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# British American Presbyterian.

Vol. 2

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No. 90

## Contributors and Correspondents.

### IRELAND.

The conveniences provided for travellers to and from the great metropolis are very wonderful. He may breakfast leisurely in London, and by the help of the "flying Scotchman," or "the limited mail," he may sup in Edinburgh or Glasgow, or if he prefer night travel, he may reverse the order of his meals. Or if his course be westward by rail to the outward knuckle of Anglesea, he may land in the Irish capital in time for six o'clock dinner. The latter was my course last Saturday and I had again an opportunity of testing the superiority of the Holyhead packets in size, equipments and comfort to all other British coasters of which I know anything. The question of harbours, and the conflicting interests which hinder their enlargement are the great hindrances elsewhere, especially in communication with the continent. Though there was as usual considerable sea running, the "Connaught" landed in four hours at Kingstown, without a taint of sea-sickness, and an express train standing waiting on the quay, in a few minutes whirled us into Dublin, seven miles distant.

The kindred Irish and Romish questions are ever the most interesting to a visitor to the Green Isle, and in this its capital city he will find on every hand material full of suggestion and instruction. Nowhere else in the British Isles have I seen in one month such an abundance of beggars, rags or poverty, as here in one day Dublin is spoken of as a fine city, and it can boast of some fine streets, squares and terraces, especially in its southern and western parts; but leave these for the older and lower neighborhoods, and you find such hovels as are rare even in the Old World towns. This, no doubt, is owing greatly to the Celtic want of thrift, aggravated by the curse of Popery, and yet again intensified by the curse of strong drink. The greatest industries of Dublin are unfortunately those most deceitful and destructive ones of the distillery and the brewery. It is more than a chance coincidence that the finest Protestant Churches here, St. Patrick's Cathedral and Christ's Church, in the hands of the ex-establishment, and Rutland Square Presbyterian Church, are built with the proceeds of the still. It was a subtle thrust on the part of Cardinal Cullen to ask an explanation of this fact when recently the venerated ex-pastor of the last named church called upon him to propose co-operation in Temperance Reform, which, by the way, was declined. As the representative of the Church of Rome, however, he could ill afford to cast the first stone in such a case, although personally we must do him the justice to say he has the reputation of being a man of very pure and self-denying life, and one who seeks to enforce the same among his clergy. For example, upon first coming here, a priest who had surrounded himself with luxuries wrung from the struggling poor around him, succeeded in getting his acceptance of an invitation to dinner. As his eminence passed from streets full of want and wretchedness through the hall of his reverences sumptuous abode, his eye caught a glimpse of glittering plate and crystal in the well-appointed dining-room, and when presented to his host up stairs, he only staid long enough to administer a sharp rebuke and declare his intention of reforming such abuses. This treatment is said to have so overwhelmed the ambitious offender that he pined away and died of a broken heart. Certainly his eminence need have no great fear of want if popular report be correct that something like half a million sterling stands opposite his name in the national funds—the proceeds mainly of legacies to the church entrusted to his care to avoid the letter of the recently parliamentary acts on the subject. Such a man, though a fellow-countryman, is not popular with many of his clergy, and that for other reasons than his severity. His long residence in Rome has given him a thorough Vatican training, and the underhand and unscrupulous manoeuvring which achieved the recent appointment of his nephew, Bishop Moran, not only to the Bishoprick, but to the vacant Vicarage of Cullen, has not been productive of increased regard. The object seems to have been to extinguish Father O'Keefe and his schools and other liberal schemes, by fair means or foul. This seems to have been pretty well achieved, though at a cost which the Bishop may yet find too great. O'Keefe does not appear a very lovely character, but who can regard without abhorrence the tyranny and cruelty with which he has been treated. He is evidently a man of great boldness,

well versed in ecclesiastical law, and fearless to resist oppression, yet not sufficiently enlightened in his rebellion to make freedom a matter of conscience, and spurn all compromise. Evidently he continues to resist, not so much because his cause is right, as because the reward of submission is beneath his estimate. However, if there is pluck enough among his sympathizers, to back him with the "sinews of war," he may yet give his adversaries much trouble, but there can be little doubt of the issue in dealing with such an implacable and powerful foe. The following is the body of his letter to the papers. It speaks for itself. "I called," &c., to "rejected with scorn":—

"I called upon his lordship on the 19th instant to ask him on what terms he would become reconciled with me, when he received me most kindly, and promised to give me this information on the 24th, assuring me that he was a friend, and requiring me to have no celebration of mass in my church in the intervening Sunday. When I saw him on the 24th he informed me that I was to beg absolution from the censures I had incurred, retire from my parish, and live on a pension which, he said, would be liberal. I was to put in my answer on this day. After our first interview, Dr. Moran communicated to the public press that I had unconditionally placed myself in his hands, and acknowledged the validity of the censures by closing my church on Sunday. But there is as much truth in this communication as there is in the charges of forgery and embezzlement which he brought against me before the Commissioners of Education. Everybody knows that the censures that I am required to respect as canonical were all passed upon me without any knowledge on my part, or the slightest idea that they were even in contemplation; but what some people call "the common law of the canon law" is able to cure any defect in marvellous power. I have not got from the public the support I required to continue my struggle with people of unlimited means; and if it will be said of me, "yielded," I must insist on adding "not conquered." As yet, however, there is not a yielding nor a conquest; as, when I was informed this day, that on resigning my parish and withdrawing my action against the bishop, I would be given a curate's share of the parochial income while I conducted myself to the satisfaction of Bishop Moran, these terms I rejected with scorn."

Not in such conflicts, nor in the agitations of rabid Orangemen, nor yet such controversies as those of the "Protestant Defence Association," though each may serve a purpose, is there so much to hope for as in the quiet, but now more than ever, earnest and active efforts for the enlightenment of the people in divine truth put forth by the Colportage Society, and its great friend and ally, the Presbyterian Church. They have now about 60 colporteurs in the field, and are engaged in the admirable work of training thoroughly all recruits who can be found for the work. It was my privilege yesterday to spend an hour in Rev. Hamilton McGee's class for this purpose, where I was pleased to find eight young men engaging with much interest and promise in the exercises provided for them (upon the Westminster and Romish Catechisms, &c.) by their enthusiastic teacher. By a most wonderful providence some of the friends of the Society have got possession of the stereotype plates of the Douay New Testament, without the usual notes, provided at the time of the old Repeal agitation, to enable the defenders of the R. C. Church to meet the assertion that the Scriptures were withheld from the people and thrown aside as soon as the occasion had passed, and now the book, with Episcopal imprint, is being sold freely under cost for three pence. Under such influence, aided by more general education, the R. C. Hierarchy seem to find it necessary to offer new and higher bids for popular favour, especially as their opposition to Fenianism was loosening their hold upon the lower classes. Hence their recent indications of favour to the demand for Home Rule. The famous "John of Tuam," Archbishop McHale, has broken silence upon the subject in no doubtful strains. Others of the hierarchy openly countenance the movement, though at the same time professing a wish that the native parliament should be in loyal relation to the Imperial and superior one, doubtless in the hope, should the effort by any chance succeed, that they may be still represented and influential in the wider and higher sphere. However it may be with Mother Church, there can be no doubt of the sincerity and earnestness of the "sons of Ireland," to any observer of the recent monster demonstration at Clontarf, or of such scenes as that in the R. C. Cemetery in the northern suburbs of the capital where O'Connell's re-

mains lie in honored state beneath their clumsy round tower monument; and, near by, another pretentious erection, which marks the tombs of the Fenians hanged at Manchester, and receives the laurel wreaths and *immortelles* of demonstrative admirers. Still, after all said and done, as Archbishop Manning said in his now famous letter the other day, Ireland was never so prosperous as she is to-day, though for very different reasons from those he assigned, and no worse fate could befall her than to be left to the tender mercies of her demagogue patriots, and of the Romish Hierarchy. It would be a sorry time for the interests of the latter too if they only knew it—as perhaps, indeed, they are shrewd enough to foresee, and hence only give their sanction from secondary motives to an agitation they know to be without any probability of success. But let us not be hardened against this unhappy land for its follies and misfortunes, but on our knees and in all sincerity let us appropriate to our own use the "national" cry, and pray "God save Ireland!"

CANADIAN ABROAD.

Dublin, Oct., 2nd, 1878.

## MISSIONARY SKETCH FROM MANITOBA.

There is something like romance in some of the experiences of the Missionary; there is something of the feeling of the discoverer present as for the first time the missionary penetrates some new settlement hitherto unvisited by the Christian minister. This is not only felt by himself, but by the settlers as well, as they recognize among them the Christian teacher for the first time. The present sketch is of such a visit to a new settlement, which was begun during the present summer, at least with the exception of one settler, who "went in," as the technical phrase goes, last fall. The settlement so new is of considerable size, through having much more land "taken up" or located than it has settlers. Like most new places, the township, with the legal title No. 15, has two names, each struggling for pre-eminence. Greenwood and Ridgeway are the rival names. As already remarked, Greenwood township has been homesteaded this summer, i. e., settlers have taken each 160 acres as free grant. Some have their families already settled on their claims; some have returned, as we say here, to "Canada," to bring out their families and effects in the spring; some consist of the large class in this province of "single men," who have come from home to push their fortunes, and who either attempt to do their own domestic work, or who build a house and leave it for a year or two; till better supplied with money and friends they are content to occupy the land. It consequently happens that a township which in two years may have 80 or 40 families, with no land free to be taken up now, may have some 10 or 15 families at the present time. These things understood, let us begin our journey.

To-morrow I am going to township 15. Indeed—where is that? Is it near Winnipeg? Oh, no; it is 80 miles to the Northwest. Is it near any other settlement? Yes, it is 10 miles beyond Rockwood, where we have a preaching station, and are now about to build a church. Oh, I know, I wish I could go with you; I take an interest in all these new places, I wish they could all be reached by our missionaries.—Such was the conversation between the missionary and the Christian banker, both of whom, interested in Presbyterianism, had been adverting to the remarkable growth of Winnipeg, the great commercial depot, and the great centre (to be) of religious and educational force in the British Northwest. Friday morning has come, and betimes the missionary is astir. His faithful companion "Baldi," who has been roaming the prairies for two months, gaining strength for the coming winter, had been captured, and full of life was got into shape by "Baptiste," and stands ready for his journey, at least as far as Rockwood. It is a little earlier than usual, but the usual maxims "of people generally spending one half of the day in bed," etc., are a sufficient compensation for the early start. A drive of five miles brings us to Kildonan, where the pioneer minister of our Church has so long and so successfully labored. A little consultation here with a fellow-laborer, as to how Winnipeg and the other stations are to be supplied on the coming Sabbath, and we are out on the prairie, towards the "Stony Mountain," near which the "Rockwood settlement" is situated. An open prairie of 10 miles brings us to the mountain. This 10 miles is mostly reserved land—reserved for certain classes of miners—but why the development of the country should be hindered by land being reserved for those who cannot sow, nor

probably ever will occupy it, is a hard question to answer. The Stony Mountain is an outcrop of limestone, 60 or 80 feet high, in some places covered with soil and trees, having a perpendicular escarpment on the west side. But Rockwood is reached. The bluffs or wood-islands captivate Canadians, who must have plenty of wood, and so here is a large settlement of people from Western Ontario; some from Ontario direct; some who have wandered through the Western States, and disliking both the country and the institutions, have come to Northwestern Canada. To the home of one of these latter families, from Oxford County, Ontario, the missionary went his way. Here he meets a hearty welcome, and after his drive the traveller finds himself ready for dinner. The housewife understood the rest. "Baldi" is well looked after, and dinner over, one of the settler's horses is "put in the buggy, and township 15 is to be gained. Eight miles of prairie bring us to the new settlement. We visit a family; drive a mile and visit another, a half a mile to another, and so on till the shades of evening warn us that the prairie may be our resting place for the night unless we hasten. The people have seen the missionary; they have talked "Ontario" over, have compared notes; have perhaps spoken of some minister at home whom both knew; have spoken about the prospects of the country; of the settlement; of the coming winter; of the preparation for it; of the necessity for church and school; of the service of the coming Sabbath at 8 o'clock, and the like; time forbids anything like a regular pastoral visitation; and as the evening falls we approach the first settler's house where we intend to stop for the night, guided to it by the lantern hanging outside of the door, no land-marks, no hills, nor anything by which to find your way but the beacon light ahead. Next morning (Saturday), the travellers are astir. The road to Rockwood is retraced, and the settlers scattered along visited on the way back. Word is left at each place of the regular fortnightly service at Rockwood, and the afternoon service at Greenwood, on the coming Sabbath. At one house we find a doctor, belonging to one of the oldest and best known Canadian families, who has finished his course and come out to find a home in the Northwest; his companion, also belonging to one of the oldest families near Toronto, having a brother a lawyer in Toronto, has also taken up land in this neighborhood, and together the two adventurers are putting up a house. The hope that the Canadian Pacific may pass that way has drawn these Canadians thither. The latter is to send his son to the College at Kildonan this winter, and no doubt the two companions will, 25 miles from Winnipeg, find a safe resting place. The afternoon of Saturday is spent in visiting the people of Rockwood and encouraging them in the Church they are erecting. On Sabbath morning the usual congregation assembles and a sermon is preached from Isa. liii. 3, "He is despised and rejected of men." The sermon is an opening up of why men reject the Saviour? The afternoon journey again to Greenwood is rewarded by the first congregation that ever assembled in the settlement. It is a congregation of 80 or more. The preacher, who had gone out from Rockwood with the missionary, leads as the congregation sing the one hundredth Psalm. It is an important moment as for the first time in the worshippers of God thus "enter his gates with praise." Oh, how many souls may be born again in that new township thus dedicated to the Lord. The sermon is an earnest presentation of the gospel from Matt. xi. 28, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The service is ended and all rejoice in having heard the gospel preached and earnestly beseech the missionary to come again. That Sabbath evening the road to Rockwood is retraced. Next morning the Rockwood church is financed. One of the settlers comes in to Winnipeg for the deed, giving a church lot to trustees, who duly sign it on Tuesday evening. The missionary is able, from the Church Building Fund, to give \$100, and since then one of the committee has visited Winnipeg and in part of a day has had \$10 and \$5 added to his list for as much more, while the new settlement will add to what it has already done, and within three weeks the first church of any denomination in a block of four new townships will be enclosed. Can any work be found more inspiring or more delightful? Can any one wonder that what we may call the spirit of "sanctified adventure" should be such a strong motive power in the heart of the Christian missionary? It is a glorious work to be thus striving to win souls to Christ. Since returning from this journey the missionary has had a visit from a settler from a settlement 80 miles to the south west, begging to have a missionary come

and visit their new settlement. The settler is a Scotchman Highlander. His name could easily be set down as Dugald, Donald, or Duncan. But his heart was thoroughly Presbyterian. Of course there never was such a man as Dr. Macdonald, for Ferintosh, and there never was such a band of men as the Fathers of Rossburn! Ah well, a little Highland pleasure is a good thing, and whether in the back parts of Canada or in the prairies of the Northwest, the Highlander is as firm to his church as he was to his chief or his clan of yore, and firmer too. "Well, Mr. Campbell, how many Presbyterians are there in your settlement?" "Oh, they are almost all Presbyterians." "Enough to form a respectable meeting?" "Oh yes, and we have been expecting a missionary to visit us all summer." So, after an enumeration of the families, and collecting information about the place, it is arranged, that the one of our missionaries nearest to the "Bozno settlement" shall visit the sheep scattered in the wilderness on the following Sabbath. Such are some of the incidents of missionary life in a new country. New settlements are crying out, "Come over and help us." We want men. We know that at home there is need too. Give us men for a few years, and we'll begin the production of our own men at our own College. Hoping that these experiences may turn the attention of some laborers in our direction:

I am, yours truly,

SFRS.

Winnipeg, Oct. 8th, 1878.

## Electoral Corruption.

Editor BRITISH AMERICAN PRESBYTERIAN.

I have read with great interest your two excellent articles on "Electoral Corruption," and also the communication of "A Political Presbyterian" on the same subject and in the same strain. Referring to the latter first, I cannot help regretting that "A Political Presbyterian" should have so openly charged the Reformers with wholesale bribery in South Ontario, especially considering who was the candidate, and for whom (if not by whom) the bribery your correspondent talks of was perpetrated. It is too well known that so-called Reformers in most constituencies are easily given to bribery, and many of your readers regret "A Political Presbyterian" should have brought South Ontario so prominently to the fore, thereby unnecessarily, as I think, causing an obnoxious reference to individuals. In your recent editorials, I wish you could have pointed out more clearly the source or cause of this tendency to give and take bribes at elections. It seems to me that a fruitful source of this deplorable iniquity is the character of our political organs. Their intensely partisan character—sacrificing truth, honor, and every element of integrity for the sake of party triumph—must engender dishonesty and untruth in their votaries. We Presbyterians are charged with pinning our political faith blindly to the chief Grit journal, and its conduct regarding political subjects is so virulent and one-sided that a tendency to unfairness and rabid vehement partisanship must be the result. Take for example the case of Mr. Dodge, of North York. When the recent excitement arose about him and his election dodges you will recollect it was said that no disclosures of his forgery would have been made if he had voted on the right side, but because he voted in the Conservative ranks, the whole artillery of that journal was opened upon "his poor, dear Yankee head." Look again at the part that same paper has taken regarding that scandalous matter of the stolen letter in Montreal. It not only tries to palliate, it even endorses the most infamous affair that has ever been perpetrated by public men for many years. When conduct like this is abetted week by week, and when such principles are loyally received by the lieges throughout the country, why need we wonder that as you deplore bribery by Reformers should be so common that even our representatives cannot be found who are blameless. Hoping that this contribution may be not an unfitting appendix to your excellent editorials,

I am, sir,

A PRESBYTERIAN POLITICIAN.

## Corrections.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—In my letter on Church Independence in your paper of Oct. 17th, I am made to say an action "may involve great hardship to individuals, or it may be not really wrong, &c." Many, if not most of your readers, would consider the sentence containing these words unsatisfactory; but I fear it might occur to very few that "morally" should be in the place of "not really." Though I do not notice any other error of any importance, I may state that near the middle of the column in which the above mis-print (as I think it is) occurs, the word "avowment" should be used instead of the word "argument."

Let me also take this opportunity of correcting the sentence at the close of the second paragraph of my letter of Sept. 12, in which I intended to say, "But even supposing that few or some should carry their opposition to the length of separation, &c."

I am, yours truly,

JAMES MINNEMA.

Elora, Oct. 20th, 1878.

Christian Union.

We take the following extract from the eloquent and Christian address of welcome delivered by Rev. Dr. Adams, of New York, at the meeting of the Conference of the Evangelical Alliance in New York.

It was the conceit of classic mythology that the muse of History was the daughter of Jove. The thought thus suggested was put into a better Christian phrase, believing in the unity of God's purpose and providence. That which we receive from our Bibles has been wrought out in philosophic form by Schlegel and Muller. Look at detached parts of the drama—at the Huguenots of France, exiled, massacred, after the revocation of the Edict of Nantes; at the Hollanders, harried by Philip of Spain; at the Puritan Nonconformists of England during the Five-mile act of the Stuarts—and you would be bewildered and depressed, as if there were no equitable power to protect and reward virtue. But these are only "parts of God's ways." To judge them as if they were independent and insulated events is as if one, gazing only on some eddy or back water in the Mississippi, should infer that the mighty river was running upward and backward. Sweep a wide vision; make a more copious induction; wait and look again; cross the ocean, whither all these brave exiles betook themselves, and observe the institutions of religion and civil liberty; the churches, the schools, the happy homes, which have sprung up in this New World, and behold the vindication of Divine equity, progress, and development in the magnificent plan of Divine Providence. Coligny and Calvin did not join in person in the several expeditions to the American coast which they so zealously patronized; but Coligny and Calvin, and Knox, and Grauner, and Ridley, and Hooper, and Latimer are living and working upon our soil to-day. John Hampden, whose society, Richard Baxter said, would give a charm to the everlasting rest of the saints, ceased not to live when he fell in battle, for the patriot statesman walks abroad in our own land. The "good old cause," for which Algernon Sidney prayed with his last breath, on Tower Hill, in London, did not perish when that noble martyr was beheaded. We ask you, coming from the Old World, to see and judge for yourselves the fruitage of great events, which call us all back to the cell of Argyll, the scaffold of Russell, the grave of Wickliffe, and the ashes of Huss. It has verily seemed to us that it was not so much we as they that were welcoming you to these shores; that the very air was full of the martyr-spirits of the mighty dead, our common ancestry, bidding us, in our blessed brotherhood, to enjoy together the rich results of their faith, prayers and agonies in a free religion, a free Bible, free schools, a free press, a free church—a glorious legacy of the past to the present; the seed-orn and the roots beyond the sea in the Old—the harvest and the compensation in the New.

The object of our Conference is neither political nor ecclesiastical. We come not to discuss forms of Church organization or government, or anything which is extrinsic and casual. We meet to manifest and express our Christian unity. Divers are the names we bear both as to countries and churches—German, French, Swiss, Dutch, English, Scotch, Irish, Lutheran, Reformed, Anglican, Presbyterian, Episcopalian, Methodist, Baptist, Independent—but we desire and intend to show that, amid all this variety of form and circumstances, there is a real unity of faith and life; believing, according to the familiar expression of our common Christian creed, in "the Holy Catholic Church" and "communion of Saints."

We are living in times when, all over the world, there is a manifest longing for more of visible unity. France and Germany have both given in new words expressive of their desire for cosmopolitan unity. Conventions and expositions are held, in which representatives from all countries meet to compare and interchange ideas and commodities. These are signs which, like the tufts of grass and sprigs of red berries which caught the eye of Columbus from the mast-head of the Pinta, betoken the vicinity of land. We may be mistaken in our reckoning; fog-banks may be mistaken for land; but we know in what direction the land lies, and we must sail onward till we reach it. We pretend not to create unity—certainly not by artificial ligatures; but to testify to that which exists already. God is one. The redemption by Jesus Christ is one. The body of Christ is one. The Kingdom of God on the earth, for the coming of which all hearts and voices are taught to pray, is presented as an object in the singular number, one, and not many. What is of essential benefit to one church and one nation, in course of time becomes the property of all. You cannot fence off the great ocean into private pastures; you cannot partition off the firmament into household lots; you cannot divide sun, moon, and stars into bits of personal property; you cannot by any process monopolize great Christian ideas; you cannot play Robinson Crusoe in the Church of God. No man can appropriate to himself in an insular spirit any exclusive right in these great matters, to the discussion of which we now welcome free Christian faith, plain life, plain work, plain hope, and plain duty. Bigots may misunderstand this, and lend themselves to what is private, local, and exclusive, but there is no such thing as private property in good thoughts, good deeds, and good men. Paul is ours, and Cephas is ours, and Apollo is ours. All the great historic names associated with scholarship, philanthropy, and religion, no matter in what land they were born, or in what church they were baptized, are the common property of all Christian believers. All truths, all discoveries, all inventions, all things good and worthy, in due time are as sure to diffuse themselves abroad in every direction as water to find its level and the free air of heaven to flow into every open space. By no method can we prevent this if we would. Believing in this great ordinance of God, we welcome you most heartily to the expression and enjoyment of this high Christian unity. It has been said, whether by poetry or science, it matters not, that there is a certain point in the upper air in which all the discordant sounds

of the earth, the rattle of wheels, the chiming of bells, the roll of the drum, the laugh of the child, and the moan of the beggar, meet and blend in perfect harmony. Surely it is something more than a poet conceit, even the sure word of inspiration that when once we are lifted up to a fellowship with Christ Jesus we must in a high and heavenly place, where "all things are gathered together in one, both which are in heaven and which are on earth; even in Him;" an elevation so high that there is a complete oblivion to all those manifold distinctions of country, race, and name which belong entirely to a lower and heavier atmosphere.

The pleasure of our Conference is subject to abatement. Some whose presence would have graced this occasion are not, for God has taken them. If, as we believe, departed spirits are conscious of what occurs on earth, those beloved friends and brethren are not indifferent to a scene like this—Merle d'Aubigne, Count Gasparin, Hoffmann, Norman McLeod, Henry Alford, Dr. Guthrie, and our own Melville and Schmucker. If it be good and pleasant for brethren to dwell together in unity upon the earth, how much better, more fragrant than precious ointment and sweeter than the dew of Hermon, will it be when all who are united to one another through Christ shall be welcomed to his presence by the Lord of Glory. Ancient philosophy dreamed of a symposium which all the wise and good should enjoy in a fabled Elysium, but inspiration has specified this as one of the elements of Christian blessedness, that we are come to "the spirits of the just made perfect"—"to the general assembly of the Church of the first-born written in Heaven." Welcoming one another to these Christian assemblies upon the earth; greeting every occasion like this for the expression of Christian confidence and love; beseeching you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that we strive together in our prayers to God; that, coming together with joy by the will of God, we may with you be refreshed, our thoughts run forward with gladness to the time when all the true servants of Christ, coming from the East, the West, the North, and the South, with their bosoms full of sheaves, shall meet together at the harvest-home, in the end of the world. In the very words of Dean Alford, whose personal presence we miss among us, words which were chanted at his funeral service in Canterbury Cathedral,

Ten thousand times ten thousand In sparkling raiment bright, The armies of the ransomed saints Throng up the steep of light. 'Tis finished—all is finished. Their fight with Death and Sin: Flung open wide the golden gates And let the victors in.

O then what rapturous greetings On Canaan's happy shore, What knittings severed friendships up Where partings are no more.

So it is that our hopes of Heaven enter into the welcome we once more give you in the name of the Lord Jesus and of Christian brotherhood.

The People who mean to Resign.

In nearly every Church and Sabbath-school, in fact in nearly every benevolent organization, there may be found one or two people immensely valuable, often of rare executive ability, useful and willing, who yet manage to neutralize all their good gifts, and render them of small account, by continually threatening them to resign. If a by-law is passed, a resolution offered, a change made without their being deferentially consulted, they hand in their resignation. If their services are in any way overlooked, or taken without thanks or special notice, they are slighted, and refuse any longer to work. In twenty ways they render themselves unhappy, and keep their friends in a ferment.

Take them at their word, and receive their action as a matter of course, and they are deeply wounded, for they do not acknowledge it even to their own hearts, they rather enjoy, in anticipation, the fuss that will be made over their withdrawal, the solicitations to return, and the conciliating things that will be said. Fly to them with open arms and tears in your eyes, and beg them to reconsider and remain, and you may be certain that tears and entreaties will be your part, and sweet forgiveness theirs, for periodical times in the years to come. I have often thought that I would like to say a few plain words to those people who mean to resign, when things do not suit them. In the first place, for whom are you working? For the Master? Then why give up labor if your fellow workers offend you? Shall Christ's cause be hindered while his people stand still to dispute?

In the next place, don't you think that you may be setting too high a value on your own services? It is wonderful, after all, how well the world and the work can get along, even without those who seem to be of the greatest use and consequence. A man or woman is active in society in the church, in the Sabbath-school or in the Christian association. "What could we do without?" say friends and fellow-toilers. But God has other work for his servant, or he calls him up higher. A pause, a little space for tears, a vacant place soon filled that is, ocean of human activity. Like the old French proverb, "The king is dead—long live the king," the succession of God's workers goes on, other hands take up the weapons, other feet stand where those feet stood that are still forever. And while from the earthly standpoint this is humiliating, I think from the heaven-side it is very comforting. For, after all, what are we? If Christ's kingdom but come, what difference does it make by what hands its banners are borne? In the long roll of glory, no name will be left out of all who have served in his ranks.

Friends, think. Is there not something unworthy, undignified, in being so ready to be hurt and wounded? Rather think less of self, and more of Him who is the one perfect type of entire unselfishness.—S. S. Thues.

Out of three hundred and fifty churches in New York City, sixty-seven were closed during the "season."

Troublesome Minorities.

There is hardly any one thing bearing upon the peace, growth and usefulness of our churches which should so claim our earnest and prayerful consideration as that of minorities. It is the source of untold troubles, depression and losses to our churches every year. We all know a few members of a church, or even a single person, unscrupulous in the employment of means to gain an end, and by constant agitation, can disturb the peace and retard the progress of any church.

This is one of the most prolific causes of short pastorates, pastoral resignations and failure to settle pastors when destitute, that has any bearing upon these relations at the present time; and as it is high time that churches came to a realizing sense of their magnitude and evil, and subject it to prompt, decided, yet Christian discipline. It is not the duty of any church to allow its good name in the community, its prosperity and usefulness, all to be destroyed by the turbulence of a small minority.

Hon. Francis Wayland, of Connecticut, the President of the National Educational Convention, held in Philadelphia, last May, said in a speech made during the proceedings of that meeting, that it was easy for a few discontented men in any society to unsettle any minister if they have sufficient perseverance. An able, honest, worthy and most faithful clergyman can, in six months, be ejected from his church and turned adrift upon the world, without a dollar in his pocket and with a family to support for no other reason than the enmity of two or three men. I have seen it over and over again. I never knew it tried thoroughly where it failed. Now, this certainly is not the fault of the clergyman.

Multitudes of pastors,—good men, able, efficient men, men who were held in high esteem by the community, men under whose labors the church was prospering,—have been driven to resign by the unchristian conduct of a small minority, when ministers, or even more, of the whole church and congregation were his warmest friends and admirers, and earnestly desired the continuance of his labors with them. Frequently, too, the men composing these minorities have but little Christian character, are strangers to the social meetings of the church, but they have a little money or social position, are merchants, lawyers, or teachers, and the church will consent to sacrifice the pastor, or let him be sacrificed instead of disciplining these agitators. I know of churches whose reputation in the community has been greatly tarnished, and prejudices awakened that years will hardly efface, because they would allow such minorities to rule, and let their pastors leave, when they ought to have said to the minority, "Behave or you must leave." I know of other churches that have been kept pastorless month after month, constantly losing ground, when they could have secured the services of good men, men who have been successful leaders of Christ's flock, but a small minority was not pleased, or were determined to have their own way, regardless of right or the best interests of the church. Such instances are not so rare as we might suppose or wish them to be.

It is the ulcer that is eating out the life of many a church. If it cannot be cured, ought it not to be cut out? May not churches bear too long with such parties and influences within their enclosures? Do not both the honor of the Master's name and the honor and usefulness of the church require promptness and decided action with these minorities.

There are churches that will never command the respect or influence of the communities in which they are located, until they cease to allow one man or a handful of men to settle and unsettle pastors; in short control the Church.—Watchman and Reformer.

Not Enough of Christ in the Sermon.

A minister in one of our large cities had prepared and preached, as he supposed, a most convincing sermon for the special benefit of an influential member of his congregation, who was well known to be of an infidel turn of mind.

The sinner listened unmoved to the well-turned sentences and the earnest appeals; his heart was unaffected. On his return from church he saw a tear trembling in the eye of his little daughter, whom he tenderly loved, and he inquired the cause. The child informed him that she was thinking of what her Sabbath-school teacher had told her of Jesus Christ.

"And what did she tell you of Jesus Christ, my child?" "Why, she said He came down from heaven and died for poor me!" and in a moment the tears gushed from eyes which had looked upon the beauties of only seven summers, as in the simplicity of childhood she said, "Father, should I not love One who has so loved me?"

The proud heart of the infidel was touched. What the eloquent plea of his minister could not accomplish, the tender sentence of his child had done, and he retired to give vent to his own feelings in a silent but penitential prayer. That evening found him at the praying circle, where, with brokenness of spirit, he asked the prayers of God's people. When he came to relate his Christian experience, he gave this incident, and closed his narration by saying, "Under God I owe my conversion to a little child, who first convinced me by her artless simplicity that I ought to love One who had so loved me."

The minister, on returning from this meeting, took his sermon and read it over carefully, and said to his family and to himself: "There is not enough of Jesus Christ in this discourse."

Never hold anybody by the button or the band, in order to be heard out; for if people are not willing to hear you, you had much better hold your tongue than them.

Ten theatres are now used in London for special religious services for the masses. This movement originated some years ago, and is quite well sustained.

Missionary News.

CHERRING NEWS FROM INDIA.

The Friend of India contains some important information respecting the mission work in India. At nearly all points the work was advancing with encouraging success. The Assam mission is enjoying a good revival interest. Rev. Dr. Ward reports an increase of membership. Rev. Dr. Kronson, of Nowgong, speaks of considerable prosperity. An Englishman recently converted, belonging to the government service, and familiar with the language of the natives, has been laboring as a local preacher for the past year, and his labors have been attended with the divine blessing, and have resulted in the conversion of at least forty souls. And though receiving from government \$2,100, with a prospect of increased pay, he is very anxious to be released from his present position, and enter upon the work in the India Mission Conference. The gospel is achieving wonders in India.

CHINA.

Bishop Alford has contributed a valuable paper to The Mission Field, in which he gives his personal knowledge of China and the missionary work there. The following thoughts in his communication are important and suggestive:—"Mission in China is sound and real. As for numbers, had our missionaries thought fit to baptize indiscriminately, and to admit to holy communion without examination, the number of professing Christians in our China missions might have amounted to ten times what it is. But applicants were tested, and they only who gave marks of pure motives, of true repentance, and of sincere conversion were accepted. "The work is a growing work, growing generally in proportion to the strength and efficiency of the missionary agency. It is wonderful how the Fochow mission has expanded through the country districts; so that we can number, under the charge of two European missionaries and one native missionary clergyman at Fochow, eighteen branch stations within a radius of about a hundred miles. Fochow, Shanghai, Hong Kong, and Peking need more missionaries. And I believe that, if we would hold the ground, extension is a necessity. Retrospection, even in appearance, emboldens the adversary (and he is 'legion' in China) to bestir himself to drive the missionary out of the land. "Without depreciating the value of the European agency, and gladly testifying that the European and American missionaries in China are generally men of unusual ability, judgment, and enterprise, let us rejoice in the native agents. Let us pray to God largely to increase the number of native catechists. Europeans cannot preach as they can. Europeans cannot penetrate to the places they can visit. Europeans cannot discriminate Chinese character as they can. Europeans cannot live on Chinese food nor bear Chinese climate as they do. No matter how long a missionary may have been in China; however well he may be supposed to speak the language of his hearers; however much he may live like them and dress like them, there must ever be a great gulf—national, at least—between an Englishman and a Chinaman—the one a sort of unintelligible mystery to the other. The Chinese need a Chinese ministry. Englishmen cannot, in their own persons, supply the need. It is our duty to intrust the souls of China with these precious gifts, even as we ourselves have been entrusted with them."

No Human Confessors.

Canon Ryle, of the Church of England, is publishing a series of Tracts bearing upon the present state of that Church, which have the true ring of Reformation. In one entitled "Do You Confess?" called forth by the effort to revive the Confessional in the Church of England, he says:—

We honor the minister's office highly, but we refuse to give it a hair's breadth more dignity than we find given in the Word of God. We honor ministers as Christ's ambassadors, Christ's messengers, Christ's watchmen, helpers of believers' joy, preachers of the Word, and stewards of the mysteries of God. But we decline to regard them as priests, mediators, confessors and rulers over men's faith, both for the sake of their souls and of our own.

Listen not to those who tell you that Evangelical teaching is opposed to the exercise of soul-discipline, or heart-examination, or self-humiliation, or mortification of the flesh, or true contrition. Opposed to it! There never was a more baseless assertion. We are entirely favorable to it. This only we require, that it shall be carried on in the right way. We approve of going to a confessor; but it must be the only true One, Christ the Lord. We approve of submitting consciences to a priest; but it must be the great High Priest, Jesus the Son of God. We approve of unbosoming our secret sins, and seeking absolution; but it must be at the feet of the great Head of the Church, and not at the feet of his weak members. We approve of kneeling to receive ghostly counsel; but it must be at the feet of Christ, and not at the feet of man.

Reader, beware of ever losing sight of Christ's priestly office. Glory in His atoning death. Honor Him as your substitute and surety on the cross. Follow Him as your Shepherd. Hear His voice as your Prophet. Obey Him as your King. But in all your thoughts about Christ, let it be often before your mind that He alone is your High Priest, and that He has deputed His priestly office to no order of men in the world. This is the office of Christ, which the Satan labors above all to obscure. It is the neglect of this office which leads to every kind of error. It is the best safeguard of this office which is the best safeguard against the plausible teaching of the Church of Rome. Once right about this office you will never greatly err in the matter of the confession of sin. You will know to whom confession ought to be made, and to know that rightly is no slight thing.

We learn that Lord Dalhousie is to lay the foundation-stone of a new Free Church in Dunkeld early in November.

Miscellaneous.

The coal fields of China cover over 340,000 square miles. A single Province has no less than 81,000 square miles, with veins from 12 to 80 feet thick.

It is intended to erect on a suitable place in the centre of London statues to the memory of Wycliffe and Tyndale, in connection with their efforts to secure "a free and open Bible" for the people.

Be men! Beware of the tyranny of trade. Beware of its hold on your spirits. Let it be very much without you, that when you have done it, it may not leave its mark on you.—Pulsford.

It appears that Evangelical Christianity in Boston and vicinity is largely on the increase. In 1850 the Liberal churches numbered about half as many as the Evangelical; 1870, they were about one-third as many.

The parish of Crathie, Balmoral, the Queen's Church, is shortly to become vacant in consequence of the promotion of the Rev. Dr. Taylor, the present minister, to the charge of the church of Morningside, in Edinburgh.

An English reviewer thinks that Jonathan Edwards was by nature intended to be a meditative Professor in a German university, rather than a minister in a restless and money-making colony with a craving for excitement of all kinds.

Dr. Littledale, of England, estimates that out of the 20,000 clergy of the English Church 10,000 belong to the various altitudes of the High-church party, 5,000 to the Low-church, 3,000 to what he calls the colorless or nondescript, and 2,000 to the Broad-church party.

The Father of all mercies has given us to believe not in a wooden but a living Christ. And if Satan towers yet higher, and rages more fiercely, he shall not weary us out, unless he could tear down Christ from the right hand of God.

A Methodist clergyman gives, as a part of his experience, that sinners striving after sinless perfection are easily managed, but that those of his flock who attain to it, become thenceforward exceedingly crooked and contrary sticks.

Among the distinguished men attending the Evangelical Alliance is the Rev. Narayan Shehadri, the Free Church native preacher of India. In England and Scotland he has attracted great attention by his eloquent missionary addresses. He speaks English with great correctness and facility.

Mr. George Smith has just discovered the fragments of an ancient Assyrian Canon, from the Babylonian copy of which the much contested Canon of Berossus was unquestionably derived. This relic will form the substance of a paper shortly to be read before the Society of Biblical Archeology by its fortunate discoverer.

Some of the British papers expressed indignation at the bad taste, to say nothing of the implied blasphemy, of Mr. Morley in writing the sacred names God, Christ, &c., without capitals. The best rebuke which we remember to have seen was the proposition of a correspondent in an English paper, that Mr. Morley should be addressed as Mr. John Morley.

Bishop Quintard, of Tennessee, has written a letter affirming the real presence of the body and blood in the sacrament of the Lord's Supper, which he declares to be a true Protestant doctrine. Perhaps some other Episcopal dignitary will soon declare that the infallibility of the Pope is a "true Protestant doctrine."

The first ear of corn, a bunch of grapes, and early fruit of any kind, awakens a strange delight. "That we should be a kind of first-fruits of His creatures."—James 1; 18. It looks as though redeemed men would be such, in the view of other beings, owing to the infinite cost at which we have been produced in this most unpromising and once accursed field.—N. Adams.

A Presbyterian church organization has been completed in Spain, under the title of "Spanish Christians church." This organization is composed of the union of two separate movements, of which the first step toward union was made at Selville, in 1871. It comprises sixteen different congregations, four of which are in Madrid, and they are divided into four Presbyteries. The Confession of Faith is founded upon the Westminster Catechism.

There are some varieties among the descendants of Ham as among those of Shem and Japhet. In fact, the retreating forehead and prominent jaws are the exception in Africa as a whole. Tribes almost contiguous may be physically exceedingly unlike. The Bojesmen in South Africa, for instance, are small in body, stunted in mind; their language is not much more than a gibberish.

There is an old gentleman living in Owen county, Indiana, ninety years of age, who has been a minister of the gospel from his youth, and has had eleven children, all sons and all ministers. He has of children, grand children and great grandchildren three hundred and four. And, strange to say, there has been but two deaths in all his family—the two wives of the old gentleman.

Unto one of the Shetland Islands, and the Ultima Thule of the group, has for its Free Church minister probably the most aged minister in Christendom. This venerable man, the Rev. Dr. Ingram, is now in his 98th year, and our Berwick correspondent writes that he attended a Sunday-school 72 in the island a few days ago, and addressed the children on the occasion. The doctor, though his years number within two of one hundred, is in good bodily health, and has no appearance of the decrepitude of age about him. His voice is still full and strong. Last year his portrait, painted by Mr. Otto Leyde, was presented to the Free Church of Scotland.

Sabbath School Teacher.

LESSON XLIV.

November 2, 78. JESUS AND THE YOUNG. (Matt. xix. 13-21.)

COMMIT TO MEMORY, vs. 14, 15.

PARALLEL PASSAGES.—Mark x. 13-22; Luke xviii. 15-17.

With v. 18, read Luke xviii. 15; verses 14 and 16, read Matt. xviii. 8-5, and 1 Pet. ii. 1, 2; with verse, 16, Titus iii. 5-7; with verse 17, 1 John v. 11-13, with verses 19 and 20, Eph. vi. 1-3, and Rom. iii. 20-23; with verses 20 and 21, Luke xii. 38, 34, and 1 Tim. vi. 17-19.

GENERAL TRUTH.—Jesus saves the young.

INTERNATIONAL TEXT.—I love them that love me; and those that seek me early shall find me.—Prov. viii. 17.

The place in which these two striking incidents occurred, deserves notice. It was Perea—beyond Jordan, far from Jerusalem and in the dominions of Herod Antipas. It was a kind of refuge for Jesus, when opposition to him was strong in other quarters, as it was afterwards for the infant Church. Even here, Jesus was regarded with veneration; and even here the malice of the sect of the Pharisees followed him. John had been a sufferer from his faithfulness as to Herod. Perhaps the enemies of Christ sought to draw him into a like quarrel by the question of v. 3. But if they did, he defeated their plan.

From the treacherous cross-questioning of these enemies of Christ, one turns with interest to his dealing, first with parents regarding their children, and then with a young man regarding himself.

The lesson divides itself into two portions: the teachers of the younger pupils will dwell on the former, those of the more advanced, on the latter.

I. We have, in the first, eager parents, hasty disciples, and a patient and merciful Saviour.

1. The parents: for we infer it was the parents who brought the little ones ("infants," in Luke), though others are not excluded. Teachers and friends may stand in the place of, or along with, parents, in bringing children to Jesus. Whoever they were, they believed in the holy character of Christ. They were familiar with the laying on hands as a means of blessing, not only in wish but in effect. (See Gen. xlviii. 14; 2 Kings iv. 84.) They shared in the expectation of good through this great prophet; and if they did not clearly know his true dignity, at least they owned his worth and goodness. They were anxious for the good of their children. They set an example to all the friends of children in all time. Bring them to Jesus.

2. The hasty disciples. They showed their displeasure with the movement, and discouraged the approach of the children and of those who brought them. We need not be concerned to find out, whether they rebuked the children or their friends. They made it plain that they did not like the step, rebuking those that brought them, Mark x. 13. So the friends of the young have often been found fault with, for upsetting old ways, making trouble, disturbing the church, &c. Even good men, at first, looked coldly on Sunday-schools.

3. The patient and merciful Redeemer. He defends the step, lays down the principle that justifies it, and complies with the desire, "Suffer little children," &c., v. 14. Probably we should wrest this general statement of our Lord, if we used it to decide any disputes as to the Church's treatment of children, as if the Saviour were here making a rule. Probably we read it aright, if we understand Him to say, "It is neither improper or unbecoming in me to receive and bless the children; for children are not shut out of the kingdom, and indeed, all who will be in it must be of a childlike disposition." This last idea is made prominent in Mark (x. 16), and in Luke (xviii. 17), and is elsewhere dwelt upon by our Lord.

That no superstition influenced those who brought the little ones, as if a mere "touch" would necessarily do them good, is clear from Christ's compliance, v. 15. "He laid his hands on them." "And he took them up in his arms, put his hands on them, and blessed them." "Happy children!" one would say. But the same happiness may be enjoyed by all children that will come to Him.

We may learn from this, among many other lessons:

(a) That good men are expected to love the little ones.

(b) That it is not unworthy of the highest dignity to teach and bless the little ones.

(c) That they can receive blessing. They are usually confiding, simple, unaffected, as compared with the adult.

(d) And all who have the opportunity should seek to bring them to the Redeemer.

Now we pass from the infants to the young man, of whom we know that he was rich (v. 22), "he had great possessions;" that he was well-conducted, "all these have I kept from my youth up," v. 20; that he was a "ruler," (Luke xviii. 18) and that he respected the Saviour, v. 16. "Good Master, what good thing shall I do." All these things were in his favor, and an ordinary teacher would have encouraged his approach. But Jesus did not rely on numbers or appearances. He seeks quality more than quantity, in disciples. He would teach men to know themselves. He uses the law to bring them to feel the need of grace.

So he leads this young ruler to think, first as to the nature of God, v. 17; then as to the nature of real righteousness, v. 21; and thus in the third place as to the condition of his own heart, "Sell all that thou hast," &c., v. 21. He flattered himself that he was wholly devoted to spiritual things, but the Redeemer applies a test which he cannot endure. "He went away sorrowful," &c., v. 22.

From this interview (which we would fain hope was not the end of this young man's intercourse with Christ,) we may learn

1. That obedience to certain commandments does not save. One may have it, and yet lack the one thing needful.

2. Nor does it give peace. He was unhappy, yearning for a joy he had not. Jesus saw that, did not deny his assertion of integrity, but pitied and loved him.

3. Jesus did not invent a hard and special test for him, but applied to his particular case the general rule for all who will come to Christ. "If any man will be my disciple, let him deny himself and take up his cross." To part with his possessions, was the cross for this young ruler.

4. To put Christ and his cross away, does not make one happy. "He went away sorrowful."

5. We know our hearts but slightly. and the nearer we come to Christ, the more distinctly we see ourselves.

ILLUSTRATION.

PERILS OF THE RICH.—"I understand you are very dangerously situated," said Mr. Cecil to an occasional hearer. After a pause, the man replied, "I am not aware of it." "I thought it probable you were not," answered Mr. Cecil, "and therefore I called on you. I hear you are getting rich; take care, for it is the road by which the devil leads thousands to destruction."

A lady of wealth seeing the poor crowding to Christ, in the progress of a revival, cried aloud, "Is there no mercy for the rich?"

SUGGESTIVE TOPICS.

The place in which these incidents occurred—why Jesus went there—on what other occasions visited by him—who were brought to Christ—by whom—probable character of those parents—their estimate of Christ's character—the lesson to parents here taught—the act of the disciples—why they were displeased—Jesus' course—his invitation to the young—how he justifies this call—what all must become to gain heaven—the manner of blessing them—the dignity of teaching the little ones—the promise of blessings to them—what parents should do for their children—the young man's worldly circumstances—his respect for Christ—how shown—his question—the reply—his second question—how it proves his sincerity—Jesus' reply—the commandments the young man had kept—his lack—why fatal to salvation—how it affected him—why he was sorrowful—the lesson taught us of the deceitfulness of our hearts.

The Living Fire.

When night fell on Jerusalem, and the tide and hum of business had ceased, and one after another the lights were extinguished, and all the fires quenched in the sleeping city, one was kept alive—the fire that burned on God's holy altar. "It shall not be put out," said the Lord: "the fire shall ever be burning on the altar; it shall never go out." Fed by such logs as blazed on the hearths and roared in the chimneys of olden times, yet this had not been kindled by man's hands, or blown into flame by his breath. Like God's love of a lost world, or his wrath on the head of his dying Son, it had descended from the skies. "There came," it is said, when Aaron and his sons were offering their first sacrifice, "fire out from before the Lord, and consumed the burnt offering and the fat, which, when the people saw, they shouted and fell on their faces." Whether slumbering in its ashes or flaming with the fat of sacrifices, this fire burned by night and day on the altar; nor was it till after the lapse of nearly a thousand years that it went out—quenched hissing in the blood of priests who fell in defence of the temple at the first captivity. Now in that old altar on which the sacred fire was always burning, but whose sacrifices were not always offering, we see the heart of a devout believer. He is not always praying; but within his bosom there is a heaven-kindled love, fires of desire, fervent longings, which make him always ready to pray and often engage him in prayer. And thus he who engages in devout meditations, and holds communion with God through his Word and also through his works, may in respect of his habitual, prevailing frame of mind, as well as of his frequent prayers, be said to "pray without ceasing," "always to pray;" he is like an Aeolian harp, on whose strings, by night or day, the wind has but to breathe to wake up sweet and plaintive music.

Not Unknown Nor Alone.

Under God's scrutiny passes all the world's suffering. He sees Rizpah weeping among the rocks, and Naomi mourning for Elimelech, and Jeremiah for Jerusalem, and John Oldcastle in London Tower, and Elliot among the savages, and Swartz among the Hindoos, and Cranmer in the fire. Jesus of the manger stands by every poor man's home. Jesus of the wayside defends the footsore pilgrim. Jesus of Pilate's Hall acquits the innocent prisoner. Jesus of the cross pities all the suffering; Jesus of the tomb watches over every sepulchre.

Not alone, thou child of poverty, goest thou to thy distant toil, or sittest in thy lonely cabin. Christ will go with thee, all along the road to Emmaus. Not alone, sick one, dost thou endure the pang, the suffocation, the heart-ache. He whose hands were riven, and whose brow was pierced, holds thee in his infinite sympathy. Not alone, victim of persecution, dost thou endure the scoff and the buffeting. Not alone, stricken heart, must thou bear thy sore bereavement—for, toll me, thou tomb of Lazarus, did not Jesus weep? Not alone, dying Christian, shalt thou go through the valley. The Shepherd gently leads his flock, and with his staff they shall be comforted. Oh, how this sweetens the bitter cup, and lightens the darkest night and smooths the roughest road, and calms the stormiest sea, and soothes the bitterest anguish, and soothes the pang of earthly disaster and despair with the glorious announcement, "I will never leave thee; I will never forsake thee." Then, if God thinks best, come poverty—Jesus was poor. Come slander—Jesus was abused. Come death—Jesus died. Come the grave—Jesus was buried. The record is kept on high.—Talmage.

Our Young Folks.

Make Straight Paths.

Young men, when they first go away from home, and young women, at their first entrance upon society, are very apt to incur needless risks to character and reputation from sheer foolishness. They do not intend to do wrong, but they wish to "use their freedom." They feel strong and are wise in their own conceit. They would like to do some daring deed and come out unscathed, just to falsify the predictions of older heads. We have known many youths to throw themselves in the way of wicked temptation, and to walk purposely on the edge of some fatal precipice for the mere purpose of showing their moral agility in escaping.

For such and for all who have any influence with such we have a message worth considering. "Make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed."

Not even the Son of God would make a needless leap from the pinnacles of the temple. Angels will bear us up in every danger, so that no person doing his duty shall suffer bruising; but he who chooses the roughest and most dangerous paths without being called to tread them is tempting God to leave him to the natural results of his own weakness.

Kiss Your Mother Good-Night.

Here is a story which I want the boys and girls to remember. There was once a little boy he was not very little either, for he had grown quite large enough to manage a horse easily, and do a great many things, which made him feel almost a man who went up to his room one night, said his prayer very properly, and went to bed. But he could not sleep; he tossed from side to side, counting a hundred forward and backward, reciting to himself the multiplication table, hymns and long poems; but, try as he might, he could not go to sleep; he had neglected a duty; and it weighed so heavily upon his conscience that it was impossible for him to find rest. At last he got up, groped his way down stairs to his mother's room, and timidly knocked at the door.

"Who's there?" cried his father in rather an angry tone.

"It is I, pa."

"Well, who are you?"

He had several children, and upon first awakening could not distinguish the voice.

"It is Willie, pa; please let me come in."

"What do you want, Willie? Are you sick?"

"No sir; I am not sick; but I must see mother."

At this the mother got up in the darkness and unfastened the door. When the little boy found her he threw his arms around her neck and kissed her warmly. There were tears on his cheeks, and tears in his voice, when he cried:

"O mother! I went to bed without kissing you. I forgot it, mother: indeed I did; and I could not sleep when I thought of it."

You may be sure his mother was by this time in tears herself. They were tears of gratitude to God for having given her such an affectionate child. She drew him to her and kissed him and again and again, and with a blessing on him, dispatched him again to bed. The burden off his conscience, he soon fell asleep; and never again, until he left home a man, to battle with the great wicked world, did he forget to kiss mother good-night.—Children's Friend.

Be Slow to Accuse.

"Mother, I can't find my seventeen cents anywhere," said Arthur, coming into his mother's room with quite an anxious face. I put it right here in my overcoat-pocket. It had been hanging up in the hall all day, and I do believe that now girl has taken it out. She saw me have it last night and put it away."

"Look in your other pockets, Arthur. A little boy who is so apt to forget things must not be too positive that he put his money in his pocket-book. And never accuse anybody of stealing without a shadow of evidence. This is very sinful as well as unkind. What if Susan should lose her money and accuse you of stealing it? Remember the golden rule."

"But, mother, she looked very guilty when I said I had lost it, and that I knew that some one had taken it out of my pocket."

"But very likely she did look confused on hearing you make such an unkind speech. She knew very well there was no one in the house you could suspect of taking it but herself. You might as well have said so in plain words. An innocent person is more apt to look guilty when accused of a crime than one who is hardened in wrong-doing. The latter usually has a face ready made up to suit any occasion. A gentleman once said that the most guilty looking person he ever saw was a man arrested for stealing a horse which afterwards proved to be his own."

"But what has become of my money, mother? It is gone—that is certain."

"I believe you lost a fine top once, that it was supposed a little neighbor had stolen," said his mother with a smile.

"But I can't have left this in the grape-vine arbor this weather."

"But there are plenty of other losing places about. Did you have on that jacket last evening?"

"No mother, I believe I had on my gray one; but then I know I put it in my pocket-book."

"Don't say you know, my dear, for it may be an untruth. Please bring me your gray jacket."

Arthur walked slowly up to his room, but he walked slower still and looked very fool-

ish when he came into his mother's room again.

Mother comprehended it all at a glance, and smiled as she said:

"I wonder who looks guilty this time?" "O mother! I am so sorry, but I did not mean to accuse Susan so wrongly. I remember now just as plainly as can be, wrapping up these three five-cent pieces and two pennies in that bit of paper, and putting into my jacket-pocket."

"It is a very serious thing, Arthur, to make such charges as you did a moment ago against an innocent person. What if you had mentioned it among your school-mates? It would be told all about—Susan, at Mr. Reynolds's, steals. I wonder they keep her. If ever she wanted to get another place, it might be a difficult matter. Though you contradict the story afterward, it would never undo the mischief. Many will repeat an injurious story, who will never take the trouble to correct it. I will pray for you my dear boy, that you may learn to correct this sinful habit; and I hope you will pray with me. You will never improve a bad habit until you pray over it. Run, now, and tell Susan that you have found your money; and try to make some amends for your injustice by being more than usually thoughtful and obliging."—Selected.

Temperance.

A Striking Illustration.

A company of individuals united themselves together in a mutual benefit society. The blacksmith comes and says,—

"Gentlemen, I wish to become a member of your association."

"Well, what can you do?"

"O, I can shoe your horses, iron your carriages, and make all kinds of implements."

"Very well, come in, Mr. Blacksmith." The mason applies for admission into the society.

"And what can you do, sir?"

"O, I can build your barns and houses, stables and bridges."

"Very well, come in—we can't do without you."

Along comes the shoemaker and says,—

"I wish to become a member of your society."

"Well, what can you do?"

"I can make boots and shoes for you."

"Come in, Mr. Shoemaker, we must have you."

So in turn applied all the different trades and professions, till lastly an individual comes and wants to become a member.

"And what are you?"

"I am a rumseller."

"A rumseller! What can you do?"

"I can build jails, and prisons, and poor-houses."

"And is that all?"

"No; I can fill them; I can fill your jails with criminals, your prisons with convicts, and your poor-houses with paupers."

"And what else can you do?"

"I can bring the gray hairs of the aged to the grave with sorrow, I can break the heart of the wife, and blast the prospect of the friends of talent, and fill your land with more than the plagues of Egypt."

"Is that all you can do?"

"Good heavens!" cries the rumseller, "is not that enough?"

The Serpent of Appetite.

It is an old Eastern fable that a certain king once suffered the Evil One to kiss him on either shoulder. Immediately there sprang therefrom two serpents, who, furious with hunger, attacked the man, and strove to eat into his brain. The now terrified king strove to tear them away and cast them from him, when he found, to his horror, that they had become a part of himself.

Just so it is with every one who becomes a slave to his appetite. He may yield in what seems a very little thing at first; even when he finds himself attacked by the serpent that lurks in the glass, he may fancy he can cast him off. But, alas! he finds the thirst for strong drink has become a part of himself. It would be almost as easy to cut off his right hand. The poor poet Burns said that if a barrel of rum was placed in one corner of the room, and a loaded cannon in another, pointing toward him, ready to be fired if he approached the barrel, he had no choice but to go for the rum.

The person who first tempts you to take a glass may appear very friendly. It was not a dart that Satan aimed at the fated king. He only gave him a kiss. But the serpent that sprang from it was just as deadly, for all that.

O, be careful of letting this serpent of appetite get possession of you, for it will be a miracle of grace, indeed, if you are ever able again to shake him off.

Guard against every sin, dear children, however small; let it not gain a hold upon you. Pray to be kept from temptation in every form, and think not that in your own strength you can battle against it.—Youth's Temperance Banner.

The New York Times is authority for the assertion that there are 8,061 licensed rum shops in that city. The annual amount said to be spent for intoxicating liquors is \$25,000,000. If the population is 970,000, there are ample provisions made for the people—one grog-shop to each one hundred and twenty persons.

A temperance hospital will be opened in London next month for the non-alcoholic treatment of disease. Sir Walter Trevelyan is president. The annual outlay is estimated at from £1,500 to £2,000.

A Liverpool grocer was fined £30 and costs for exposing bottles of wine after eleven o'clock. Although he had refused to sell any of the wine, the penalty was imposed as a warning and exposition of the law.

Cost of Drink in England.

The Established Church of England is fast beginning to awaken to the fearful ravages of strong drink. England spent last year on drink, over \$625,000,000, or upwards of \$20 for every man, woman and child! We have heard much of late years respecting that conservation of forces whereby motion, for instance, is simply changed to heat, and heat may be changed back again unspent to motion. Alas! this conservation fails when it touches the rum traffic. Into what incalculable beggary, and vice, and crime, and family wretchedness, and broken hearts, and drunkards' graves, and ruined souls, are those \$625,000,000 yearly converted! But there is no conversion of this unutterable aggregate of misery back again to the astounding price paid for it. It is just so much annual waste of the national wealth. We are glad to see that the Church of England, becoming alarmed at this condition of things, is bestirring itself to arrest the evil, within its own limits at least. The Chester Courant says that "the bishops, archdeacons, rural deans, city and parochial clergy, synods, congresses, &c., have, at their meetings, discussed this question in relation to its bearings on the Church." A society has been formed in London, under the Presidency of the Archbishops of Canterbury and York, which proposes to work diocese by diocese. It invites each clergyman to preach on "The Sin of Intemperance," form societies, &c. The Archbishop of Canterbury, and the Bishop of Exeter and Gloucester, have already given their sanction to the enterprise.

Random Readings.

Hard rubber chips are melted in a closed pot, poured on greased sheet iron to cool and pulverized, and then dissolved in benzole or turpentine.

A waterproof paper has been invented by a resident of New York city, which can be adapted to covering walls as well as book-binding and wrapping purposes. A building is to be erected at the old Five Points, New York, for the manufacture of this paper.

A Baptist paper in Ohio was sent for nine years to a subscriber who never paid a cent for it. The other day the newspaper was returned to the patient and long-suffering publisher with the affecting pencil note on its margin, "Gone to a better world." The editor is a very pious man, but it is reported that his faith is terribly shaken in regard to the accuracy of the information.

The German proverb says, "a man who takes soup with the devil, needs a long spoon." And this is especially true of those engaged in occupations which thrive upon the ruin of their fellow men. They dream of prosperity, and count up their present gains, and eventually find that their soup-spoon was too short, and while they get the soup, the devil gets them.

Oliver Cromwell found twelve great silver statues in York cathedral. Suddenly he asked, "Who are those expensive fellows up there?" The ecclesiastics told him they were the disciples of Christ. "Ah, very well," said the rough old Puritan, "let them come down and be melted up; then, like Christ, they will go about doing good!"

MARRIAGE WITH A DECEASED WIFE'S SISTER.—The Tasmanian Legislature is now in session. An unofficial member has carried a measure to legalize marriage with a deceased wife's sister. The Assembly assented to this after a slight opposition on the part of four members only, and the bill has passed the second reading in the Council by a majority of twelve to two, although Bishop Bromly and clergy and some ladies petitioned strongly against it.—English Independent.

Right through all the tinsel splendours of royal position, right through all the meretricious adornments of fashion, right through all the factitious importances of wealth, this principal speaks for itself, and demands a new measurement of those men and women who have been calling themselves great. It asks—what are they doing for Christ and his cause, and his people? In the exalted name of the one Master, it utters the challenge—"Why call me Lord, Lord, and do not the things which I say?"

Our misfortunes are not often duplicates; we do not feel the second trial as we felt the first. The Spanish proverb says, "We ought not to give God the trouble to scourge us twice with the one stick." Be consoled; the troubles of this year can never happen to thee again. Every year bring its own winter, and all winters have not the same depth of snow. A stout heart conquers ill-luck; and if the shower falls, walk fast; and if you get wet through there is one consolation, that you cannot get any wetter.

John Ploughman once said:—"I never knew a good horse which had not some odd habit or other; and I never yet saw a minister worth his salt, who had not some crotchet or oddity. Now, these are the bits of cheese that cavillers snail out and nibble at; this man is too slow, and another too fast; the first is too flowery, and the second too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog, he can soon find a stick; and at this rate any fool may have something to say against the best minister in England."

In the recent United Presbyterian Synod in Edinburgh, the Rev. Dr. Alexander MacEwen related that a friend of his, when lately in London, spent part of his Sabbath in the church of one of the most popular and well-known clergymen of the Broad-church school. When the sermon came to be preached, no text was taken, and no word of Scripture was read to the crowded congregation; but the preacher said:—"Having given you my views of Shelley's poetry lately, I shall now try to say something to interest you on Byron's to-day. He then took as his subject Byron's poem of 'Cain,' which he criticised at some length, being the part of the first murderer.

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**REV. A. MILNE, M. A.**  
 P. O. Address, Drawer 933.

**British American Presbyterian.**

FRIDAY, OCTOBER 24, 1878.

**TOPICS OF THE WEEK.**

The great matter of interest among Can-  
 adians has been the meeting of Parliament,  
 and its decision on the great question of  
 "confidence" or "no confidence." That  
 decision is not known as we go to press.

Our readers are aware that in the disturb-  
 ances during 1869-70 in the North-West of  
 British America, a young man of the name  
 of Scott was put to death in circumstances  
 of peculiar atrocity, by the Provisional  
 Government, under the authority of Louis  
 Riel. There has ever since been a more  
 or less earnest demand that the perpetra-  
 tors of this deed should be brought to  
 justice. At length matters were apparently  
 in a fair way for this being accomplished.  
 General Lepine, one of Riel's chief associ-  
 ates has been seized and is sent down to be  
 tried for murder. But, strange complica-  
 tion, Riel instead of being apprehended has  
 been by acclamation elected M. P., for  
 Provencher, and has come on to Ottawa to  
 claim his seat. There is not a doubt ap-  
 parently that the ex-President has the  
 hearty support of almost all the French  
 speaking portion of Canada. It is likely  
 that a Royal Amnesty will be secured, and  
 it would not at all surprise us to see Riel  
 a member of the Canadian Cabinet before  
 many years pass over his head.

Many of those who attended the New  
 York meeting of the Evangelical Alliance,  
 are already on their way home to Europe.  
 Others are travelling through the States,  
 and a few among whom we notice the Rev.  
 Naragan Sheshadri, are finding their way  
 to Canada for a flying visit. Every day  
 makes increasingly manifest the mighty  
 influence for good which has been exerted  
 by that series of meetings, and will continue  
 to be.

The separation between Church and  
 State decreed in Mexico is a noticeable  
 sign of the times. It is more and more  
 distinctly seen that either all religious de-  
 nominations must be endowed or none,  
 and the common sense and common con-  
 science of an ever increasing number say,  
 "In that case—none." In Mexico, we see  
 also that it is forbidden to all religious cor-  
 porations to hold property, and all monastic  
 vows of any kind are disallowed and treat-  
 ed as having no legal binding force.

In Britain the Gladstone ministry is be-  
 coming more weakly, and is looked upon  
 by both friends and foes as tottering to its  
 fall. We make no question Mr. Gladstone  
 will be very thankful when he is relieved  
 from what he feels to be, if a great honor,  
 at the same time a great burden.

In Spain the civil war still progresses,  
 with the scale to all appearances turning  
 more and more in favor of the Republicans  
 and Castelar.

France is on the eve of another convul-  
 sion unless her statesmen are exceptionally  
 wise. On Monday first the Assembly meets  
 for business, and it is generally understood  
 that an attempt will be made to secure the  
 vote of the Assembly in favor of the restora-  
 tion of Monarchy in the person of Henry  
 V., better known as the Count de Cham-  
 bord. The prospects are not after all very  
 encouraging. It would seem that the re-  
 sult is likely to be civil war, unless that is  
 prevented by wiser heads than those who  
 at present rule the country.

The Pope and the Emperor of Germany  
 have been correspondingly about their stand-  
 ard difficulty. The letters are models in their  
 way. Calm, even to contemptuousness,  
 with as much acid in both as to make  
 them poignant, Kaiser William has no wish  
 to play the part of Henry IV., and certain-  
 ly Pius IX. is not able with even possible

dignity to play the role of Hilderbrand.  
 Among other things the Pope claims juris-  
 diction over all baptized persons. This the  
 Emperor, with a touch of irony, entirely  
 repudiates. It would be difficult to say  
 what will be the final issue. To all ap-  
 pearances at present, victory seems to incline  
 to the side of the civil authorities.

**ELECTORAL CORRUPTION.**

We have had some hesitation about  
 printing the letter from "A Presbyterian  
 Politician," but as it is in itself as striking  
 an example of "rabid" partizanship and of  
 consequently perverted judgment as we  
 have come across for some time past, we  
 give the most of it. Its many references  
 to one particular newspaper and man we  
 cannot admit. As far as possible we wish  
 to deal with principles rather than with in-  
 dividuals, though when it comes evidently  
 in our way we shall not be slack to discuss  
 the public actions of individuals also. We  
 are not aware that any of the assailants  
 of Mr. Dodge ever confessed that  
 they would have let him go free had  
 he voted differently. All that was said,  
 however, against that individual was fairly  
 deserved, and if our correspondent does  
 not think so we can only attribute his  
 state of mind to the perverting influence  
 of that very partizanship he cherishes and de-  
 plores. We can say nothing and wish to  
 say nothing in extenuation of the use made  
 of the intercepted letter. It was both a  
 crime and a blunder. But surely no one  
 but a blinded partizan on the other side,  
 can fail to see that the plans and propo-  
 sals in that letter were simply infamous,  
 viewed from anything like a Christian  
 stand-point, however much they may be  
 suitable to the ordinary meridian of Cana-  
 dian politics. We persuade ourselves that  
 we are not by any means rabid in our  
 political leanings, but most certainly we fully  
 believe that the Pacific Railway Charter  
 was awarded, on the understanding, ex-  
 pressed or implied, that those who had the  
 disposal of it should be pecuniarily helped  
 to corrupt the electors. With the sworn  
 statements of the principal parties to  
 that matter before us, we cannot  
 even imagine any one coming  
 to any other conclusion, and of  
 all the paltering with conscience we can  
 think of none more deplorable than the  
 many and most wretched attempts which  
 have been made to show that bargain  
 or understanding in the case there was  
 none. The "rabid partizanship" of politi-  
 cal newspapers is greatly to be deplored,  
 but we do not see how this either naturally  
 or necessarily results in bribery, except it be  
 by the efforts made on this side or that to  
 show that giving and taking money for votes  
 is not wrong, or that, at the worst, it is a  
 painful but necessary evil not to be judged  
 too severely, or condemned too harshly.  
 We are fully persuaded that there are many  
 upright and honorable men on both sides  
 of our Canadian politics, and are very  
 sorry that these do not do more than they  
 have done to frown down the merest ap-  
 proach of bribery for the purpose of secur-  
 ing political support. We are not called  
 upon to say who began the infamous prac-  
 tice among us, or which party has carried  
 it on most lavishly and systematically. It  
 is, at any rate, time that it should cease,  
 for it has already more than sufficiently  
 disgraced the country and demoralized all  
 parties concerned, more especially those  
 who have not only followed the course  
 themselves, but have defended it as a  
 moral, or at any rate apologized for it as  
 a necessary. We shall not cull any elegant  
 extracts from the files of our neighbors,  
 or thank God that we are not as others are.  
 We could wish, however, that all the jour-  
 nalists of Canada should have as much re-  
 spect for their own manhood as not even  
 to try to make a defence for anything that  
 is indefensible, and not deal tenderly and ap-  
 ologetically with what is infamous, because  
 it may happen to have been done by those  
 whose general politics are approved of and  
 adopted. If a general and righteous feel-  
 ing of indignation against all corrupt prac-  
 tices be awakened by the miserable disclo-  
 sures and wretched confessions of the past  
 months, even the Pacific Scandal, and the  
 stolen letter, and the Dodge forgery may  
 not have been unmitigated and shameless  
 evils after all.

**PRESBYTERIAN COLLEGE, MONT-  
 REAL.**

The public opening of the new College  
 Buildings will take place next Tuesday,  
 28th inst., at 8 o'clock p. m. Ministers and  
 friends of the institution are cordially in-  
 vited to attend.

**Book Notices.**

**BLACKWOOD FOR SEPTEMBER.**  
 Is a fully average number with all re-  
 spectable, but nothing surpassingly brilli-  
 ant.

**Ministers and Churches.**

It is rumored that Dollinger has recant-  
 ed and fully submitted to the Sovereign  
 Pontiff. We can scarcely believe that this  
 is true.

The 'Knight Case' is not settled yet, as  
 the minority of the Presbytery means to  
 carry the matter by appeal to the higher  
 courts.

At the meeting of Presbytery on Thurs-  
 day week, the Rev. Hugh Thomson, of  
 Chalmers Church, Winterbourne, formally  
 tendered his resignation as pastor of that  
 congregation after three years' ministr.,  
 and the same was accepted.

The Rev. Dr. Waters has accepted the  
 call to the Presbyterian congregation, St.  
 John's, N. B. We wish the Rev. Dr. all  
 success in his new sphere, and St. Mary's  
 congregation speedily supplied with a suit-  
 able pastor.

The large additions made to Knox Church,  
 Toronto, are approaching completion.  
 They may be very commodious, and very  
 much needed, but, to tell the truth, they  
 don't improve the outward appearance of  
 the Church.

At a meeting of the Hamilton Presbytery,  
 on Tuesday last, the Rev. Mr. Laing ac-  
 cepted the call presented to him from  
 Knox Church, Dundas. The induction  
 services will be held on Wednesday, 5th  
 November.

The Rev. M. W. McLean, late of Port  
 Hope, has been called to Belleville. The  
*Intelligencer* says:—Mr. McLean is spok-  
 en of as an eloquent preacher, an earnest  
 worker, a man of superior attainments, and  
 one who will be a great acquisition to the  
 Protestant clergymen of Belleville.

The first volume of the Rev. W.  
 Cochrane's sermons is now in press, and will  
 be issued shortly. His many friends and ad-  
 mirers are looking forward anxiously to the  
 receipt of the book. Adam Stevenson & Co.  
 are the publishers, and they promise a neat  
 and beautiful work of art.

We call attention to the communication  
 from Manitoba. It is of the first impor-  
 tance that the openings in that Province  
 should be promptly, liberally and energetic-  
 ally taken advantage of. A timid and  
 half-hearted policy would be simply ruin-  
 ous. We must "go forward," and with in-  
 creased celerity and force.

The congregation of the Canada Presby-  
 terian Church, Ridgeway, lately presented  
 their pastor, the Rev. A. Currie, with a val-  
 uable young horse and a set of silver-moun-  
 ted harness, and also acknowledging their ap-  
 preciation of his labors, though so lately settled  
 among them.—Com.

The Rev. K. McDonald, of Thamesford,  
 has received and accepted a call from Alex-  
 andria, Glengarry, Ont. Glengarry is Mr.  
 McDonald's native county. The congrega-  
 tion he has ministered to in Thamesford  
 for nearly two years past, deeply regret  
 that he feels it his duty to accept the call,  
 and part with him very reluctantly.—Com.

The Rev. Mr. Ure, of Godrich, has been  
 giving his people sketches of his recent  
 trip to Manitoba. One of the local papers  
 says:—"He speaks very favourably of the  
 country and its resources, and is fully im-  
 pressed with the glorious future in store  
 for it, though like all other regions it has its  
 drawbacks. Mr. Ure evidently kept his  
 eyes and ears open during his travels."

A handsome got-up Year Book has  
 just been issued by our Congregationalist  
 friends. It contains a great deal of inter-  
 esting information about the denomination,  
 and is promised as a yearly publication.  
 Presbyterians might take a hint in this  
 respect and try a publication of the same  
 kind. Such a publication ought to be made  
 to pay. Whether pecuniarily successful or  
 not, it would be, if well got up, exceedingly  
 handy in many ways.

The question raised by our correspon-  
 dent in reference to the standing and  
 Church relations of Mr. Laing, is an inter-  
 esting one. We suspect that as Mr. Laing  
 had assumed a secular position out of the  
 Ministry, he could only be replaced in his  
 former ecclesiastical relationship by the  
 action of the General Assembly. Though,  
 to be sure it may be urged that Mr. Laing  
 never ceased to be a preacher and minister  
 without charge in the Canada Presbyterian  
 Church.

The Seaford Presbyterian Church held  
 its anniversary services last Sunday. In  
 the morning and evening Rev. Mr. Inglis,  
 of Toronto, preached two eloquent sermons,  
 while in the afternoon Rev. Mr. Goldsmith,  
 pastor of the church, conducted the services.  
 The attendance was very large, and the  
 amount realized by the collections, we  
 understand, equalled the expectations of  
 the managers. On Monday evening a  
 soiree was held. Rev. Mr. Brown, of Wrox-  
 utor, and Rev. Mr. Ure, of Godrich were  
 the speakers on the occasion. Mr. Ure  
 gave an interesting and very impartial  
 sketch of his impressions of Manitoba, ob-  
 tained while on a brief tour in that Pro-  
 vince last summer. A choir of children,  
 under the leadership of Mr. Church, sang  
 very sweetly a number of hymns and other  
 pieces.

**Meeting of Presbytery.**

A deputation consisting of the Rev. J. Mo-  
 Ewan and Rev. J. M. Gordon, of the Pres-  
 bytery of London (Church of Scotland),  
 have been visiting the congregations of Park-  
 hill and East Williams, and the injunc-  
 tions of the Synod relative to the salaries of  
 ministers. The arguments of the deputation  
 had a decidedly beneficial effect, and,  
 we understand, the salaries of the ministers  
 laboring in those districts have been in-  
 creased to \$600 per annum, not including  
 the allowance for the Sustentation Fund.  
 The congregations were also given an oppor-  
 tunity of asserting themselves in reference  
 to the resolutions on Union, and unani-  
 mously adopted them.

The Rev. K. McDonald, for several years  
 past the pastor of the Presbyterian Church  
 at Thamesford, left last week for his new  
 field of labor, he having accepted a call  
 from Alexandria, Ont. Previous to his de-  
 parture he was the recipient of several sub-  
 stantial acknowledgments of love and good  
 feeling. On Thursday evening, 9th inst.,  
 he was presented with an address, a gold  
 watch and chain, and Mrs. McDonald with  
 a set of valuable furs, by his Bible class  
 of Thamesford. On Monday evening he was  
 presented with a farewell address, and a  
 purse containing about \$50, by his East  
 Nissouri Bible class; and on the same eve-  
 ning he was presented with an address and  
 a valuable gold pen from the members of  
 the I. O. of Good Templars of Thamesford.  
 Interesting addresses were delivered by the  
 Rev. Messrs. Wright and Lounsbury, of  
 Ingersoll, on this occasion. We regret we  
 cannot find space for the addresses and re-  
 plies. We can only add that we wish Mr.  
 McDonald a long life of usefulness in his  
 new field of labor.

On Wednesday, 15th inst., the services  
 in connection with the induction of Rev. D.  
 B. Whimster as pastor of the Presbyterian  
 congregation, Meaford, took place in the  
 church. The Rev. Mr. McNaughton, of  
 Big Bay, occupied the pulpit in the morn-  
 ing, preaching an excellent practical dis-  
 course from St. John 11th chap. 28th and  
 29th verses; the latter clause of the 28th  
 verse especially, "The Master is come and  
 calleth for thee." The usual questions  
 were put to the pastor and people by Rev.  
 Mr. Dewar, and these having been  
 satisfactorily answered, Mr. Dewar engaged  
 in prayer and the newly elected pastor was  
 ordained by the solemn laying on of hands  
 by the Presbytery. The minister was then  
 addressed very appropriately and earnestly  
 by the Rev. Mr. McNaughton, and the peo-  
 ple by the Rev. Mr. Dewar. After the  
 blessing had been pronounced the congrega-  
 tion, in passing out of the church, gave  
 their newly elected pastor the right hand of  
 welcome. Mr. Whimster takes the pastorate  
 of the congregation under the happiest  
 auspices, with the most cordial good will of  
 every member and adherent of the church.

For some years past the Presbyterians  
 in and around the neighborhood of Wilton,  
 have been without any proper place of wor-  
 ship. Many of the denomination having  
 lately come to the village and the families  
 of those who have for many years resided  
 in the vicinity, having increased and grown  
 up, it was thought that there was a suffi-  
 cient number to warrant the people in put-  
 ting forth an effort to erect a church that  
 might be suitable for them to worship in.  
 The earnest and devoted pastor, Mr. Galla-  
 gher, was the main-spring of this effort and  
 measures were immediately set on foot to  
 solicit subscriptions. Those engaged in the  
 work met with unexpected success and re-  
 ceived the hearty co-operation of the entire  
 congregation. The church was accord-  
 ingly built and, strange to say, built upon  
 the foundation of the first Presbyterian Church  
 ever erected in Canada, of which the late  
 Rev. Robert McDevall was the esteemed  
 minister. It is a neat and commodious  
 building, surmounted by a handsome spire  
 and presenting a fine appearance as you  
 approach the village. It occupies a central  
 and eligible position on the main street.  
 At the opening the Rev. Mr. McKenzie, of  
 Almonte, conducted the services both morn-  
 ing and afternoon, and preached two ear-  
 nest and powerful discourses. The church  
 was crowded at both services and the col-  
 lections footed up a nice sum. In the  
 evening a tea meeting was held, which  
 proved an entire success. The refresh-  
 ments provided were of the most excellent  
 kind, and the ladies who got them up are  
 deserving of all praise. Mr. Pulse was the  
 chairman, the duties of which he well dis-  
 charged. Addresses of an interesting  
 character were delivered by Revs. Scott of  
 Napance, Chambers of Sunbury, and Mc-  
 Kenzie of Almonte. A reading was well  
 rendered by Mr. Alexander of Kingston.

Mr. Adam Black, lately the senior partner  
 of the firm of Adam and Charles Black, is  
 regarded as the Nestor of the publishing trade  
 of Great Britain, as he certainly is of that  
 of Edinburgh. Though now in his ninetieth  
 year, he is astonishingly hale, daily taking  
 walks which men in his meridian esteem  
 not over-easy pedestrianism. The fine old  
 Scottish gentleman, besides having been a  
 spirited publisher, was an active politician  
 on the Liberal side, having represented  
 Edinburgh in succession to his friend T. B.  
 Macaulay. For several years he was also  
 Lord Provost (equivalent to Lord Mayor) of  
 his native city, and has taken an active part  
 in promoting the higher education of its  
 youth.—*Printer's Register.*

The Presbytery of Guolph met in this  
 town on Tuesday the 14th Oct. There was  
 a large attendance of both Ministers and  
 Ruling Elders. Auditors were appointed  
 to examine the Treasurers' books, which  
 were laid upon the table. At a subsequent  
 stage of the proceedings the Auditors re-  
 ported and furnished the detailed state-  
 ments of the arrears due to the Ordinary  
 Fund of the Presbytery. The Statistical  
 Reports and Financial statement of congrega-  
 tions in the bounds were examined, and  
 explanations required of those representa-  
 tives present whose congregations were in  
 default to one or more of the schemes of  
 the church. The committee appointed at  
 last ordinary meeting to arrange for the S.  
 S. Conference fixed to be held in Knox  
 Church, Acton, on the second Tuesday of  
 January next, presented their report, con-  
 sisting of a programme of subjects to be  
 discussed at said Conference. After con-  
 sideration it was agreed that the report be  
 received, and that the Committee be re-ap-  
 pointed with instructions to procure statisti-  
 cal information from the Sabbath schools  
 in the bounds and make all other necessary  
 arrangements for rendering the proposed  
 Conference interesting and profitable. In  
 pursuance of a previous appointment the  
 Committee on the State of Religion report-  
 ed a number of topics for discussion, which  
 were approved by the Presbytery, and  
 made the subjects of a very pleasant confer-  
 ence, immediately on the commencement  
 of the afternoon sederunt. Mr. Neil Currie  
 was taken on trials for License, and, hav-  
 ing passed these to satisfaction of the Court,  
 he was duly licensed to preach the Gospel  
 wherever he might be orderly called, and  
 his name was ordered to be forwarded to  
 the Assembly's committee on the distribu-  
 tion of probationers for employment, and  
 the Clerk was instructed to give him a cer-  
 tificate of license when asked. Mr. Tor-  
 ran reported that he had appeared before  
 the Presbytery of Chatham in prosecution  
 of the call given by the congregation of  
 Duff's Church, East Paislieh, to Mr. Alex-  
 ander McKay, of Elmira, Illinois, U. S.,  
 and that that Presbytery had unanimously  
 agreed to allow the translation to proceed.  
 It was thereupon agreed that the Presby-  
 tery meet in East Paislieh, on Tuesday,  
 30th Oct., at 10 o'clock a.m., for Mr. McKay's  
 induction; Mr. Torrance to preside, induct  
 and address the minister, Mr. D. D. Mc-  
 Lennan to preach, and Mr. Wardrop to ad-  
 dress the people. Mr. Smellie reported  
 from the committee on the superintendence  
 of students in the bounds, when it was  
 agreed that the report be received, that the  
 committee be commended for their diligence,  
 and that, when necessary, Presbyterial cer-  
 tificates be furnished to those students re-  
 quiring the same. There was read and a cer-  
 tificate of transference in favor of Mr. S. W.  
 Fisher from the Presbytery of New Brun-  
 swick, N. S., to the Presbytery of Guolph.  
 There was also a petition read from the  
 congregation of the Canada Presbyterian  
 Church, Galt, for the moderation in a call  
 which they proposed to give to a minister—  
 promising a salary of two thousand dollars.  
 The petition was granted, and Mr. Ball  
 appointed to preach and moderate on Tues-  
 day, the 29th inst., at 2 o'clock in the after-  
 noon. In accordance with a report submit-  
 ted by the committee, the Presbytery ar-  
 ranged for holding a series of missionary  
 meetings, having missionary sermons  
 preached in the different congregations un-  
 der their care. The session records of the  
 First Congregation, Eramosa, were submit-  
 ted, and a committee appointed to examine  
 the same. This committee subsequently  
 reported that said records were carefully  
 kept and the business transacted in an or-  
 derly manner, and they were ordered to be  
 attested accordingly. The Presbytery next  
 proceeded to hold a conference on the state  
 of religion, and, having spent some time in  
 the same, taking for the subjects of conver-  
 sation certain topics recommended in the  
 report of their committee, formally agreed  
 that when, in the judgment of ministers  
 and sessions, continuous religious services  
 are desirable, the Presbytery approve the  
 holding of such meetings, and that the  
 whole matter, including the questions dis-  
 cussed, be sent down to sessions for consid-  
 eration and report. The committee ap-  
 pointed to visit Elmira, Hawksville and  
 Winterbourne, and to confer with Mr.  
 Thompson, with the view of uniting the above  
 congregations into one pastoral charge, re-  
 ported. After deliberation it was agreed  
 that further consideration of the matter be  
 delayed till next ordinary meeting, and that  
 these congregations be summoned to appear  
 then for their interests. A letter from Mr.  
 Hugh Thompson, late minister at Winter-  
 bourne, claiming arrears of stipend due him  
 by the congregation there, was referred to  
 that congregation, with the request that the  
 claim be discharged. A scheme for mission-  
 ary sermons and meetings was submitted  
 and adopted. The Clerk was instructed  
 to get a sufficient number of copies printed  
 for distribution. It was agreed that applica-  
 tion be made to the Home Mission Com-  
 mittee for a grant, for three years, of two  
 hundred dollars to enable them, with a  
 subscription of their own to the amount of  
 four hundred dollars, to obtain the services  
 of a settled minister. The case of North  
 Luther congregation, involving difference  
 of opinion respecting the site on which they  
 should erect their new church, was next  
 taken up. Mr. Anderson and Mr. D. D.  
 McLennan were heard. Papers bearing on  
 the case were read. After deliberation it  
 was resolved that a Committee be appointed  
 to visit all these stations to ascertain all  
 the facts of the case, and report to the Pres-  
 bytery at their next ordinary meeting. It  
 was agreed that the next meeting be held in  
 Knox Church, Acton, on the second Tues-  
 day of January, beginning at 9 o'clock a.m.  
 A report for the mission supply for the  
 summer half-year, with the amounts paid  
 by, and the claims against, the different  
 vacancies and mission stations, was sub-  
 mitted by the Clerk, received, and consid-  
 ered. The Clerk reported the amounts he  
 had received to aid in the erection of a new  
 church at North Luther, when he was in-  
 structed to hand over the sum to the Pres-  
 bytery Treasurer, to be retained by him till  
 authorized to pay the same to the proper  
 parties. The Clerk further reported the  
 amount of supply for the vacancies and  
 mission stations, granted by the distribution

Committee for the quarter. An application from a number of persons in and about the Village of Luther to be recognized as a separate station, under the charge of the Rev. D. D. McLennan, was read, and instructions were given to those in the adjoining congregations likely to be affected—should the application be granted—to appear for their interests at the meeting to be held in Puslinch on the 8th inst. The roll was then called and the names of the members present marked, when the adjournment was closed with the benediction.—Guelph Mercury.

Presbytery of Huron.

The Presbytery of Huron held its quarterly meeting at Clinton, on Tuesday, 14th inst. Mr. Barr gave a report setting forth that he declared the pulpit of Duff's church vacant according to instructions of Presbytery. Mr. McLean reported that he dispensed the Sacrament of the Lord's Supper at Ethel, that the congregation there is very prosperous under Mr. Thompson, thirty enrolling themselves as members in full communion, and that three Elders, Messrs. Spence, McKelvie and Bowes, were ordained in due form. In view of the prayer of a petition of Rev. Charles Fletcher, of Goderich, the Presbytery agreed to commend his case to the favorable consideration of the Assembly's Committee on the aged and infirm ministers' fund, in order that he may be dealt with as liberally as the funds would admit of. Much of the time of the Presbytery was spent over a case of reference of the congregation of Duff's Church, McKillop, in regard to receiving supply, and the state of the congregation generally, when at length it was agreed to request Mr. McLean to give three Sabbaths to that congregation within the next three months, the Presbytery meanwhile agreeing to supply Mr. McLean's pulpits in the event of his going. A suitable minute was adopted expressive of the Presbytery's regard for Mr. McDiarmid, whose resignation was accepted at last regular meeting. Mr. Gracy, on behalf of the Committee appointed to visit the congregation of Edmondville, gave a report setting forth that the congregation was exceedingly anxious to maintain their present organization, and resolved to remove the present arrears, and to do their utmost in the future to pay the Minister's stipend. but that in the event of their not being able to do so that they would look to the Presbytery for aid. Mr. McCuaig gave a report on Home Missions, giving a lengthened statement of the mission work, &c., within the bounds of the Presbytery. In accordance with the prayer of a petition from Cranbrook and Ethel, it was resolved to send Mr. Thomson, a student, to labor there for the winter months. Mr. Young was appointed Moderator ad interim of the session of Dugannon, and Messrs. Jackson and Carnochan, elders, were associated with him as assessors. Power was granted to Mr. Young to moderate in a call at Dugannon, if he should see cause before next meeting. A committee, consisting of Messrs. Goldsmith, Ross, and D. D. Wilson, was appointed to arrange for missionary meetings to be held during the winter. The consideration of the financial report of the congregations was delayed till next meeting. The next meeting is to be held at Seaford, on the 2nd Tuesday of January, 1874.

Presbytery of Stratford.

This Presbytery, met in the Widder-st. Church, St. Mary's, on the 14th inst., for the purpose of deciding upon the call from St. David's Church, St. John, N. B., to the Rev. Dr. Waters. There was a full meeting of Presbytery, the members present being the Moderator, the Rev. Peter Musgrave, and the Rev. Messrs. Macpherson, Drummond, Boyd, Allan, Mitchell, Scott, Findlay, Hamilton, Hall, Dr. Waters, and the Rev. Mr. Fotheringham, clerk. Elders present—Messrs. Webster, Dunbar, and Baird. After the disposal of some routine business, the matter of the call was taken up. The papers in the case being read, Mr. Thomas McCrae, of Guelph, and the Rev. James Mitchell, of Mitchell, were heard on behalf of the congregation of St. David's and the Presbytery of St. John respectively. These gentlemen presented the claims of the congregation and Presbytery in a clear and forcible manner, and ably stated the reasons for Dr. Waters' translation. There appeared on behalf of the Widder-st. session and congregation, Messrs. T. O. Robson, John Adair, Robert Harstone, sr., John McLean, John Webster, Andrew Knox, George McIntyre, and Dr. Harrison. They all spoke in highly complimentary terms of their pastor and of the success which had attended his ministry among them. In the course of the pleadings it was stated that during the period of Dr. Waters' pastorate the church had been enlarged twice, and that now preparations had been made for the erection of a new church, subscriptions for that purpose amounting to nearly \$1,200 having been taken up. It was also stated that the membership of the church had increased from 210 to 340—the latter being the actual membership at the present time. One of the speakers especially referred to the large number who had united with the church under Dr. Water's ministry, the total number being 242. Of these the large number of 185 had united with the church on a profession of faith. It was strongly urged by all the speakers that a vacancy would be highly detrimental to the best interests of the Church. After the representatives of the congregation had been heard, Dr. Waters was then called upon for an expression of his views. He began by stating that when he accepted the call from St. Mary's, he did so from an imperative sense of duty, but with some anxiety on account of the state of the congregation at the time when he was called to be their pastor. That anxiety, he said, soon passed away. The congregation had greatly increased and prospered, and peace and harmony prevailed. This state, he said, was as much owing to the kindly Christian feeling and mutual forbearance of the members of the congregation as to any efforts of his. He further stated that, during the period of his

residence in St. Mary's, he had received very great kindness from his people not only did they fulfil all their business engagements, but that, in their treatment of him, they had been more than generous. After speaking in a very feeling manner of his relations to the congregation, he said that as far as he could see the path of duty he had been led step by step not to reject the call which had been tendered to him, but at the same time he would cheerfully submit to whatever decision the Presbytery might see to be right, whether to translate him to St. John or retain him in St. Mary's. Thereafter the various members of Presbytery expressed their views in regard to the matter, all of them speaking in the very highest terms of their co-presbyter, and expressing regret at the prospect of losing him. Several of his more immediate neighbors especially referred to his willingness to help in any way in his power. Reference was made by all the speakers to the public work of the Church in which Dr. Waters had taken an active part, and the loss which would be sustained by his removal. After all the members of Presbytery had expressed their views, Mr. Macpherson moved, seconded by Mr. Allan, that Dr. Waters should be translated to the Presbytery of St. John in order that he might be inducted into the charge of St. David's Church. Mr. Macpherson, in supporting his motion, especially noted the fact that in so far as mere pecuniary gain was concerned, none could accuse Dr. Waters of being actuated by mercenary motives, as inasmuch as he had declined a call from Brooklyn only a few months ago, presenting much greater inducements, and not only that, but when the relative cost of living in St. John and St. Mary's was taken into consideration, there was no advantage at all. The Rev. R. Hamilton was appointed interim moderator of the Widder-st. session, and the session was appointed a committee of supply, to make arrangements for the supply of the pulpit until the next meeting of Presbytery. A committee was then appointed to draw up a minute expressive of the feeling of the Presbytery towards their brother Dr. Waters. After the transaction of some routine business the Presbytery then adjourned to meet at Stratford.

Presbytery of Cobourg.

This Presbytery met at Port Hope on the 14th of October. The principal items of business were the following:—It was agreed that the induction of the Rev. W. A. McKay should take place at Cold Springs on the 4th of Nov., at 2 p.m., Mr. Bennett to preach, Mr. Douglass to preside and address the minister, and Mr. Murray, of Woodville, to address the people. It was agreed that the Presbytery should meet at 11 o'clock on the day mentioned above, at Cold Springs, to hear the trial discourses of Mr. Donald Sutherland, who has signified his acceptance of the call to Percy and Campbellford. Arrangements were made, in the event of Mr. Sutherland's examination and discourses being sustained, for his ordination at Warkworth on the 11th of Nov., at 11 a.m. Mr. McKay was appointed to preach, Mr. Duncan to preside, Mr. Smith to address the people, and Mr. MacWilliam the minister. It was also resolved that the clerk should arrange for a service being held at Campbellford, on the evening of the day of ordination, for the purpose of introducing the minister to the congregation of that place, if it should be found practicable to hold such service. It was further agreed that the ministers engaged at the ordination should take part in the proposed service at Campbellford. In accordance with a resolution come to at last meeting, the Presbytery proceeded to reconsider a former decision in reference to the United charge of Perrytown and Kendal. After hearing parties, it was unanimously resolved to disjoin the station at Kendal from Perrytown and place it under the care of the Presbytery of Ontario. The next regular meeting of Presbytery was appointed to be held at Peterboro' on the third Tuesday of January, 1874, at 11 a.m.—W. DONALD, Pres. Clerk.

Our Saxon Bible.

The following is from the celebrated Catholic writer, Dr. F. William Faber. It is substantially true, except that there is no idolatry in a Protestant's regard for his Bible. This holds the first place as compared with all other books, and its utterance is decisive with them in all matters of faith. It is enough for them that it is the Word of God. Let every Protestant only love his Bible more and practice it better:— Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind and the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extension of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses, the power of all the grief and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle and pure and pensive and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt has never dimmed and controversy never soiled. It has been to him all along as the silent, but O, how intelligible voice of his guardian angel! And in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible.

The fact is God can use any sort of man, and every peculiarity of man,—only let the man give himself as he is to God. This is what Elijah did,—utterly surrounded his nature to God. Peterford.

Contributors and Correspondents.

The Proposed Basis of Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Many of your readers must be aware of the controversies that for the past two years have agitated the Free Church of Scotland, concerning the Union Eligibility Scheme. The controversy was very keen—much was written, both for and against—many meetings, Union and anti-Union were held, and much strong feeling was exhibited on both sides. The measure having passed through all the Presbyteries of the Church,—there was a large majority in favor of Union, but there was also a very influential minority against it, of ministers, elders, and members of the Free Church. Among these were Drs. Begg and Miller, of Glasgow, Moody Stuart, Horatio Bonar, &c., &c., a number of the most able and pious ministers of the Disruption times who opposed the Union, believing that the views held by the U. P. Church were at variance with principles for which they had formerly testified. So high did the tide of feeling rise that a second disruption was threatened, and many looked forward to the last Assembly with fear and trembling, fearing that a division in the Church would be the direct calamity,—separation being now felt to be a much greater evil than it seemed thirty years ago. Dr. Duff, however, was chosen Moderator, and his powerful and heart-stirring address seems to have been the means of averting the dreaded calamity.

I beg you will insert the following extracts from his addresses, which show clearly the true principles of toleration, according to the Word of God and the mind of Christ. They have some bearing on the present discussions concerning Union in Canada, and all interested in the questions would do well to ponder them.

"Emphatically therefore, have we now learnt, on Divine authority, that what the law of love demands is not the sacrifice of any convictions on any subject whatever, honestly entertained; no, but mutual brotherly forbearance. The grand function of true charity or love, according to our Lord and His inspired apostles, is not to expect, still less demand the unconditional surrender of any convictions, so long as they are sincerely cherished, but to expect, and imperatively demand the exercise of absolute, unconditional, brotherly forbearance, to walk together in blessed community of spirit and action, so far as we are agreed, and in lovingly doing so, to rest assured that in points wherein any of us may be otherwise minded, or continue still to differ, God, Himself, by His word or providence, or the ministry of His servants, will reveal or make clear even these things unto us, so as, ultimately, in the exercise of patient waiting and mutual forbearance, to cause us to see eye to eye, as well as feel heart to heart. And thus, in the end, the real and most effective solvent of all doubts, the real harmonizer of all differences of judgment will be found to be not hard and gnarled and unfeeling logic, but love, Divine love; or if there be logic in the matter at all,—logic freely lubricated with the oil of Divine love.

"Such is the grandeur, the true sublimity of Divine love, not to display selfish littleness, in demanding the unreasonable sacrifice of convictions merely to please and humor itself, but to display its unselfish greatness, in loudly declaring that, notwithstanding acknowledged differences of judgment, it can not only overlap the walls of separation which these might erect, but skip over the very mountains of possible separation; and in the exercise of kindly brotherly forbearance, even confer additional benefits and favours, on very purpose to prove its own absolute reality, as well as the transcendence of its loving nature.

"Were, indeed, the Almighty, omniscient God, the Creator, to demand the surrender of any loudly cherished convictions on any subject whatsoever, we might gladly make it. And why? Just because He, and He alone, is Lord of conscience, and being omniscient, knows, with unerring precision, whether the convictions be right or wrong, well or ill founded. And were He to make the demand, we should be very sure it was because He infallibly knew them to be wrong or ill-founded; and that it would be best for ourselves to part with them, even if we were not made acquainted with the reasons. It is proper, however, to notice that, though legitimate within the province of the Creator to make, and within the province of the creatures to respond to or obey such a command, it is yet one of a kind which even the Almighty Creator, so far as we know, in point of fact, never makes; since it would plainly involve a violent and even miraculous subversion of the constitution of the human mind. And this is what the mighty and blessed God, in all His dealings with his creatures, has with undeviating uniformity shunned. And if it be so in the case of the great Creator, what ought it to be in the case of any frail, fallible fellow mortal like ourselves, were he to press the demand? It is he in his fallibility who may be wrong and not we; or in our common fallibility or liability to err, both of us may be more or less wrong together. And for one fallibility, therefore, to make such a demand on another fallibility—a demand which even the infallible God is not known to make—would be, however unintentionally, little short of not only presumptuously usurping, but profanely exceeding the inalienable function and prerogative of the omniscient judge and Supreme Lord over all!"

The following extract is from Dr. Duff's concluding address, after the minority had submitted to the ruling of the majority, contenting themselves with entering their dissent.

"With respect to the beloved brethren who belonged to what was wont to be called the minority, and who in the end saw

their way clear to remain with us, under a dissent which relieves conscience of all responsibility in passing the Mutual Eligibility Act, I have no words sufficient to express my admiration of the good sense and good feeling which have predominated and determined their judgment in the matter, or my gratitude to God for having inclined their hearts and their wills to act as they have done. Their conduct has gone far, and will do much to save the credit of our common Christianity, and especially our common Presbyterianism, which was in imminent jeopardy. They had acted as the great and good Dr. Hodge—the greatest, perhaps, of living Presbyterian divines, had done under somewhat similar circumstances. No man wrote more powerfully against, or more persistently opposed the projected re-union of the two greatest branches of the Presbyterian family in America. But when the desires for such re-union was found by him decidedly to preponderate, he abandoned all opposition, was satisfied with a dissent, heartily threw in his lot with the happily re-united Church—saying in substance, "I do so because I am a Presbyterian." Words like these are pregnant with significance. All constitutional bodies, social or municipal, literary or scientific, ecclesiastical or political, must be ruled by majorities—affording relief to conscience by the right of recording a dissent or protest. When, therefore, any question is finally disposed of by the General Assembly, in a regular, legitimate, constitutional way by a majority, however small, that matter is, or ought to be considered as conclusively settled, and as absolutely binding on all members as if it were disposed of unanimously; and ought never, never to be spoken of as the act of a majority, but through its constitutional representative the Assembly, the act of the Church at large. This style therefore, of continuing to refer to acts passed by small or large, or overwhelming majorities, as if the degree of obedience or submission thereto, or of their binding force of obligation, might be held as regulated by the larger or smaller preponderance of votes on the side of the majority, ought at once and forever to be banished from our newspaper articles, our pamphlets and magazines, our speeches and debates, aye, and if possible from our very memories.

"Now, then, that the Mutual Eligibility Act has been passed, with appended declarations and explanations, in a way the most legitimate and constitutional, it ought to be felt the bounden duty of every loyal hearted Presbyterian to see to its being properly and fairly wrought out in practice. If it should be proved that, in its practical working, it is altogether innocuous, the brethren who have now recorded their dissent will, I am sure, rejoice in the proof thus afforded of its innocuousness and become as cordially as ever reunited in spirit and loving co-operative action with the brethren from whom in judgment, they have differed."

Hoping that these extracts will be read, and attentively considered,  
I remain, yours truly,  
A PRESBYTERIAN.

Oct. 13, 1878.

Vacancies and their Causes.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—This subject has been run somewhat off its track by the heading—"Ministerial Support," given to my last letter. However, the fault is mine, for I omitted the heading, and it was necessarily and kindly supplied in the office. But we now adjust the subject as introduced by the "Country Elder," and designed by me to be carried on. As the "Country Elder" complains in his last letter that he meant not only country congregations, but "vacancies in general," let me further adjust the subject to his wishes. It suits me better to do so, though I think it was very natural in dealing with his first letter to make the limitation of which he complained. He also thinks great injustice has been done to him because I, having stated a certain treatment to which ministers are often subjected, ventured to ask him, "How many of our country ministers whom he thinks chargeable with the love of gain have been so treated?" For this my brother elder is angry with me, and challenges me for proof. Now let me speak to my "country" friend for a little *à la carte*, as the French would say, and *à la voce*. Brother, I accept morally your challenge; but please hold your finger on your lips, restraining such angry words as you uttered near the close of your last note, till I show you the proof from your own pen. You are a stranger to me, and I wish you to be an unknown brother elder until at least our correspondence ceases. And if at any time we should become known to each other, I trust our bearing towards each other now will only tend to mutual respect then. But in that letter of yours on the subject of which, vacancies and their causes, I took the liberty,—and as I think in the interest of truth,—to differ from you, you seemed to me to have two strings to your bow—one to shoot with in your own name another to shoot with in the name of your neighbor. You reminded me of a game I saw in school played on new, raw scholars by their more skillful fellow playmates. The game was this. One, with another standing between him and the novice, would throw a stone at the unsuspecting novice, who, smacking from the stroke, would rush at the boy next to him and charge him with the offence, while the real offender was allowed to escape. However, this game could not continue long without discovering and exposing the true culprit; for the wounded pupil would soon learn that the apparent offender was not the real offender, and he would go, after a little ex-

perience, to him directly, and say, like a prophet, "Thou art the man." Now, sir, have you not tried this game? Or your letter or statement not chargeable with this construction? In charging ministers very specially with the causes of "vacancies," did you not introduce, to quote your own expression, a "wily proselytizer," and made him, so to speak, as, "in many instances, not unnecessarily to persuade them (congregations) that the ministers of their communion are only hiring shepherds who embrace every favorable opportunity of change, for purposes of gain?" And my crime is simply this, that instead of going to your "wily," and, I may add, mythical "proselytizer," and asking him how many of our ministers who he thinks chargeable with the love of gain have been so treated, I went directly to you and asked it of you. You, my friend, can with safety impute the Irishman who prized his crooked gun "for shooting round the corners." But enough of this. It is not my purpose henceforth to adjust secondary points with you after the old rule of an eye for an eye and a tooth for a tooth, though I am thus explicit at our first rub. We are both writing for the public, and on a very important subject. Let our readers judge us. They will find your letters, the first in No. 82, Aug. 29; the second in No. 83, Oct. 10; and mine in No. 85, Sept. 19, of this paper. Let us now assume our attitudes as correspondents, and the main subject, "Vacancies and their Causes."

ANOTHER ELDER.  
(TO BE CONTINUED.)

"Peter Drummond, Seedsman."

There is nothing about this name, or the title, to indicate the distinguished rank of the man to whom they belong. He is one of the great spiritual powers of Scotland. And if Wallace and Bruce by their broadswords, and Sir Walter Scott by his pen, have made the plains and castles of old Stirling famous in the past, Peter Drummond bids fair to do no less in the present through his tracts and journals.

The history of this man is full of interest to every Christian who believes that the Master has a place and work for every child who has faith and courage to do what He appoints.

Twenty five years ago Peter Drummond was in trade with his brothers. But his soul was stirred within him as he saw the Sabbath desecration which abounded in Cambuskenneth, a suburb of Stirling. By expostulation and entreaties he had done what he could to check this evil, but apparently in vain. At length it occurred to him to prepare a tract on the subject. This he did with great care, making extracts from the best sermons on Sabbath observance which he could procure. The success of his undertaking amazed him. An edition of 10,000 was exhausted in a few days. His assistants went forth from the prayer-meetings still praying and distributing tracts. These efforts soon produced a great change, not only in Stirling, but in all the surrounding country. He now published an edition of 100,000 succeeded by a second of like number before the expiration of a single year. This effort led him to meet an inroad of strolling players in the same way. Tracts, showing the evils of the theatre, were scattered not only in the town, but especially among those entering the tent. The result was that the company remained only a few days, and for years Stirling was relieved from all such visitations.

These are but illustrations of the methods employed by this earnest Christian to push forward the work of the Master. He was soon convinced that he must either give up his trade or tract work. Providence again directed him. His brothers took the business, allowing his money to remain. Thus his family was provided for. Now his energies were directed entirely to the circulation of tracts, mostly prepared by himself or immediately under his direction. The demand increased, and before many years his leaflets were flying not only all over Britain, but to the very ends of the earth. After much prayer and thought he commenced a monthly Tract Journal, following as he says the *American Messenger*, as incomparably the best model he could find. His *British Messenger* was soon followed by a child's paper, and a paper with articles in large type designed for aged people.

A stranger visiting Stirling to-day is struck by a fine brown-stone building, occupying one of the most central positions in the city. Its beautiful windows, filled with choice specimens of religious books, papers, tracts, and leaflets; its lofty proportions, and especially the fine group of statuary over the entrance, all command attention, and you are not a little surprised to read over the door, "Drummond's Tract House." This very building tells something of the work done by one man in twenty-five years. His printed reports state that he has sent forth more than sixty-two millions of tracts, to say nothing of the journals and leaflets. These facts show what one Christian with an earnest, determined purpose can do towards building up Christ's Kingdom and overthrowing evil.

Does it not also suggest that a wise aggressiveness is sometimes the better course? Leave the old works to defend themselves and carry the war into the enemy's country. Attack and overwhelm the notorious sins of to-day, and we shall often share Peter Drummond's work, and rejoice in Peter Drummond's victories.—*Christian Weekly*.

There is no city so grand, no audience so intellectual, no community so cultured, as to have outgrown its need for a pure gospel earnestly and faithfully presented.—C. S. Robinson.

THE MAN ON THE SLANT.

CHAPTER IV.

Men on the slant little know, or if they do know, too often they little care, what misery they bring upon those who love them.

Dick Cooper had for some time been doing all this. Oh, what misery had he sent down into the humble parsonage of Widgeon-cum-Saltwash!

For terrible accounts had reached the Lincolnshire parsonage about the doings of Dick Cooper. The chimney, the marriage, the running away, the being lost sight of in London, all were told; and Iris wept and the old man wept, as they waited day by day, hoping that some communication would come from the young man, but none came; so they could only pray and weep, and weep and pray again.

Events sometimes come upon us with a rush, they seem to find us out even in quiet places; and thus they soon did at the Rev. Ambrose Cooper's humble home.

At almost one and the same moment the long lawsuit and the great book on the dark ages, with the supplemental volumes on the angels came to an end—both were finished.

A letter arrived one morning in a lawyer's hand, and on opening it the Rev. Ambrose Cooper read as follows:—

"Lincoln's Inn.

"SLIPPING versus COOPER, JONES, AND CROSBY.

"Sir,—We have much pleasure in informing you that a judgment has at length been obtained in this cause. We have to congratulate you and the other defendants on a great victory.

"We are, yours obediently, THORNYPOINT & HOOKIT.

"The Rev. Ambrose Cooper."

"Glorious news!" cried Iris, who was told everything; "a great victory"—but the little girl suddenly checked herself, and the tears came into her eyes, for had she not hoped that Dick would be a rich man, and where was he now?

"Great victories are often great deceits," said Iris's grandfather; "but we must go to London." So Iris packed up in her own fashion, and in a great parcel by itself put up the manuscript of the dark ages and the two volumes upon the angels, good and bad.

To London they went, a place to which the child looked forward with a feeling full of awe; for her grandfather had often said that he believed there were many angels moving about there, both good and bad.

And first they called on Messrs. Thorny-point and Hookit. Mr. Hookit was the partner whom they saw. He seemed confused, somewhat, the Rev. Ambrose thought—how odd! when there had just been a great victory, and all he had now to do was to distribute the spoils. The sum in dispute had been £50,000 originally; that was when the Chancery suit had been commenced, three generations ago, but now where was it?

If Mr. Hookit had seemed for a moment confused at the sight of the chastened face of the old man and the trusting look of the child, he soon regained his composure; it would not do for men of his profession to be otherwise than cool, with all their wits about them. Accordingly he addressed the old clergyman in his usual dry professional accents: he told him that it was much to be regretted that owing to the obstinacy of the other party the litigation had been so long protracted, and been so costly; and that the balance coming to Mr. Cooper after all costs were paid was exactly £1 7s. 5d.—to be precise, £1 7s. 4½d.; he would upon the "great victory" that had been obtained—on the fact that the plaintiff Slipping was ruined from his head to his heels; and he promised that a bill of costs with a cheque for £1 7s. 5d., the balance, should be forwarded as soon as it could be made out.

With drooped head the old clergyman was passing out of Mr. Hookit's presence; his grandchild, with a face full of wonder and dismay, supporting his half-tottering step, when the lawyer suddenly said, "By the way, we have had a young relation of yours here several times asking after the suit. Here," said Mr. Hookit out loud to one of his clerks, "bring that young man's address, Mr. Hornby, and give it to this gentleman. Good day, Mr. Cooper—good day, young lady—there's a client waiting for me," and Mr. Hookit disappeared, and with him the hopes of many years.

But there was light; the lost boy was worth a thousand fortunes, and here was a chance of finding him. Yes, 'twas he, Mr. Richard Cooper, No. 6, Quail Row; and Iris was inclined to believe that if Mr. Hookit had anything to do with bad angels, surely his clerk, Mr. Hornby, must have to do with good ones, especially as he looked so kindly at her, and offered her grandfather his arm down the stairs, and said he would do anything for them he could.

Aye, indeed, Mr. Hornby did look after Iris; and when he went back to his desk, he said or thought some very ugly things about Mr. Hookit; and instead of going on with the bill of costs he was making out for the cause just spoken of, he took to sketching the old man and Iris from memory.

He made moreover a separate sketch of Iris; and as he had a decided taste for this way he caught the likeness very fairly—at least he thought it worth while hanging over his mantelpiece at home, to the destruction of the heart's peace of his land-

lady's daughter, who would have been Mrs. Hornby, not some day, but any day, if she had been asked. She always hoped she might be, and therefore kept her mind in readiness, and quite made it up as to what she should say.

Mr. Hornby, too, thought of a Mrs. Hornby—but that Mrs. Hornby was Iris; and the impudent, or imprudent fellow (which shall I say?) was actually caught by Hookit skulking himself and Iris arm-in-arm, with apparently some part of a church in the background, and Iris with a white veil on, and numerous friends around. It was a horrible refinement of cruelty that he had also drawn the landlady's daughter in a back pew looking very uncomfortable.

Hookit had the young man up before Thorny-point and himself in their private office, and there wiggled him, as the young man himself expressed it, using thereby somewhat of a legal dialect; but the two together did not succeed in wiggling Iris out of his head or his heart; the only effect of the operation was that for the future Mr. Hornby drew all such pictures internally, and earnestly hoped that some day they might all come true.

Quail Row was soon found; and at No. 6 the young man Dick Cooper was still living, but he was out, and would not be home for two days.

How could this time be better occupied than by selling the manuscript of the dark ages and the two volumes on the angels? So the Rev. Ambrose Cooper took his life-long labor with him, and accompanied by Iris, went off to the publishers. Ah! it was only the Thorny-point and Hookit over again. One gentleman told him that manuscripts were so plentiful that they were only fit for making bonfires of; another informed him that he had been obliged to buy a second waste-paper basket only the week before; another asked him who he was, whether he was known in the literary world. "Sir," said Mr. Hornby, "we have to do only with established authors, we don't help any one up—we like to make the most of people when they are up. Have you ever been kept in Morocco, sir, or half-bound with marble edges?" Poor Mr. Ambrose stood silent and confounded. "Or in limp roan? or roan tuck? or cloth? or cut flush? or anything?" said Mr. Hornby.

"Come away, Gran," whispered Iris, who began to get frightened as Mr. Hornby raised his voice and waved his hand majestically; and with a bow—fine old gentleman as he was—the Rev. Ambrose Cooper turned sadly to the door, and half led, half supported by Iris, disappeared. Mr. Hornby thanked his stars he had got rid of such a wonderfully learned author so easily, and sat down to write to Professor Mulia-tawny that he would be very happy to publish his new work on cookery and give him half the profits. Mr. Hornby added that he might say the work showed decided flashes of genius. "Pish!" said he as he finished his letter, "who cares for the angels? but every one does for his dinner."

Poor Dick Cooper! They waited two days, and then found him and took him home. He had the laudanum bottle in his pocket; had they been another day later, and the results of the lawsuit been known to Dick, they would only have found him dead.

The dear old man forgave all. He said, "Have I not been forgiven, and shall I not forgive?" He read the "prodigal son" to himself, and said, "As the father did, so shall I do too."

Three years it took to recruit Dick Cooper's health, and at the end of that time there came to Widgeon-cum-Saltwash a young man named Hornby; he had once been a clerk at Thorny-point and Hookit's, but an old uncle had died and left him a fine fortune, and he had never forgotten that face of Iris's and he came duck-shooting to Saltwash. Oh! certainly, but he didn't spend all his time duck-shooting; indeed, he killed in the whole time only one foolish rheumatic old duck that didn't get up quick enough, and knocked the feathers out of the tail of that same duck's old drake, which was tardy too. If the truth were known, Mr. Hornby was almost as much surprised at this performance as if the poor creature had fallen to the ground ready dressed, green peas, knife and fork, and a spoon to help the gravy, and all complete.

But he shot poor little Iris's heart through and through, which was in truth the very shooting he came to do; for he published the two volumes on the angels at his own risk, and it turned out a great success, and he promised that the dark ages should follow in due course; and he set up the now penitent and straightened Dick in life once more; and he was a staff to the old man, upon whom sorrow had told at last, so that his limbs grew feeble and his eyes grew dim. And as Iris had shot him through and through long ago, she had no need to do it again, though she had never intended to do it at all; only she had to do his shooting part also, and now it was all done.

Before the old man died he joined their hands in marriage, and a little while after he folded his own hands in his last long sleep. The angels with whom he might be said to have conversed so long were doubtless near his bed—they who carried Lazarus were not far off. Perhaps some of those which sang at Christmas time for the birth of the Redeemer sang at the birth to the new life of one of the redeemed.

Don't tell me, good reader, that because 'tis Christmas time you must have all politeness, and I must wind up with all the festivities of the season. My pen has its mission, and it must be fulfilled. Dick Cooper, though saved from his folly, pulled down, as it were, and built up anew, had many a sad thought in life as he remembered how he had helped on the ruin of his wretched life—how he had been the death of poor Daniel Smith; and the breaker of the heart of poor Daniel's wife.

Perhaps you say; "Who is Daniel Smith? we never heard of him before, nor his wife."

Ah! there are many things you have not heard of in the way of the miseries of Dick Cooper's past. You have not heard of all the weary wakeful nights of Dick's good grandfather; nor of all the sobbings and heart-anklings of Iris; nor of all the aches and pains

which racked Dick Cooper's body, nor all the anguish which tore his mind. You have had a sample or two, no doubt, but it was only a sample of great bulk. And this is nothing extraordinary at all. It is only a small part of such miseries come to light—we see but a few buckets-fall drawn up from the deep dark waters of the well, to the bottom of which we never come.

But it is necessary that we should know something of poor Daniel and his wife. And no doubt you have been more than once saying, "But what about the chimney; we have not heard the end of that?" Well, you shall not be kept long to hear the end of it.

Poor Dan Smith and his wife, and the chimney—aye, and six little fatherless and motherless children—are all connected together.

As the chimney progressed, it was, as the reader knows, a little on the slant; and as it grew, it grew on the slant. At last the evil became so apparent, after it had progressed a certain length, that it was determined that the whole thing must come down. Mr. Dick Cooper, as we have said, had taken himself out of the way; but there were others who were left behind.

Working at the chimney was poor Dan Smith; and as he was removing a piece of scaffolding, while the other men were at dinner, down came the whole concern with a crash and a smash. The crash was of the chimney, the smash was of Dan Smith. What did that chimney know about Dan's loving wife, or about his six little children? Nothing. Down it came upon him as if he were a single man and there were no one to feel for him but himself. It was not the chimney's fault, it was Dick Cooper's.

Poor Dan's body was recovered from beneath the rubbish; it was brought into the little cottage where he lived, and his wife and the six little children all stood round it. The six little children sobbed fit to break their little hearts, but the widow did not cry at all, she only looked very white and held her hand to her side. Folk said it would have been better for her if she could have cried. But she could not, so there was an end of it—only the doctor when he looked at her, and heard how she was tearless, shook his head; he said it was a bad sign.

Folk did not know then what it really was a sign of—just that the widow's heart was broken. It was a bad sign of a bad thing. Something very terrible must have happened to her, for she never smiled any more; she left her meat uneaten and her drink undrank. The kind neighbors told her to cheer up, but she could not do it; she felt that the chimney had fallen on her (that is, on her heart) as well as upon her husband; so she just died.

She would fain have taken the six little children away with her, rather than have left them in the cold world; but that she could not do, so she went away without them, and the neighbors all said, "What is to be done?"

They were in great perplexity, and nothing but the workhouse was before the little ones, had not an elderly man appeared on the scene and brought the difficulty to an end.

This gentleman carried an umbrella and wore a broad-brimmed hat, his coat-collar was straight, his shoes were easy and comfortable, his heart was in the right place. It was Mr. Samuel Best, the good Quaker. He had seen the beginning of the chimney on the slant, and the young man smoking his cigar there—for before he had passed out of sight he had turned round and soon the smoke curling up, and now he saw the end of the chimney on the slant—a mass of ruins, a dead father and mother, and six orphaned children.

Deep down into his capacious pocket dived Mr. Samuel Best, and brought forth a £5 note, which he gave to the foreman of the works, to look after the children and provide for them while he was seeing what could be done.

Deep down into his brains did Mr. Best go, thinking; and into his heart, feeling; and brains and heart, or rather to put them in their proper or, or heart and brains and pocket, all clubbed together to provide for Dan Smith's orphans. In a month they were all provided for in one way and another, though no one ever knew at how much cost to Samuel Best. These things come out some day—perhaps in a day a long way off, but they are not forgotten; and it will be a good thing to have done something for the orphan, and such as he.

Mr. Samuel Best had no wife or family, and still it is believed he made away for several years after with a huge plum-pudding every Christmas Day. It was currently reported in and about the factory that he had a huge round plum-pudding made for that festive and blessed day; that the six orphans of Dan Smith sat around it, and did not content themselves with admiring it, but as a strange-spoken factory hand said, "pitched into it." The meaning of that phrase is that they had two helpings of it, which was enough under the circumstances seeing that they had the like of roast beef. When all this was accomplished, it is said that Mr. Samuel pulled out some bright money and gave to each according to their age. Then he would gather them round the fire and while their mouths were wide open, he would tell them the dreadful story of the fallen chimney, and warn them about the first inclination to the slant. Different folk have different ways of doing things—of keeping Christmas amongst the rest—this was Mr. Best's way; and until better informed as to why we should do so, we do not mean to quarrel with him for it. It is believed that his own conscience was very easy, and indeed comfortable, under such merry-making as feeding and cheering the orphan; and it is further believed that on the day after Christmas Day—i.e., Boxing Day—he felt better than many do, who pay more attention to what they eat themselves than what others have. It may have been a peculiarity of Mr. Samuel's constitution, but if it were I certainly go in for the same.

But the past, as I have said, never anything but sad to Dick Cooper, let him think of it at Christmas or any other time; and so it will be to you, sooner or later, if you begin wrong, being content even ever so little to be

THE MAN ON THE SLANT.

Mistakes with Children.

Very often a child gets the impression that there is something in his physical, mental, or moral condition, unlike that of other children, that places him at a disadvantage, and he is disheartened by the thought. Very likely there may be some peculiarity, but the point is to overcome that disadvantage, and to rise above it. Unhappily, however, we often aggravate and increase the trouble by our course of treatment. We seal with the child as a rude and thoughtless person do with one who has a blemish on his face, or some other bodily defect, nothing and commenting upon it until it is made tenfold more hard to be borne, and the sufferer made sensitive even to look upon his infirmity. A soldier who had lost a leg, wrote out some fifty questions with which he had been pestered by impertinent persons, concerning his loss, how and when it happened, and how much he suffered. And sometimes when there is any obliquity in a child, parents and brothers and sisters will bear down upon it, and twist him with it in a way to aggravate and increase it, rather than to cure it. They will say before his face that he is an odd one in the flock, that he is peculiar, that he is foolish, that he has not the capacity of the rest for learning, and that he will never be or do anything in the world, until the child himself believes it, and grows up under the discouragement thereof; and so the prophecy works out its own fulfilment, and he grows up to manhood the very eccentric or useless character it was foretold he would be. If judicious friends had noticed lightly his peculiarities, and taught him that he was not so very unlike or inferior to the rest, led him to look more hopefully upon his case, and appreciated and drawn out his real excellencies, he might have outshone all his kin. The reputed dunce of the family and the school, has often risen to high honor, to the astonishment of his early companions. Beautiful is the story of "The Ugly Duck," that when a flogging, was picked at and persecuted as a strange creature by barn yard fowls, but which, at last, when grown, proved to be a swan, and took its place with arched neck and snowy plumage among its own kind on the lakelet, admired by all. Many a person, no doubt, has been helped on to the lunatic asylum by having his eccentricities of mind increased by wrong treatment, until the full result was insanity. And many a person has been kept down in low stations of life, or driven to evil habits and companions, by some fancied or real hindrance or disadvantage not treated wisely at first. Even born idiots, under skilful training, learn to know God and so repay toil for their good; and maniacs are sometimes restored to reason, while many might have been kept from madness by wise care. If one feels that he has the mark of Cain upon him, he will, like Cain, be apt to feel that his punishment is greater than he can bear, and to flee to a distant place; though it is to be observed, that even Cain's mark was set upon him in mercy by God.—Rev. Wm. H. Lewis, in Churchman.

Scottish Piety.

One day recently the Hutchison's steamer was sailing round Cape Wrath, carrying some five hundred Lewis men from Stornoway to the herring fishing at Wick. In the evening the captain was "chaffed" by a tourist about the Scottish strictness of view in relation to the Sabbath—it was Saturday evening—as a really impracticable strictness. The captain said that of the five hundred Lewis men "aft," not one, landing at Thurso late on Saturday night, would take a step towards Wick till Monday morning; that if the weather proved fine they would spend the night in the open air; and if it proved bad, they would seek shelter in out-houses; and that on the Sabbath day they would worship in groups, led by their headmen. About ten o'clock at night the captain's statement was strikingly illustrated by a solemn act of joint worship—singing, Bible reading and prayer—on the part of the whole five hundred; their grand shaggy heads, surmounting broad shoulders, being laid bare to the pelting wind and rain. Any one seeing those heads and shoulders of men worshipping God would have felt that, so long as men of their class people our country districts, we are not in sight of the poet's "Woe To that land, to hastening ill a prey, Where wealth accumulates and men decay."

Presumption.

He who takes his boys to the beer-shop, and trusts that they will grow up sober, puts his coffee-pot on the fire and expects it to look bright as new tin. Men cannot be in their senses when they brew with bad malt and look for good beer, or set a wicked example and reckon upon raising a respectable family. You may hope and hope till your heart grows sick; but when you send your boy up the chimney, he'll come down black for all your hoping. Teach a child to me, and then hope that he will grow up honest; better put a wasp in a tar barrel and wait till he makes you honey. As to the next world, it is a great pity that men do not take a little more care when they talk of it. If a man dies drunk, somebody or other is sure to say, "I hope he is gone to heaven." It is all very well to wish it, but to hope it is another thing. Men turn their faces to hell and hope to get to heaven; why don't they walk in the horsepond and hope to be dry? Hopes of heaven are solemn things, and should be tried by the word of God. A man might as well hope, as our Lord says, to gather grapes of thorns or figs of thistles, as look for a happy hereafter at the end of a bad life. There is only one rock to build hopes on, and that is not Peter, as the Pope says, neither is it sacraments, but the merits of the Lord Jesus. There John Ploughman rests, and he is not afraid, for this is a firm footing, which neither life nor death can shake; but I must not turn preacher, so please remember that presumption is a ladder which will break the mounter's neck, and don't try it as you love your soul.—John Ploughman's Talk.

The sale of pews in a new Jewish Temple in New York, recently dedicated, realized \$200,040.

Scientific and Useful.

When no other means are available, common earth is recommended as a handy and efficacious remedy for the sting of bees.

The use and adaptability of banana fibre in the manufacture of paper is about to be tested by competent parties in Savannah, Georgia.

In removing ink spots from delicate colors, when oxalic acid or chloride of lime cannot be used without injury to the color, a concentrated solution of sodium pyrophosphate is recommended.

An experiment shipment of uncooked meat, preserved by a freezing process, has been dispatched from Australia for London. Large joints of fresh uncooked meat have, it is said, already been preserved for some months by this process in Melbourne.

Scoresby and other arctic voyagers and whale hunters have observed that whales have some means of communicating with one another at great distances. It is probable that the animals bellow in a tone too grave for the human ear, but quite within the range of the cetacean ear.

The reason why common salt sometimes becomes moist when exposed to the atmosphere is because it is not pure. Chloride of calcium and chloride of magnesium are impurities generally present in salt, and they absorb moisture from the air.

WHAT TO DO IN CASE OF ACCIDENT.

Professor Wilder, of Cornell University, gives these short rules for action in case of accident. It would not be a bad thing to cut them out and carry them in one's pocket-book, or commit them to memory. For dust in the eyes, avoid rubbing; dash water in them; remove cinders, etc., with the round point of a lead-pencil. Remove insects from the ear by tepid water. Never put a hard instrument into the ear. If an artery is cut, compress above the wound; if a vein is cut, compress below. If choked, go upon all fours and cough. For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish. For apoplexy, raise the head and body; for fainting lay the person flat.

GLASS MANSARD ROOFS.

Hygiene suggests that "architects examining into the feasibility of constructing the Mansard roofs of dwellings at least, of iron and glass. This upper story, as now constructed, is generally devoted to the billiard-room, servants' chambers, or some other secondary purpose. If made, as suggested, of iron and glass, either with or without General Pleasanton's violet-colored panes, it would really be one of the most valuable features of a modern city residence, and would furnish a hygienic agency of acknowledged importance. The influence, not only of light, but of direct rays of the sun, and of breathing and bathing in sunned air, on vitality and health, is too well understood to need detailed mention. The nursery, children's play-room, family gymnasium, even the billiard-room, should be placed in this human conservatory as well as suitable apartments where, with the necessary privacy, the various members of the family might revert to the primeval condition for an hour or two, and so, to a large extent, remedy the ill-effects of privation from sun and air that ordinary city life entails. The substitution of a frame-work of iron, covered with glass, and provided with the necessary screens or shades, for the wood and slate of which the Mansard is now built, ought not to present any difficulties."

THEORY OF "TAKING COLD."

Professor Rosenthal gives the following explanation of the pathogenic action of exposure to cold. Suppose an individual to have been subjected to an elevated temperature, such as that of a ball-room or theatre, or to have engaged in violent muscular exercise; the cutaneous vessels are dilated, and in a state more or less akin to paralysis, and in all cases more slow to contract than usual. If at this moment the same person be exposed abruptly and without any intermediate transition to a low temperature, especially to a current of cold air, a considerable loss of heat will be observed upon the surface of the body. The blood which has been thus cooled externally comes back into the internal organs and cools them suddenly; which circumstance alone may, in an organ predisposed to disease, become the active cause of some severe malady. The cutaneous vessels, on their part, become contracted, driving out the blood which they contained, and thus produce a kind of hyperemia, which in itself may exercise a morbid action. This cause, however, is usually only an accessory one, at least in cases where the temperature has been much elevated. The vessels have lost their tonicity, and do not contract suddenly. But if the danger from collateral hyperemia is thus diminished, that from refrigeration is increased.—Harper's Magazine.

EFFECT OF CAST-IRON STOVES.

Some time ago a paper was read before the French Academy of Science, in which the evil consequences of using cast-iron stoves were forcibly dealt with. Little, however, was the interest excited in the matter at the time, but the subject has more recently been brought forward with better success. Dr. Carrot, one of the physicians to the Hotel Dieu in Chambery plainly denounces cast-iron stoves as an absolute source of danger to those who use them, and he claims to base his denunciations upon positive facts. It appears that during an epidemic which prevailed in Savoy, Dr. Carrot observed that all the inhabitants who were infected by it used cast-iron stoves which had recently been imported into the country. On the other hand, he observed that all those who used other kinds of stoves, or adopted other modes of firing, escaped the disease. Another circumstance bearing on the same interesting question occurred in the Lyceum of Chambery, where an epidemic of typhoid fever broke out. This outbreak is regarded by Dr. Carrot as having been influenced or superinduced by a large cast-iron stove in the dormitory of that establishment.

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D. MACARTHUR, Manager Merchants Bank  
A. McMICHEM, Banker  
The Rev. PROFESSOR RYCE.  
JOHN KEMMEL, Canadian House  
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U. C. Tract Society Depository, 102 Yonge Street.

**NEW-YORK TRIBUNE.**  
1873.

Now, as heretofore, THE TRIBUNE strives to be first of all and preeminently a news paper.

France a Republic—England and Germany gradually permeated with Republican ideas—Spain swaying in the nerveless grasp of a ruler too good for a King and too weak for a Republican, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking peoples agitated by a new Protestantism, separating from the See of Rome on the dogma of Papal Infallibility and assuming to recognize the "Old Catholics"—the whole Continent pervaded by the intellectual ferment that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain running a race for the final gains that shall determine Asiatic pre-eminence—China seeming ready to abandon her advances and reclose her half opened gates—Japan abolishing feudalism and inviting Western civilization to translate Western commerce to enrich her long hidden empire—such are phases of the news from abroad which the mails ever daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, THE TRIBUNE aims, at whatever cost, to lay before its readers the most prompt, complete and popular presentation of these diverse and conflicting movements, through all of which, as it fondly trusts, the toiling masses are everywhere struggling up toward larger recognition and a brighter future.

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Official Announcements.

MEETINGS OF PRESBYTERIES.
ROCKVILLE.—At Prescott, on the 1st Tuesday of November, at 2:50 p.m.
ONTARIO.—At Port Perry, in the Canada Presby-terian Church, on the 1st Tuesday of November at 11 o'clock, a.m.
OTTAWA.—In Back of Church, Ottawa, on Tues- day, Nov. 4, at 2:30 p.m.
SMITH.—At Barrie, on Tuesday, Nov. 4th at 11 o'clock a.m.
TORONTO.—In Knox Church, Toronto, on the 1st Tuesday of December, at 11 a.m., when Session Records will be called for.
CONCORD.—At Peterboro', on the third Tuesday of January, 1874, at 11 a.m.
GUELPH.—In Knox Church, Acton, on the 18th January, 1874, at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund—James Coll, Montreal.
Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
French Mission—James Coll, Montreal.
Juvénile Mission—Miss Machar, Kingston, Ont.
Manitoba Mission—George H. Wilson, Toronto.
Scholarship and Bursary Fund—Prof. Ferguson, Kingston.
Synod Fund—Rev. Kenneth MacLennan, Peter- boro.
Queen's College Endowment Fund—Wm. Ireland, Kingston.

MARRIED.

By the Rev. Robert Hume, M.A., on Wednesday the 8th inst., at the residence of the bride's father, Mr. Daniel Burt, Esq., Revere of South Dumfries, to Catherine Francis, eldest daughter of Mr. Heskiah Manwaring, all of South Dumfries.

Commercial.

PRODUCE.

The market since our last has been quiet, and prices of grain rather weak. It closes, however, with some signs of improvement. Stocks stood on the 20th inst. as follows:—Flour, 7,992 barrels; wheat, 129,148 bushels; oats, 1,335; barley, 115,078; peas, 5,598; rye and corn 50. There were in sight on the 11th Oct., 9,136,000 bushels of wheat, and 1,458,000 of barley, against 6,419,000 of wheat and 2,604,000 of barley in 1872.

Flour.—The enquiry has been more active than that for grain, and prices firmer. Old-grade extra sold last week at \$6.10, and on Tuesday at \$6.15 f.o.c. New-grade extra, which is about the same value as fancy, sold on Monday at \$5.70, and on Tuesday at \$4.75 f.o.c. Spring wheat extra brought \$5.50 f.o.c. on the same days. No. 1 super. sold last week at \$5.35 and \$5.44, and on Monday at \$5.42 f.o.c. The market yesterday was steady, with little offer- ing and buyers at quotations. A lot of inspected old-grade extra sold at \$4 f.o.c., but \$6.15 was refused for a choice brand.

OATMEAL.—Continues quiet, with values easier; ear-lots are not worth over \$4.90 to \$5. Small lots sell at \$5.25.

WHEAT.—Has been quiet, buyers few and holders not inclined to sell at ruling prices. There were sales last week of spring at \$1.14 to \$1.15, and of fall at \$1.14 and \$1.15 on the track, and of a lot of 2,009 bushels of No. 1 treadwell and No. 2 fall at \$1.15 f.o.b. The market has been firmer during the last two days, with ear-lots of spring selling at \$1.15 to \$1.17 f.o.b. Street prices, \$1.23 to \$1.26 for white, \$1.20 to \$1.22 for treadwell, and \$1.14 for spring.

OATS.—Have been in good demand and firmer; ear-lots have sold at 40 and 41c. on the track, the former being the price yesterday. Street price, 40 to 41c.

BANLEY.—Has been quiet and weak. No. 1 sold at \$1.16 on Friday, and \$1.15 f.o.c. on Saturday. No. 2 brought \$1.15 on the track on Thursday and Friday but sold at \$1.12 and \$1.13 on the track on Monday. On Tuesday some improvement appeared, a mixed cargo of No. 1 and No. 2 brought \$1.16 f.o.b.; two cars of No. 1 inspected sold at \$1.15 on the track, and a mixed lot at \$1.14 f.o.c. all round, and six cars of No. 2 at \$1.09 on the track. Yesterday the market was steady; No. 1 sold at \$1.14 and \$1.15 in ear-lots and \$1.15 in cargo-lots f.o.b., and No. 2 at \$1.10 to \$1.12 f.o.b. Street price, \$1.12 to \$1.14.

PHAS.—There was a car sold on Tuesday at 60c on the track, which price we believe would be repeated. Street prices, 60 to 62c.

RYE.—Is worth 65c. on the street.

CORN.—Has sold at equal to 55c. here.

BRAN.—Ear-lots are worth \$12.00 on the track.

PROVISIONS.

BUTTER.—Is firm and in good demand. One car choice dairy sold at 30c., and another at 21c. CHEESE.—Is excited at the factories, where 12c has been paid, but unchanged here.

EGGS.—Are abundant and slow of sale at 16 to 17c.

POKE.—Half-car lots have sold at \$17.50 to \$17.75. Small lots bring up to \$18.

BACON.—Is quiet and unchanged. Smoked hams are selling at 12c to 13c.

LARD.—Now in tins is worth about 16c. Small lots 10c.

HOGS.—Have been sold at \$4.50 to \$4.75. No lots of dressed yet offering.

FREIGHTS.

LAKE FREIGHTS.—Rates are easy at 2 1/2c to 3c to Kingston, 3c. to 3 1/2c. to Oswego, 3 1/2c. to Lake Erie ports, and 8c. to Montreal.

GRAND TRUNK R. R. RATES.—Winter rates from Toronto stand as follows:—To Halifax, \$1.10 for flour and 55c. for grain; to St. John, \$1.02 for flour and 51c. for grain; to Montreal, 50c. for flour, and 25c. for grain; to Portland, 85c. for flour and 43c. for grain; to New York, 90c. for flour and 45c. for grain; to Boston, 90c. for flour and 45c. for grain.

New Advertisements.

Children often look Pale and Sick from either cause than having worms in stomach. BROWN'S VERMIFUGE COMBIS will destroy worms without injury to the child being perfectly white, and free from all coloring of other injurious ingredients usually used in worm preparations. CUMMIS & BROWN, Proprietors, No. 215 Fulton St. New York. Sold by Druggists and Chemists, and Dealers in Medicines at Twenty-Five Cents a Box.

Clothing.

GOLDEN GRIFFIN. THE LARGEST FIRST-CLASS CLOTHING HOUSE IN TORONTO. CLERGYMEN'S SUITS AND RAIN COATS. TEN PER CENT. DISCOUNT. 128, 130, and 132 KING STREET EAST. PETTLY & DINWIDDIE.

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Begin to announce that they have received a large portion of their Autumn and Winter Stock in every Department.

NEW CLOSINGS AND JACKET MATERIALS. CRAWFORD & SMITH invite special attention to their new Stock of Foreign Finishes, Dogskin, Otter, Beaver, Seal and Astrachan, Waterproof Tweeds, Satara Cloth, Black, Brown and Blue.

LYONS SILK MANTLE VELVETS FROM \$4.00 to \$10.00 per yard. The latest novelties in Dress Fabrics, Black and Coloured Dress Silks for Evening and Street wear at CRAWFORD & SMITH'S.

MILLINERY AND MANTLE SHOW-ROOMS. Now open for the season at CRAWFORD & SMITH'S.

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JUST READY. MEMORIALS of the REV. JOHN MACHAR, D. D., Late Minister of St. Andrew's Church, Kingston, with Portrait and Vignette of Brechin Church, and Bound Tower. Handsomely bound in cloth. Price One Dollar. Agents and friends are requested to send their orders to the publishers. JAMES CAMPBELL & SON, Toronto.

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La Grace. THE MATERIALS for this Elegant Game, consisting of Four Throwing Rods and Two Rings, are being manufactured and sold for 60 Cents by R. MARSHALL, 41 King St. West, Toronto.

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It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED POUNDS. HUGH MILLER & CO., Agricultural Chemists, 107 King St. East, Toronto. FOR SALE BY DRUGGISTS EVERYWHERE. TICKETS ON SHEEP.

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E. LAWSON Begs to inform his numerous customers and the public that he has now got his Tea and Coffee busi- ness in full operation, with a very heavy stock of the FINEST TEAS AND COFFEES Ever imported into this city, all FROM YONGE STREET and bought before the great advance in the Tea Market, which will be sold, Wholesale and Retail at a VERY SMALL ADVANCE ON COST to cash buyers, TEAS put up in 5, 10, 15 and 20lb. Tin Containers at the following prices: GREEN TEAS.

Table listing various tea types and prices per lb. including 1 Hyson Twankey, 2 Fine Mysore Young Hyson, 3 Superior, 4 Extra Fine, 5 Curious, 6 Extra Curious, 7 Fine Old Hyson, 8 Superior, 9 Extra Fine, 10 Finest, 11 Superior Gunpowder, 12 Extra Fine, 13 Extra Curious, 14 Fine Imperial, 15 Superior, 16 Extra Mysore Imperial, 17 Very Superior, 18 Natural Japan, 19 Fine Cultivated Japan, 20 Superior, 21 Extra Fine, 22 Finest Imported, 23 Fine Scented Capers, for flavouring, 24 Fine Orange Pekoe, 25 Finest.

Table listing various coffee types and prices per lb. including 26 Fine Breakfast Congo, 27 Superior, 28 Extra Kailow, 29 Extra Fine, 30 Fine de best imported—the Prince of Teas, 31 Good Souchong, 32 Fine, 33 Superior, 34 Extra Fine, 35 Extra Fine, 36 Finest Assam, 37 Fine Oolong, 38 Superior, 39 Extra Fine, 40 Finest Imported, 41 Fine Mandarin Mixture, 42 Superior, 43 Extra, 44 Extra Fine, 45 Fine Imported, 46 Fine Honqua Curious Mixture, 47 Superior, 48 Extra, 49 Choice, 50 Choice upon Choice, which has no equal.

Lawson's Finest Soluble Coffees, Made in one minute without boiling, put up in 2, 5, 10 and 20 lb. tins, at 25 and 30c. per lb. All orders by mail and otherwise punctually attended to 25 lbs. of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge. EDWARD LAWSON, The Pioneer Tea Merchant of Toronto.

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