and I make this statement to show you that I take some interest in it, and should like to see it prosper. But I sometimes take the liberty to think that it could well spare some of the articles which I occasionally see in its columns; and, as an example of what I mean, I would instance the article on the second page of your issue of the 29th of September last, headed, "How long should sermons be?" From this communication it would seem that some individual, writing in the Weckly Review, had more time hanging upon his hands than he well knew how to turn to good account, and, as if to relieve dull ennui, he amuses himself by sending impertinent queries to all and sundry upon the question. How long should sermons be? How many of these posers he sent abroad he does not condescend to tell us, but we may imagine that they must have been a goodly number, from the fact that he acknowledges that he received some fifty replies; about twenty, he says, from ministers, and about thirty from laymen. Now, we felt particularly hurt to learn that no less than a score of Olergymen had thought so little of themselves, so little of their profession, and so little of their religion of Jesus, as to calmly and deliberately sit down to pand r to the caprice of any idle man, by seriously attempting to answer a question which they should have regarded s an insult. How can Clergymen expect to command the respect of their Congregations, and of the general public, when they show so little respect for themselves. A Olergyman either knows how to discharge his duty, or he does not; if he does not know how to discharge it, then it is clear that he ought not to have a duty to discharge; and if he does know how to dis-charge it, it is equally plain that he ought not to allow any man to interfere with his execution of it. To show the spirit in exocution of it. To show the spirit in which, I think, such a query should have been met, would you kindly allow me to make the following statement? On the 14th of September, 1868, the Rev. Dr. Norman Macleod, of Scotland, went to Abergeldie to preach before the Court; he had previously had a private confab with the Dake of Edubayah and Justing which the Duke of Edinburgh, and Juring which the Prince spoke to him about preaching only twenty minutes. Well, what did the Doctorsay? did he sneak to the great man? did he say, may it please your Royal Highness, I'll just do as you bid? No! but he said, "I told him (the Prince) I was a Thomas - Becket, and would resist the interference of the State, and that neither he, nor any of the party had anything better to do than hear me. So I preached for forty seven minutes, and they were kind enough to say they wiehed it had been longer." Here was a man who was au honour to himself and to his coat, and who would allow no man to dictate to him how he should discharge his duty, or how long he should preach. He, single handed, honeatly and firmly states his opinion, although adverse to that of the whole Royal House and in view of this, fancy twenty Canadian clergymen, all truckle, truckling to come idle man, who for ought that appears, may be a carpent r or a cobbler, and if so, we would respectfully say to him: "Ne sutor ultra cropidam." Every body here seems to think it is his business to meddle and interfere with the minister, and to talk to him as if he knew little, and cared less, about his profession, and that he is placed in silu only to act up to the orders of Tom, Dick, and Harry, and hence some would have him to preach 40 minutes, some 35 minutes, some 20, and some 15 minutes, acc rdug to the whim of the moment, and the fresk of his masters. Whilst such a state of matters exists, it is easy to see that Clergymen can command little respect, and do little good. There is great truth in the Proverb which says that "Familiarity breeds contempt." The disgoes beyond them, and extends to the house of God, and next to the Gospel itself; and hence the low state of Religion and Morality both here and in America; a state which may be seen in the Whisky Rings, the Custom House frauds, Bank Robberies, and wholesale Commercial Swindlings. The notion seems to be fast and far spread ing, that men can live upon bread The Church is in a very helpless and unsatisfactory condition, and ill able to cope with the deplorable immorality around her; the incomes of her ministers are wretchedly low, ill paid, and uncertain; and this prevents young men of talent from coming out for her Pulpits, for no

best of his days in acquiring a costly education for a Church, whose members offer such shamelessly scrubby silpends, while he can make a tenfold greater income by seiling tape a cent the yard. Until, thereor treble her present stipends, she must just be content to way away with her long sermons, and her dull sermone, and her dry sermons, and her sermons nondescript if people must have a good thing, they must simply pay for it in the Church, as well as in the store. Nor will it avail the Church to plead poverty, and to say that she is not able to pay, for every day in the year many of her members are paying from fifty to one hundred dollars to havyers to settle their business quarrels, while they will grudge to give a Clergyman me dollar to precent them from become any quarrels at all: and how often will you end a Princely Mayahart often serious and children. cely Merchant giving five and six deliars s week to a wan to watch a bale of goods all night, and yet he will hanker and hesitate on Sunday, about giving his minister 25 cents to take charge of his immortal soul!!!

To show you the weak, down trodden, and feeble kneed state of Religion in Montreal, (and perhaps it is the same everywhere) let me trouble you with a fact or

It is said that there are only seventy-two Churches of all denominations in Montreal; now suppose that each of these has one Olergyman, and that each Clergyman has an income of 1500 dollars per annum: this would amount to a total of 108,000 dollars paid annually for the Gos-pel, but again it is said that there are 256 Lawyers in Montreal, and as each Lawyer is supposed to have double the income of one Clergyman, this would allow him, in the present instance, to have 3000 dollars a year, and 256 Lawyers at 3000 dollars each, would yield a grand total of 768,000 dollars, the sum annually paid for Law. Now, subtract the income of the Clergy from that of the Lawyers, and we have a difference of 660,000 dollars which we pay annually more for Law than for the Gos-pel. But if the Gospel were noted up to, there would be little or no need for Lawyers at all; for we are told in Scripture "that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profanc, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for mensicalers, for liars, for perjured persons," etc., 1st Tim. 1.9. 600,000 dollars annually paid more for Law than for the Gospel!!! What a heavy argument to prove that the way of transgressors is heard.

RELIGIONI AMICUS.

The Presbytery of Barrie met within the First Essa Church on Wednesday, the 11th inst., at one o'clock in the afternoon, to ordain to the office of the Ministry, and to

Ordination and Induction.

induct into the pastoral charge of the congregation of Cookstown and First Essa, Mr. Stuart Acheson, Preacher of the Gospel.

The day was unfavourable. In the morning there was a heavy fall of snow, and on the journey to the place of meeting, the courter all around here a mid-mining. the country all around bore a mid-winter appearance. Yet the attendance of the congregation was large and respectable; the people being obviously delighted at the prospect of a speedy close of their long vacancy, and eager to manifest their deep interest in the settlement of the young man

whom they had unanimously and most cordially chosen to labour among them in holy things.

After the constitution of the court by Rev. W. Cleland, who had been appointed to preside on the occasion, and the usual preliminary business, the Rev. J. J. Cochrane, the able and excellent young minister, lately set apart to the pastorate of the congregation of the Town Line and Ivy, proceeded to the pulpit, and preached a most suitable and impressive discourse from 2nd Cor. v. 20:—Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." When the sermon was over the moderator took Mr. Cochrane's place in the pulpit, and, after the usual narration of the proceedings of the Presbytery preparatory to the solemnity in hand, put to the candidate the questions appointed by the Church, which having been satisfactorily auswored, the Presbytery did, by prayer, in which the moderator led, and by the laying on of hands, ordain him a Presbyter in the Church of Christ, and commit unto bin authority to minister His Word and Sacra-ments. The members of the Presbytery then united in giving the right hand of fellowship to their young brother, to take part with them in the ministry of the Gos-pel; and, therefore, the Moderator, in the name of the Lord Jesus Christ, and by the authority of the Presbytery, did induct him into the pastorate of the congregation, with all the rights and privileges thereto perfaning. In the absence of the Rev. Mesers. William and James McConnell, who had been appointed to address the newly inductd pastor and the congregation respectively. he so duties were ably discharged by the Rev. J. J. Coohrane. Indeed, to much praise cannot be accorded to this young brother for the readiness with which he undertook, and the ability and efficiency with which he performed the duties, for which he had made no previous preparation, and which were thurst upon him by the absence of were thurst upon him by the absence of those who had been appointed to them by the Presbytery. The Moderator followed with a few appropriate remarks, and after the singing of the 183rd psalm, and pro-nouncing the benediction, the congregation were dismissed, giving to their young minister as they retired such a hearty and parnest welcome as indicated how delight

among them.

Mr. Acheson enters upon his labours under most encouraging eircumstances. He is a young man of talent, piety, and prudence. His congregation consists chiefy of farmers in most comfortable circumand this prevents young men of talent stances, and occupy one of the finest agri.

Father of all bounties and blessings, after from coming out for her Pulpits, for no wise man can be expected to spend the The call in his favour was unanimous and parting congratulation.—Cox.

ed they were to look once more on the

face of their own pastor, and such as angurs well for his comfort and usefulness

cordial, and, in proof of the people's desire to minister to his comfort, we take great pleasure in recording the fact that, at the close of the proceedings, they handed to him, through the moderator, six months' and, through the moderator, six months' salary from one branch of the congregation, and three months' calary from the other, in advance. It is to be hoped that other congregations will, in similar circumstances, do likewise; and that the connection so happily begun in this instance may be long and pleasant, and fruitful of good.—Cox.

Surprise and Presentation.

The manse of Knox Church, Mount Forest, was lately made the scene of a large gathering of members and adherents of the congregation. The people, a little after eight o'clock, and carrying with them backets and parcels, began to pour into the house till there was scarcely standing place left vacant in room or hall. But, with as much skill and quietness as a swarm of bees in a new hive could reduce themselves to order and work, things were seen adjusted so that an abundant repast was laid out in matchiese style. The blessing having been asked, the Rev. Mr. Macmilan and his lady were called torward to a central place, an address was read, and a purse given. The purse was presented at the proper time, by Mrs. James McNabb, of Arthur, and contained eighty dollars—well fitted for a centennial trip. The address was read, on behalf of the ladies, by Mrs. Langer Wett one of the decrease. by Mr. James Watt, one of the deacons of the congregation, and handed to Mr. Macmillan by Mrs. Robt. Kilgour. The address was as follows:

To the Rev. John Macmillan, Pastor of Know Church, Mount Porest.

REV. AND DEAR SIR,—In the name and in behalf of the ladies of your congregation, we beg leave to present you with the accompanying purse of money as a small token of our regard for yourself personally, as a gontleman, as a citizen, and as a faithful, diligent Christian Minister. We look back with a pleasing recollection to the years which you have spent among us. Your conduct has always been marked by Christian liberality and Carlestoner. Ohristian liberality and forbearance, such as should characterize a minister of the Gospel of Peace, and by such courtesy and large-hearted knowledge as have won for you many valued friends both in your own and our congregations. Your ministrations are prized by many. They have borne good fruit in a number of ways, and we earnestly hope and pray that you may be long spared to labour in your Master's cause, and under the guidance of Him who holds the stars in His right hand. May you and your amiable partner in life, to-gether with every member of your family, enjoy abundant peace and presperity, under the smile of your Heavenly Father, until at last you Lear Him say: "Well done good and taithful scrvant, enter thou into the joy of thy Lord." The sum enclosed is small; we offer it, however, not for its simple value, but as evidence of our friendsimple value, but as evidence of our friendly feelings, and we trust that you will accept the gift in the spirit in which it is offered. With kindest regards to yourself, Mrs. Macmillan and family, we remain, Rev. and dear sir, very truly and respectfully yours: (Signed in behalf of the ladies), Mrs. Robr. Kilgour, Mrs. James McNabl. Mount Forest, Sept. 26th, 1876.

To the above address Mr. Macmillan made a short and feeling reply, which in effect was as follows: He was taken unawares; and their gathering, addresses, and gift surprised him; and he thanked them very cordially for such an expression of

very cordially for such an expression of their esteem and attachment. The purse was valuable and its contents liberal, but he appreciated as of more value than silver or gold their kind Christian address. The position of a pastor was invested with such awful responsibilities in regard to the present and future of the lives and souls of men, as might make the strongest ask despondingly, "who is sufficient for these things?" He must say that he often sympathized with such a mental disposition. But his hands had been sustained and his least the strong law their heart the surrous as a su heart cheered by their hearty co-operation, forbearance, and prayers. Though they forbearance, and prayers. Though they praised him, yet he felt deeply sensible of manifold short-comings; and that much of the success that had attended his ministry for more than eleven years among them, was under God, due to their own Christian department. People can spoil or make effective the ministry of their pasters as well as ministers themselves. It is good when people and paster- work so harmoniously and faithfully together that the "increase" is that "which every joint supplieth." He had also on previous sions received similar tokens of their kindness and generosity, nor were these without their effect on his heart, happiness and gratitude. But ah, no time did he feel gratitude. But an, no time did he reel more, nor as much, the honor conferred upon him as now. His pastorate among them was not of yesterday, but one that was comparatively long. He was seldom away from home, and his labour, such as it was, was almost confined to them. They had therefore the best right to know him; and he was pleased to receive from them such a cheering testimony of their appreciation of his imperfect and humble to serve them in the ministry of Christ. They were pleased to refer very kindly

they were pleased to their very kindly to his part arm lite, and the members of his tannit, and from the bottom of his heart he desired to reciprocate the kind and good wishes expressed. The great object they should all seek and make sure ot, is the s dvation of God. Life, any life without this was poor indeed. But "Godliness with content has great gain." And he trusted that by the grace of God, he and they would be stirred up to seek and secure their own and the salvation of others, especially of their own friends, so that they might be happy in the enjoy-ment of it in this life, and that finally when Jordan's banks are crossed, they shall all enjoy it, as unbroken families in heaven with their beloved Saviour.

The supper was then partaken of, and some time spent in social intercourse. At a good hour of the night it was proposed to disperse, when all rose and sung standing the 23rd pealm. A portion of Scripture was also read and prayers offered to the

Choice Titerature.

Aunt Jessie.

CHAPTER IV.

Esther had by this time recovered sufficiently to return to her situation; but this attack had given additional proof of her delicacy, and made Mrs. Laug feel that it would never do to suffer her for the future to run the risk of such exposure to the weather as she had had in her long walks to and fro to business; especially as it might be avoided by her going into the "house" altogether. So she had gently unfolded to her niece her plan, which was that Esther being provided for in matter of a home, she, as her sight had by this time altogether departed from her so that she could not manage to get on alone, even if the small parish pay had been enough for both board and lodging, should take shelter for a time in the workhouse.

Eather started as she uttered the last words, and was prepared to make strong resistence to them; but her aunt laid ber hand on her arm to stay her, and in her own quiet way showed that there was no other course for the present. So Esther—seeing that to show how much she felt the trial, and how her young spirit was inclined to rebel against it, would only cause more pain to the sorrowful heart which she knew must be bleeding and shrinking at the thorth to what lay before them, even though the tried calculus and retiretly to though she tried calmly and patiently to meet it—held her peace, and endeavoured to speak hopefully of the time—though, alas i it seemed so very far off—when she would begin to receive a salary, and they might be able to afford a little room together again.

And now the last day in the little home had come; and though it was but one poor humble room, it had be n so peaceful and happy to those two, that it was impossible

to quit it without keen sorrow and pain.

Esther was to be spared from business for a couple of hours or so that afternoon, that she might come and fetch her aunt, and lead her to her new place of sejourn. And now Mrs. Lang sat alone awaiting her.

Everything had been put ready. The ent, which had got behindhand, and for which the kind-hearted landlady had never pressed, saying to herself that even if she did lose it, "Why, there! like enough 'twould be made up some other way," had been paid by the sale of some of the few remaining bits of furniture; so that nothing was now left except two or three articles, from which it would have cost the widow much to part, and which the good woman who kept the house had said she would take care of for her until she should be able to have a little room of her own again.

It was almost time to go now. Esther would be coming in about half an hour, as she knew by the clock striking. She had only that brief space remaining of quiet for solitary thought, in which she had been so accustomed to indulge, but which now perhaps would often be interrupted by the perpetual presence of others.

She cast her sightless eyes around the room, as if taking a farewell glance at everything; and then an expression of pain stole into her face for a moment, as it she were realising the fact that she had al-ready taken her last look on earth at every beloved object of whatever nature. She rose, and as though in default of a parting look, she passed her hands slowly, with a sort of lingering, loving touch, over each article one by one: the old arm-chair which had always been her husband's seat; the little table which had always stood beside it; and the chest of drawers in which had laid by her wedding dress when she had come, a happy bride, to the little home in which she had taken so much pride, but which she had been forced to Isave for something lower-rented after her husband's death. In another drawer she had sorrowfully and very tenderly, in bygone days, laid saide certain baby garments, when the first and only child that had been granted her, had spread its little wings and soared upwards, as if in haste to prove its heavenly birth and nestle in the arms of love Divine.

She had put by these mementoes of her darling in that drawer, which she had kept locked, and had opened sometimes with tearful eyes and aching heart. But those treasures were not there now. She had given them all away, years ago, to a neigh-bour even poorer than herself, who was in need of everything: and the much-prized little garments, which her affection had prompted her to hoard, but her higher nature had told her to give, had been worn out and cast aside long since by the healthy active child who had lived and flourished, and grown up robust and healthy.

She could not help a few silent tears falling as thought went over all this; but there was no bitterness in those tears; and as, passing her hand along the top of the drawers, she came to the old Bible, which had been her husband's, and on the fly-leaf of which were inscribed the dates of the birth and death of her child, as also the day on which her husband had entered into his rest, her courage seemed to revive. Taking the book in her hands, she went back with it to her seat, where Esther found her a little later, with so calm and placid a look resting on her face, that had she not known her aunt as she did, she would have fancied that the parting after all had not cost as much as she had feared, and that she need not have dreaded it so

much.

"I can't see to read it any longer,
Esther," she said, holding up the Bible;
"but I should like to take it with me."

"Let me carry it for you, dear aunt Jessie."

"No, thank you, dear; I think I'll carry it myself. To feel I've got firm hold on it seems to help me somehow. And now let

us go."
And so they went: Esther giving her arm to her aunt, and guiding her carefully through the crowded streets. The Union lay outside the town; and soon they reached the open country, where the pure fresh breeze blew upon their cheeks, bringing with it the sent of flowers, and the sweet notes of the singing birds.

her illness. Besides, they would willingly prolong this last quiet walk together.

Esther could not prevent the tears every now and then making their way into her eyes, and even rolling down her cheeks; but she did not heed them so much, as she knew they could not be perceived by the other. Her chief care was to keep her oles firm and steady, but in spite of herself a sorrowful quaver made itself heard at times. It caught the listening car of the other, and made her long to give some comfort before they should part.

"You'll be able to come and see me somotimes, Esther."

"Oh yes, aunt! and you may be sure I shall come as often as ever I can." "And you won't fret about me, my child?

A moment's pause, and then came the answer, with a sob which could not be kept back, "How can I help it, aunt? Oh, how can I help it?"
"Because there's no need, darling—no

call for it at all. I'm in good hands, Esther, and so are you. You feel that, don't you?" "I scarcely know what I feel, it all looks so dark—so dark!" murmured the girl, with a sudden burst of sorrow; but, vexed the next moment that she should have given uttarance to the words, she went on, "I'll utterance to the words, she went on, try and think of all you've said and taught me, Aunt Jessie; and I dare say in time it'll all seem right. But ob, aunt"—and again her feelings overcame her self control "if your sight could only have lasted an other couple of years or so, and we could have scraped on through that time, then it wouldn't have been quite so hard to bear! for we shouldn't have been obliged to part

and you wouldn't have had to go to the—"
She broke off. She could not utter the word which, to her, spoke only of misery and humiliation.

"But why should I not go there, my child? If the path to the home above leads by there, and if that is the gateway by which I'm to enter, should I murmur at having to pass through it, and say it looks low and narrow, when I can catch glimpses beyond it of the mansion the Saviour has got ready for me. A workhouse now—but only for a little bit of time at most. A seat in heaven afterwards for a long time—for ever and ever. Have I anything to complain of?

"Ah, Aunt Jessie, how good you are! You take overything so meekly. I wish I could bear troubles like you."

"It's harder for young things, who may have a long life before them: but at my time I feel it can be but a little while; for it semetimes seems I've waited long—so

long it can't be much longer—to go to all my dear ones who are watching for me."

"Oh, aunt, don't talk of going! don't leave me—ch, don't leave me!" cried Esther, in sudden anguish, as she looked upon the pale face beside her, and thought it appeared paler and thinner than even its appeared paler and thinner than even its appeared. appeared paler and thinner than even its wont, whilst the sweet peace which rested on it she felt was not of this earth—as indeed it was not. A fear, which somehow or other had never arisen with such force before, had suddenly taken possession of

"You won't ask to be taken, Aunt Jessie, will you?'

"No, no, my child; for your sake I'd be glad to stay as long as ever the Lord sees fit; for 'twould be a sore parting, Esther. But we needn't look on to trouble before

hand."
"For you've enough to bear in the present, poor Aunt Jessie!" said Esther, ten-

"Not one bit more than I can well bear, because, dear, I'm not left to bear it alone. And may be the trouble seems greater to you than it does to me. For comfort comes with it, Esther. Now that it's ali dark without, it seems all bright within; I see things I never saw when I had my eye-

sight."
"What things, auntic?" whispered Esther.

"I see my Saviour closer than I ever saw Him before. I see to see His tender face looking down on me, oh so compassionately! and he seems to put out His hand, and tell me to hold to it, and He will guide me, so that I shan't stumble. You know how He took the blind man by the hand, and led him out of the town, when He was going to heal him; and sometimes I feel I'm exactly like that man. I'm being led aside by Jesus, and I know as well as the man did that I'm going to have my eyes opened some time, and that then, just like the blind man, the first sight they will look upon will be my Saviour. But that will be in heaven-not here; only I can very well wait: I wouldn't have it a min-ute sconer than He sees fit."

"Dear Aunt Jessie," murmured Esther. It was all she could say.

"So don't fret about me, Esther; it's all well. If God takes away a blessing with one hand, it seems to me He's always ready to give two with the other. 'Tis so with me: the light that streams from His face is better than the brightest sunshine, and it seems to come straight into my heart now. If I can't look upon you, Esther—and yours is the only dear face left to me—I can look upon Christ, and when I look I want nothing more."

After this the two welked on in silence.

After this the two walked on in silence

The sun had suddenly burst through the clouds which had been hiding him all day, and which, when the two had started on and which, when the two had started on their walk, had made everything look cheerloss and gloomy. But now all the landscape was flooded with a golden light, which shed a rich beauty over overything; whilst the sky in the west seemed to have kindled into one great blaze of glory. Esther's eye was caught by it, and as she gazed, the words came into her mind, "At evening time it shall be light." She found herself repeating them half unconsciously, over and over again, "At evening time it shall be light."

But now an abrupt turn in the road brought them within sight of the work-house. Eather involuntarily slackened her pace. Her sunt noticed it, and immediately guessed the cause.

"You'll try and be happy, Esther, won't you, dear? I dare say you'll miss at first coming home at night, for home is home, They walked slowly; for the one was becoming old and feeble, and the other had not yet fully recovered her strength after i Mrs. Webbe will do everything that's right it ied to master his emotion.

by you; and you'll get accustomed to it in time."

"But I don't want to get accustomed to being away from you, Aunt Jessie."
"And we'll hope to be together again

some day," continued the other. "Yes, Aunt Jessie. Are you fired?"

"Rather. And now kiss me, my derl-

ing, and promise to keep a good heart and not fret.

They turned and kissed each other, but neither could speak for a few minutes.

"God bless you, my child, my own Esther," came at length in faltering tones from the sightless review. from the sightless woman, as she gently stroked the soft brown tresses of the young girl. "God bless you! Inever can tell you all the comfort you've been to me! But ! know I den't leave you alone, or I couldn't tell how to bear it."

They reached the door, and then Esther turned away to retrace her steps alone, with an aching pain at her heart, but in wardly repeating, as if some voice within her were saying the words rather than she herself, "At evening time it shall be

light.' At evening time! Not till then, perhaps—but assuredly then." Meantime Mrs. Lang found herself left among strangers. She could not see the inquisitive glances turned upon herwhole appearance being so different from that of most of the inmates of that place, that they appeared astonished at her peared actonished at her pres-she could not look into their faces, and thus find out what sort of people these, her new companions, might be : she could only judge of them by the tones of their voices and the words they spoke; and these seemed not overfull of either kindness or gentleness. She still seemed to feel Esther's arms olinging round her neck whilst in thought she pictured her taking her solitary way back to the town. Her heart was full, not so much of her own troubles, as of tender solicitude for the child of her love. But she knew where to seek comfort, and she sought and found it.

CHAPTER V.

Whonever Esther could get time to come so far, she paid a visit to the workhouse. And she seldom came empty-handed, for Mrs. Webbe generally managed to send a little packet of tea, or some other small gift, which she begged Mrs. Lang to accept, with her love.

Thus the months rolled on with nothing special to mark them, until one day Esther presented herself at the workhouse to see her aunt, not alone, but accompanied by a sun-burnt middle-aged man, whose counsun-burnt middle-aged man, whose countenance, which had once been and indeed still was good-looking, bore unmistakable marks of suffering, either mental or physical.

Esther seemed in a strange flutter of ex-

citement, and the first words she spoke showed her aunt that she was not like her usual self. The stranger had sat down at once without uttering a sound, but he was gazing with a look of pain and tenderness upon the peaceful quiet face, so pale and calm, so full of love and gentleness. It had aged more than he had expected since he had last seen it. Had he anything to do with the lines which care had left there? However that might be, some deep emo tion seemed to stir within him as he gazed, for once or twice he covered his eyes with

his hand, whilst his lips seemed to quiver.
"Did I not hear some one come in with
you, Esther deer?" "Oh, aunt, how quick your ears are! Yes, some one did come in with me; some

one who has come to see you. Guess who it is, Aunt Jessie. It is some one you would like to see—I mean to meet again."

"I can't tell who it is, for I've no one now besides you. E:ther; all the others are gone. Your father was the last; and you know we never heard from him after he went away to Australia when you were a baby; and report came some time afterwards that he was dead. Oh, how often I've wept over him; for he was our only brother, and we had all set such hopes on

"But what if the report shouldn't have been true, auntie?'

Esther had no need to say more. With a little low cry Mrs. Lang rose from her seat with outstretoned arms, and the same instant found herself pressed against her

"I've come home, Jessie, to ask to be forgiven." "Frank, dear Frank!" was all she could

say. "Can you forgive me? Can you and my child here, ever forgive me the wrong

I have done you?" There was no need to ask the question again; the loving faces which looked up into his—the warm kisses which were printed upon his cheek, answered it plainly

Then sitting down beside his sister, with his arm round his daughter, who stood hanging over him, he told his tale, which, however, would be too long for us to relate

He wound up by saying, "At last I had a long illness, when I was brought down to death's door; and then it was conscience fastened upon me, and showed me what sort of a l fe mine had been. It all looked very black, Jessie—so black that I must have despaired if I hadn't at the same time come to see One who once shed His own blood that all my stains might be washed away, and I made pure and white. And now I've come back to tell you, as I've already told my Saviour, how it cuts me to the heart to think of all the past, and the suffering I've caused you and those who have gone away where they are beyond the reach of all the love I would have shown them now to prove my sorrow for the way I behaved to them.,'

His voice broke down at these words, and Jessie, who had seen one patient sister after another pass away to her rest, with only words of love upon her lips for the brother who had caused ner latter days to be spent in one long struggle with poverty, who had heard the young wife murmur, "Lord, forgive him, and grant us both to meet again." Jessie replied, "They all forgave you; and God himself has made it up to them. He has wiped away all tears from off their faces, and satisfied them with His

"But now," he went on, "I will spend the rest of my life in trying to make what amends I can to you, Jessie, and my own Esther. But how can I ever repay you, sister, for all the care and love you have bestowed upon her? how can I ever thank you for having made her what she is? I never can do it; but the God I've lately

learnt to know, He will reward you! It was a happy trio that left the work-house that afternoon; Jessio leaning upon the arm of her brother, whilst Esther clung to her father on the other side. Deep joy shone on all their faces; and as they walked they discussed future plane. For the present they would go to a lodging, until they could look about and moet with a permanent home. Frank Grey's suggestion was, that as he had come back possessed of sufficient capital to start a little business, he should seek for something in which Esther might help him; and so they would all threa live together. all three live together.

The idea met with no opposition from either of the others, who deslared that it far exceeted their utmost dreams of happiness. Eether's eyes beamed with joy; whilst her aunt's glad smile and softly ut-tered words of thankfulness, showed how deep and full was her rejoicing.

And Esther thought of the burst of glory which had caught her eyes that sorrowful evening when she was bringing her aunt to the workhouse; and once more the words came into her mind, "At evening time it shall be light."

THE END.

The New Nile.

Col. Gordon has again been heard from and his communication is of unusual impor-tance. The last letter previously received from him was written on the 30th of April, from Keni, a station near the northern from Keni, a station near the northern end of the Albert Nyanza, announcing that M. Gessi had completed the circumnavigation of the lake, and also that two northern outlets had been discovered, one of them the White Nile, while the other flowed away in a north-western direction. At that time, Col. Gordon was only waiting for the completion of his little stammer in order to me pletion of his little steamer in order to undertake further explorations. He now writes from Lardo, on the White Nile, on the 24th of June, confirming his former statement, and adding new particulars. He says that the White Nile splits into two branches immediately after issuing from the Albert Nyanza, the eastern one being the rriver already known. The other, after flowing some distance to the north-west, unites itself for a time with one of the five unites itself for a time with one of the flye southern tributaries of the Gazelle Lake (in lat. 9° north), and thus rejoins the White Nile. The navigation of the latter river is interrupted by the Fola rapids, which prevent any steamer from passing from Khartoum to the Albert Nyanza; but the new Nile arm is said to be entirely free from rapids.

This discovery, if verified in all respects, is of immense importance. It will extend the arm of Egyptisn power to the great equatorial lakes, and build up, in a few years more, a new centre of authority as far years more, a new centre or authority as far beyond Khartoum as the latter city is from Cairo. The fertile and comparatively healthy table lands of Unyoro and Uganda will thus become the seat of such civilization as Egyptian conquest carries with it, and future explorers will find there their starting point instead of their aim. The country of Monbutto, reached by Schweinfurth, the pigmy-land of Akka, and the unknown region lying between the latter and Livings stone's Manyuemo on the south, will all be made easily accessible. The trading posts and military stations already established along the White Nile must all be transferred to the banks of the new river; but when that is done, and a steamer may pass without interruption from Khartoum to the southern extremity of the Albert Lake, Contral Africa will be practically conquered. The subjugation of Dar-Fur by Egypt secures the intimidation, at least, of the savage state of Waday, and brings the Egyptian officials within hailing distance of the halfhumane and quarter-civilized Kingdom of

Bornou. If the Khedive of Egypt be as wise as he is intelligent, he will not repeat the mistake of a war with Abyssinia, but confine his ambition—so far as Africa is concerned—to that vast central realm where the barbarity of the tribes gives him the right of cenquest. The greater part of the region will not immediately enrich his treasury, nor can its resources be properly ideveloped until a shorter line of communication with the sea is acquired; but the investment is comparatively cheap, and the final returns tolerably sure. Other nations will not object to, as they cannot interfere with, Egypt's advance in this direction. The more she gives it a character of order and justice, by seeking the assistance of competent foreigners, the better she will subserve her own interests, and satisfy the world .- Tribunc.

"I Hate Preachers."

I overheard this remark in a crowd some weeks ago. I looked at the speaker. He was well dressed; and had, to a superficial observer, the appearance of a gentle-man. Yet when you observed him closely you saw a something about him that made you feel that you would hasitate to trust him. I asked a friend in an undertone, "Who is this man that hates preachers?" "One of the most notorious gamblers in the city." No wonder that he dislikes those who labor to make men wiser and better. He lives and fattens on the ignorance and vices of others. His business is to lie and cheat. The hatred of such a man is the cheat. The hatred of such a man is the best evidence that preachers are not, as some assert, either hypocrites or drones, that their moral power is felt in all the haunts of sin. Bad men often profess to have great respect for the church and ministry. But in their heavier of heavier they But in their heart of hearts they hate us, and that hatred is the highest compliment they can pay us. - Christian

Every natural longing has its natual satisfaction. If we thirst, God has created liquids to gratify thirst. If we are susceptible of attachment, there are beings to gratify that love. If we thirst for life and love eternal, it is likely there are an eternal love to satisfy that craving.—H. F. Rober tean.

Scientific und Aseful.

CHILI SAUCE (CATSUP).

Take nice good-sized ripe tomatoes, three red peppers, one onion, one cup of vinegar; let it boil until quite thick, when it will be Chili Sauce.

TO PREPARE AN EGG FOR AN INVALID.

Beat an egg until very light; add seasoning to the taste, then steam until thoroughly warmed through, but not hardened—this will take about two minutes. An egg prepared in this way will not distress even very sensitive stomachs.

ICE-CREAM CAKE.

One and a half cups of sugar; one half onp butter; eight eggs; two thirds cup or milk; two and one-half cups of flour; two teaspoons of baking powder. Use only yolks for beating with the batter; reserve the whites for fresting between the layers. The frosting is made as for any other

FROZEN PEACHES.

One quart milk, heated almost to boileggs, well beaten, and three cups of sugar. Stir quickly in the frothed whites, and beat the whole thoroughly. When cold add one quart cream, and one pint fresh pagalag, chopped in small places. From peaches, chopped in small pieces. Freeze in an ice-cream freezer.

TAPIOCA PUDDING.

Soak over night one teacup of carefully-washed tapicoa in three teacupfuls of cold water. In the morning add one quart of milk, three eggs well beaten, one teacup white sugar, one saltspoon salt, piece of butter (about the size of a small egg), and nutmeg to taste. Bake, and set away to cool. Let it be ice-cold if possible.

AUTUMN PLANTING.

P. Barry furnishes the Rochester Rural Home a statement of some of the experiments in fall planting. Last fall quite late, after the hurry of the season was over, he set out three hundred dwarf pear-trees. After they were set, the earth was drawn up around the base, about six or more inches, to protect the roots, and to stiffen the trees against the wind. Toward the end of May the earth was leveled. Vigorous new roots were thrown out from the quince stock, and the trees are all growing rapidly. He thinks that for most years fall planting is best. To which we may add, that the harm likely to result from it generally arises fram bad drainage.

ECONOMICAL MODE OF CLEARING COFFEE.

When eggs are plentiful beat the whites into a stiff froth, spread them on a white paper, and dry in an oven, or in the open paper, and dry in an oven, or in the open air, after which roll the paper into a scroll and put away in a dry place. Before making coffee cut off a piece of this paper two inches square or larger, in proportion to the quantity of coffee, lay it in a gill of cold water until it is sufficiently moistened to make a musilege pour it ever the ground to make a mucilage, pour it over the ground coffee and mix well, then pour the ground coffee into the boiling water.

IMPORTANT POINTS IN MAKING COFFRE.

The first is to procure the gennine berry in an undamaged state. Never buy ground coffee unless you want to pay a high price for rosated chicory, peas, and corn. The second point is to have it pro-perly rosated. The best coffee badly roasted can hardly be distinguished from the worst. The next point is to have the coffee ground fine, and just before using. The fourth point is to have the coffee infused and not boiled. Pour boiling water upon the coffee and let it stand a few minutes, and you will have a strong infusion with all the proper flavor and aroma

OILING HARNESS.

Take neatsfoot oil and ivory or patent black, well pulverized. Mix thoroughly, adding the black until the oil is well colored or quite black. In cool weather the oil should be somewhat warmed before using. With a sponge apply a light coat of the mixture-only what the leather will readily absorb, unless the harness is very dry, in which case a heavier coat will be necessary. After the harness is dry wash thoroughly with suds made of castile soap and cold rain water, applied with a sponge. Warm water should never be used.

GOOD PIM-CRUST.

One quart flour; one-half pound lard; one-half pound butter. One small teacup ice-water. Out the lard and butter in very knifo. Handle as little as possible, and roll the dough away from you on the board. Pies are best the day they are made. An apple pie, in particular, always loses a certain delicary of fiavor when kept after the first twenty four hours. Fruits themselves. in the natural state, form an excellent and wholesome dessert for summer. Watermelons, cantelopes, and peaches, sliced or frozen, are always acceptable to the palate,

MATTRASSES AND REDDING.

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The autumn months afford as favourable opportunities as any season of the year for making and repairing mattresses and put-ting the winter bedding in perfect readi-ness for use. A clean, fresh mattrass has far more warmth in it, to say nothing of its wholesomeness, than one that has been used a long time, and therefore for econo-mical reasons, as well as purely hygienic, it is advisable that all mattrasses be frequently and thoroughly cleaned and renewed. The ticks should be emptied of their contents, be they hair, wool, moss, or shucks, should be washed, boiled and sunned, and thus made sweet as when new. The hair and wool will need beating, airing, and sunning, to clean it perfectly, and

may lie for days in the open air with pro-fit. This being done it is an easy task to return the contents of the mattrasses to their ticks, and tack them with a mattrass needle. In moss and shuck matrasses there is a good deal of breaking and wasting material, which settles in a fine dust on the lower side of the matrass. This waste should all be removed and released with food and replaced with fresh material. If moss can-not be procured shuck will answer very

well as a substitute.

Lost in the Centennial.

BY REV. DAVID MITCHELL, OF TORONIO.

Some friends lately accompanied me on a trip from Toronto to the Exhibition. On the theory of being odd fellows, we were allowed the privilege of uniting our fortunes with the members of the Ancient Fraternity of Odd Fellows, and joining in their excursion. So many and so weighty were we that our new favorite steamer, the Southern Belle, could not accommodate half our number. That well-tried queen of the lake, the City of Toronto, was also chartered, and such was the pressing throng that she swung from side to side with the burden of her living freight. When we reached Buffalo we experienced our first sensa-tion of being lost in a crowd. What with the rushing to and fro of conductors, the yelling of porters and hackmen, the excited cries of ladics driven hither and thither, and the sympathetic shrieks of locomotives that were panting to be on their way, one felt in danger of losing his senses and of almost forgetting his identity. Though we had paid for a Pulman berth, is was evident at a glance that the only principal on which one could possess himself of a sleecpingone could possess himself of a sleeping-place was that of possession—possession being nine-tenths of the law. With these cummunistic ideas, we scized the first compartments that could be obtained. In one of these, the end one in the ear, which is enclosed by plate-glass windowed doors, we put our valises. While my friends were hunting up supper, I retired to the innermost seat, and was there meditating calmly, when a young swell, who had just ested two blooming girls on the front of the bed opposite, already made down, looking in upon me, exclaimed, "Here's an old follow taking charge of the luggage! We'll leave ours with him." And so, with the thoughtlessness begotten of excitement, he before me, fairly shutting out the "old man" from civilization. I began to ask myself, what would that stripling, and, better still, what would these pretty young ladies think, if they could see, in broad daylight, the round and ruddy face of your correspondent? Of course "the old man"

was kept up on me all the way.

Everything seemed to favor the idea of giving us full value for our money. We had not long started on our journey when it was aunounced in every oar that a bridge on the Lehigh Valley was down, and we would have to go to New York. It was a pleasant ride next day along the winding Susquelianna, and amidst fresh and vordant forests. When we arrived in New York it was a kind of agony to be told that we must go on to Philadelphia that night. It is a strange sensation, passing rapidly through a city where one knows that there are so many friends who would be only too glad to receive you. But the inexorable tes would have it so. And thus, instead of enjoying the hospitally of one of our many friends in New York, we had to set our faces forward to the City of Brotherly Love. A rapid ride brought us to the terminus of the Pennsylvania Railroad in Philadelphia at one o'clock in the morning. This time we felt "lost," not in a crowd, certainly, but in the deserted streets of the great city. Though we were direct from the Dominion, and were the loyal subjects of the good Queen, the people of Philadelpula evidently did not expect us, or, like the tired foolish virgins, they had gone to sleep with their waiting. There was but a solitary carriage or two, and our politoners would not allow us to keep paterfamilias and his numerous train from the needed luxury. The street cars had evidently gone to sleep, and we had to trodge along, armed cap-a-pis with values, in search of quarters for our wearied bodies. We were lost indeed. Here was a hotel blazing with lights, and when we entered it was with an exclamation of gratitude we pitched our burden on the floor. But what horror to be told that every bed was occupied, and people were sleeping on the half if ore ! At last, about three in the marring, we found shelter in a private house. We could have slept on a coal couttle for that matter, but it was indeed a luxury to stretch oneself on a good clean bed. It was no warder we dreamed that our legs were stretching out and out; but just as we were about planting one foot on the north pole and the ther on the south, our lost senses awoke. It was with difficulty we could realize that we were lying in a garret room, only a few feet long and fewer broad. The thought fashed across us that we had come to see the Exhibition, and, suiting the action to the word, it was not long till the "old man," drossed as his wont like a new pin, and looking as fresh as an eighteen-year old, was out in the scramble for a car, and locking carnestly and cagerly, like the d vo from Noah's ark, for a single such on which to plant the sole of his foot.

It was a long journey, but we re ched the Exhibition at last. My mind had been somewhat prepared for the wondrous spect-acle by reading the illustrated descriptions which had appeared from time to time in the Scotsman. But true and faithful as I wonder at the sight. What was to be done, now that we were on the grounds? Well, we had to pay our half-dollar to begin with, as admission fee. In a few moments we were in the main building. What were we to do to get through the Exhibition, now that we were actually standing within its very portals? Ah, happy thought! let us take the ride round the grounds of which we had heard so much. What sort of ride it was we corfess we had not quite realized. We had some idea of being shot along a paenmatic tube and getting a glimpse of the Exhibition through windowed openings. Perhaps we had to mount some lofty stage, from whose summit we could discern the Prospect before us; or, like some friend of the city, sit on our own mule and smoke the pipe of peace, and from our throne look down upon the Centennial throng. look down upon the Centennial throng. It was with surprise that we took in at a glance the splendid railway provision that had been made for the transit, not only of venusses, as Sam Weller would say, but of cleries beasting of sufficient girth to take in a whole library of divinity along with their beef and greens. These meteor-like trains with their sprightly engines, winding round and flashing to and fro, carrying their crowds, were to me ceaseless sources of a whole library of divinity along with their beef and greens. These meteor-like trains with their sprightly engines, winding round and fiashing to and fro, carrying their crowds, were to me ceaseless sources of

interest and wonder. When worn and national manufactures and wonder. When worn and fatigued with hanging over the paintings and sculpture, or with watching the motions of novel machines, there was nothing so delightful as to get in a car, light a cigar, and meditate on being such a mere cipher amidst the moving masses of human beings.

beinga. And this reminds me of the sort of feeling I wanted to express when I wrote the caption, "Lost in the Centennial," at the head of this article. What a strange experience it is to be in a building so and various that one can actually be lost among the crowd! It was a new sensation to turn here and there, and find that the friends who had accompanied you had wandered in a moment away beyond recall. To know that there were 125,000 persons in these buildings and on these grounds, and to find that you could move to and fro without sensation of crush or cramb, and yet more to realize that you were all alone, without friendly recognition, or without seeing a face that you had ever seen becore, gave one a sense of loneliness that could not be experienced even on the vast prairie or the boundless ocean. But if the "old man felt thus sorry and alone in the midst of crowds who were of the same race and origin as himself, what shall be say in view of the wonders that were spread before his gaze in all the departments of the Exhibi-tion? He thought he knew something of the products, the arts, manufactures, the science and literature of different countries of the world. He was told at all events that on Fairmount Park the world epitomized might be seen and be road in a moment. But the attempt proved itself at once futile and in vain. It was impossible in a few days to see to advantage a section of that vast dome-centred main building in which the products of the world are contained. The thing had to be given up in despair. We felt if we stuck to that building longer we would get giddy and stupid. And so off we went to the Carriage Department, and were relieved to find, as we were not in the take a rapid walk through its streets and avenues. Then for lunch! Exhibitions we found were grand things for getting up an appetite, and it was pleasant to get lost for the time amongst the nice things provided by the French art and skill. We were soon lost in conversation over the wenders we had beheld.

I visited a good many departments, but I came out of every one desiring that the years of a Methuselah might be given me in which to do justice to the display. I wandered in lonely thought amongst the statuary and paintings of various countries. I was charmed with the warm domestic paintings of English art. The coloring of the Spanish pictures reminded me of the Inquisition. The sprightliness of Franco in her works of art gave me many exciting emotions, while I was overawed in pre-Rome, to whom art was given as a birthright from Heaven. It was to me delightful to see that, while there is so much eager contest and rude forcing out of the way on this great continent in the struggle to grow rich, there was time given to in the Centennial!"

The Contennial!"

The Contennial!"

For a Scotchman to be lost anywhere is indeed miraculous. You would think it is sufficient to have a good Scotch tongue in one's head to go anywhere and do anything We are even told that if you go to the north pole you will find a Scotchman riding over it. But I must confess such an Exhibition beats me altogether. One thing I missed, but perhaps it is there, notwithstanding—I mean a Scotch Department. I was deeply interested in Machinery Hall. the Agricultural, Horticultural, and other departments; but I felt in the U.S. Government branch that our Yankoe friends had succeeded fairly in showing their nationality in the Exhibition. The English, the French and Germans had failed to as so—at least to do so completely. But in the U.S. Department there could be seen America as it was and is. Now. thought what a nice thing if Scotland could just have been epitomized or photographed in that way. If we could have had a department containing views of her match-less scenery, portraits of her distinguished sons and daughters, paintings of hor castles, and collections of her costumes, and everything pertaining to her manners and custome, with specimens from the great kingdoms of minerals, vegetables and ani-mals, with her noble literature fairly displayed, and with subsidiary departments given in illustration of her national games, c. g., curling, quoiting, draught-playing, throwing the hammer and tossing the caber, and also of her national music and dancing; in fact, if we ould had Scotland, like "guid gear," put up in the "sma' buik" of au Exhibition department, I think it would have been the grandest and most instructive sight of all. But I am guarded in what I say; for, having been "lost in the Centennial," all this wealth of our "ain" land may be gathered here in one spot for aught that I know.

One thing pleased me very much, and that was the splendid and successful dis-play of Canada, into which I have so recent-ly come. Her three hundred prizes gained at the Exhibition shows she was not "lost in the Contonnal," and indicates the wonderful progress in agriculture, manu-factures, commerce, literature, education and religion which the Dominion has been making during her past history. When we have the Centennial of the Pominion I am sure we will be able to convince our friends over the border that the Dominion is a great country, and that we are a great pec-ple.—N. Y. Scotsman.

This is the voice of the Bridegroom and the bride; that is to say, meet cogitations of Omnier, wholesome exhoriation, pleasant songs and pealms, praises and thanks-givings.—Lather.

Estaum not thyself to have profited in

Romish Veracity.

We have, several times, had occassion to put our readers on their guard in reference to statements made by Romanists, boasting of the number or the distinguished positions of their converts; many of which statements, though positively false, are greedily seized upon by an ultra-Protestant press, as though nothing could delight them more than to celebrate the triumphs of Rome as much as possible. An instance has just occurred of Roman boasting, which, at occurred of Roman possesses, least, equals in audacity anything we least, equals in audacity anything. The have met with for some time. The Bishop of Minorca, in a pastoral lately published, to his "beloved diocesans," congratulates himself on the faithfulness of his flock to their religion and their Bishop. After contrasting the antiquity of the "Catholic faith" with the comparative truthfulness of the faiths of Luther, Calvin, the Methodists, the Lyangelicals of the Berlin conference, etc., the Bishop called on his flock to say a Je Deum as a token of gratitude for the disappearance of the leprous plugue of heresy, and "in recognition of the grace thus vouchsafed by the most holy Mary." He went on to say that: -"The way to Catholic reconciliation is still open by the way which has been traversed by so many Englishmen, especially by the Marquis of Ripon, and now, last of all, by one of the sons of the Right Hon. W. E. Gladstone."

This bold assertion made by the Bishop of Minorca was corrected as soon as a definite and explicit denial could be received authenticated by Mr. Gladstone himself, in such journals of the Spanish press as would admit his It is said that, of the four sons of Mr. Gladstone, whatever may be the attitude of their ecclesiastical positions, the correspondent of the Manchester Guardian, who alludes to the statements, says he is assured that "not one of them manifested the slightest tendency to leave the communion of the Church of England for that of the Church of Rome.

We are glad to meet with this contradiction of what would appear to be a base slander. It would not, of course, be impossible for a son of Mr. Gladstone, or for any one else thoroughly trained in the principles of the Church of England, to go over to the Church of Rome; and it cannot be said that no instances have occurred of men, similarly and equallywell trained, having done so. And yet as we remarked some time ago, the great majority of instances have come originally from the ranks of the other extreme section of the Church. The statement may not be relished by some; but facts confirm it, and that ought to be sufficient. We suppose it will be replied, with more meanings than one:—
"so much the worse for the facts."— Dominion Churchman.

Canada and the West Indies.

We hail with much satisfaction every attempt to extend the commerce of Canada beyond the territories of our own immediate neighbors. Last week we called attention to proposals made for trade with Australia, and we hope the exhibition there in April next will not be forgotten. On one or two former occasions we have endeavoured to point out the advantage of commercial intercourse with the West Indies, as we have very reliable authority for stating that the openings there are of incalculable value. Cultivating intercourse with Australia and the West Indies will help very materially to bind together the most important colonies of Great Britian, as well as go very far in saving us from the fluctuations to which we are so liable from our intimate relations States. The subject of with the United trade with Canada appears to be exciting considerable attention in Jamaica, and we sincerely trust the subject will be taken up in real earnest. This appears to have been caused by something in the shape of the deputation of Mr. Mason, as representative of the merchants and manufacturers of Ontario. on the subject of a reciprocal trade. The Kingston tile mer states that the trade of Jamacia alone with the mother country and the United States exceeds ten million dollars per annum, which it thinks is something worth obtaining on the part of any country. The advantages they calculate on, are these two:-The shorter distance between Jamaica and Canada when compared with that between Jamai a and the United Kingdom; and second, the likelihood of the trade being more satisfactory than with the United States, inasmuch as restrictions on account of a protectionist spirit, find no favor in the Dominion of Canada at present. They say that in return for sagar, rum, coffee, pimento, tobacco, wool, hides, fibres, fruit, dye woods, and a multitude of other tropical products, Canada can supply tweeds, boots and shoes, hats and caps, calicoes, brushes, brooms, pails, lumber (rough or planed, grooved, tongued), framed houses, clocks, sowing machines, malt, lucifers, machinery, scrows, paints, ilour, meal, kerosene, butter, cheese, lard, pork, etc., etc., all which goods, they say compare favorably with those of the United States, both in quality and price.

They are also aware of the fact that an effort is being made to open up com-

munication between Canada and Australia, and they mention that a large cargo was ready at the end of last month, and was then about to be shipped to Dunedin in New Zealand.

If a line of steamers were established between the two countries, the passage direct would occupy only nine days, Halifax being made the winter port, and Montreal and Toronto the summer ones. At present their business with the United States requires at least seven days, while with Europe it takes twenty days. They point with satisfaction to the fact that unlike the people of the United States, the ruling powers of Canada do not believe in protection tar iffs, being determined to follow in the path of England, which has made such mighty strides in wealth and power by the aid of her free policy. This seems to be the view taken of the matter in Jamacia. We are not ourselves quite sure, however, whether we do not get too much credit for our fiscal policy. As we stated on a former occasion, we believe in absolute free trade with Great Britain, and between Great Britian and all her colonies and dependencies, and in reciprocal trade with all the rest of the world; and we are confident that the interests of this country, whether material, social, or any thing else, would be very considerably promoted by an attention to these two principles. But Canada has not exactly adopted either of them. Her commercial arrangements with the mother country, are much too restrictive for her own interest, and with the United States much too free, for the furtherance of the same purposes.

We rejoice to meet with such sentiments as these coming from Jamaica:

"Next to, if not co-equal with the trade between us and the mother country, should be a trade with our sister country, Canada. "It is but natural that this should be so, and we must do everything in our power to favor and foster it. We and they are one people -one in race and language, with the same institutions founded on the same common law, and the same Bible, and it is almost impossible to strain the bond of relationship too far."

We sincerely hope these sentiments will be heartily reciprocated, especially in Ontario. We dwell upon the subject the more readily, because we are persuaded that it has important social and religious aspects, as well as commercial and political ones.

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Old St. Andrew's Church.

INDUCTION OF REV. GROUGE B. MILLIGAN.

Tuesday evening the Presbytery of Tor-onto met for the induction of Rev. Geo. B. onto met for the induction of Rev. Geo. B. Milligan, M.A., into the pastoral charge of the congregation of Old St. Andrews Church. There was a large attendance of ministers of the Probyterian Church in this city and district, among them the Moderator of the Presbytery, Rev. James Carmiehael, of King; Rev. Dr. Topp, Rev. Prof. McLaren, Rev. Principal Caven, Rev. Dr. Robb, Rev. Dr. Reid, Rev. D J. Macdonnell, Rev. Mr. Fraser, Rev. J. Smith, Rev. J. M. King, Rev. Prof. Gregg, Rev. Mr. Aikin, Rev. Mr. McLaren, of Cheltonham, and Rev. Mr. Bain, of Markham. Rev. Mr. Matthews, of New York, was also present. There was a large attendance of members of the congregation and also present. There was a large attendance of numbers of the congregation and friends. Rev. Professor McLaren presided, and inducted Mr. Milligan into his new charge. Rev. Mr. Carmichael then preached an elequent and most appropriate sermon from Acts xvii. 23: "To the Unknown God." A cordial and fractural and fractural and fractured to the minister was and fraternal address to the minister was delivered by Rev. Mr. McLaren. Rev. Principal Caven addressed the congrega-tion, counselling them to extend to their tion, counselling them to extend to their new paster the utmost cordiality, and their active co-operation in his most important work, and promising, on behalf of the sister congregation in the city, the most hearty sympathy and support. The proceedings were closed about 9.30 by Rev. Prof. McLaren pronouncing the bonediction. The Presbytery met atterwards, and Mr. McMillan's name was added 'J its roll. It should be mentioned, to the credit of the congregation and the trustees, that immediately upon the termination of the proceedings, the latter handed Mr. Milligan his first quarter's stipend. "Go thou and do likewise" is a request which many ministers throughout the country will, doubtless, make, mentally if not verbally, to their congregations.

Presbytery of Owen Sound.

to their congregations.

This Presbytery held an adjourned meeting in Division street church, Owen Sound, on the 19th inst. The Rev. Mr. Glendining being present, was invited to sit as a corresponding member. The resignation of Mr. E. B. Rodgers of the pastoral charge of Mr. E. B. Rodgers of the pastoral charge of Leith and Johnston, after parties were duly heard, was accepted, to take effect after the 18th inst., and Mr. Somerville was appointed to declare the pulpit vacant on Sabbath the 22nd inst; Mr. Somerville was also appointed moderator of the Session of the above pastoral charge during its vacancy. The following committee, Messrs. Morrison, Cameron and Somerville, was appointed to draw up a minute expressive of the Presbytery's feeling in parting with Mr. Rodgers. The Presbytery has been fortunate in receiving, in the meantime, the valuable services of Mr. Rodgers for the Mission Stations in the Indian Poningula. The Presbytery resolved to hold The Presbytery resolved to hold gula. The Presbytery resolved to note missionary meetings throughout the bounds during the coming winter, in accordance with a scheme submitted by the committee appoint at the last meeting for that purpose. The Presbytery also resolved to hold a public conference on the subject of "Family Religion," on the evening of the day on which the next ordinary meeting takes which the next ordinary meeting takes place, 19th December. Mr. Stovenson was appointed to introduce the subject. After the transaction of further business of a routine character, the Prechytery adjourned.

Burtus, Marriages and Deaths. NOT EXCEEDING FOUR LINES 25 CEN16.

BIRTH.

At the Presbyterian Manse, Warkworth, Ontario, on the 20th inst, the wife of the Rev. D. Suther. LAND, M.A., of a daughter.

THE PRODUCE MARKETS.

Tononto, Oct. 24, 1876
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Official Announcements.

MEETINGS OF PRESBYTERIES

Kindston.—Next meeting to be in St Andrew's lall, Kingston, on the and Tuesday of January Hall, Kingston, on the and Tuesday of January, 1877, at 3 p.m.

Paris — The Presbytery of Paris is called to meet at Princeton on Tuesday, the 21st Nov. at 1 p.m. to hear parties in the call from Wingham to the Rev. H. McQuarrie.

GUFLEH — In Chalmers Church, Guelph, on the 2nd luesday of Nov. at 10 clock p.m.

OTTAWA in St Andrews Church, Almonte — Tuesday, Nov. that 3 p.m.

VICTORIA — At Cannington, on the last Monday of November, at 11 a.m.

STRATFOILD — In 8t. Andrews Church, Stratford on Tuesday, 19th December, at 10 o clock. a.m.

OWEN SOUND — In 8th. Andrews Church, Uwen Sound, on third Tuesday of December next

TORONTO — In the Lacture Item of Knox Church, Toronto, on the 7th on November, at 11 a.m., at Barrie.

THAMPTON — The next ordinary and stated meet-

BARRIK.—1st Tuesday of Decomber, at 11 a.m., at Barric.

HAMILTON—The next ordinary and stated meeting will be hold in Central Church, Hamilton, on the third Tuesday of December, at 12 octock, a.m.

LONDON.—Adjourned meeting on 1st Tuesday of November, at 2 p.m., in 1st Presbyterian Church. Regular meeting 3rd Tuesday of December, at 2 p.m., in the same place

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