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Contributors and Correspondents

PRESBYTERIAN CHURCH IN IRELAND.

The Minutes of the last meeting of the General Assembly of the Presbyterian Church in Ireland now lie before us. It is a goodly volume, though not nearly so thick as our own Minutes. Like ours, the Irish Minutes give the statistics, but not the reports of the schemes; the reports appear in an enlarged number of the *Missionary Herald*. The statistics do not take up so much room as with us. All the items (twenty-five) are given at one view running across the two pages; while in ours they (forty-four) occupy two pages lengthwise, and the reader has to turn from one place to another to get the whole. The following are the main items, which will give a bird's-eye view of the strength and resources of the Church. The sterling money has been turned into dollars:

Synods	5
Presbyteries	59
Congregations	589
Ministers	439
Families	78,445
Communicants	107,252
Stipend	\$21,000
Sustentation Fund	125,000
Missions	60,000
B. S. Contributions	10,000
Given for all purposes	213,000
Total Ministerial Income	613,000
Average Ministerial Salary	870

There is another Presbytery but it is in India, and so it has been left out. The ministers, however, include the Foreign Presbytery together with the Jewish missionaries. In all there are 18 on the roll who live out of the country. Besides these there are on the roll 81 assistant ministers, 10 retired ministers, 11 professors, 5 Home missionaries, 4 chaplains in the army, 2 retired missionaries, 1 agent of the Church, 1 superintendent of mission schools, and one college president. The present writer thinks that the Church in Ireland has hit on the happy medium in answer to the question—Who are to be on the roll? All ministers in the service of the Church are put on the roll, such as professors, whether of theology or of arts and science, missionaries, agent of the Church, superintendent of mission schools, and so on. In addition to these are retired ministers and missionaries who have spent their life work in the service of the Church, and have retired from old age or infirmity. One exception might be made. The president of a college which is altogether under the control of the State, the appointments made by the State has no claim to a seat in the Church Courts. So far as the Church in Ireland has gone, the door is not opened wide as in the United States, the abuse so flagrant there is avoided. Of the 689 on the roll, 569 are actually pastors. Many of the others, the most straitlaced among ourselves will admit, such as professors in theology and others.

It is a somewhat striking fact that of the 569 congregations no more than nine are vacant at any one time. We have Presbyteries in which there are that many at a time.

There are now three sources of ministerial income, or rather there are three to which all the pastors are related. These are, first, stipend; second, endowment; and third, the sustentation fund. The first is variable in the income given, the highest being about \$8,000 and the lowest not more than \$100. The endowment consists of the capitalised fund formed by the commutation of the life interests in the Regium Donum at the time Disestablishment and Disendowment took effect. The fund aggregates more than half a million sterling. The Sustentation Fund brings in as seen above \$122,000, and the aim is to reach at least \$150,000. Congregations are required to give to this fund a minimum in proportion to the number of communicants in order to their pastors receiving a full share out of it. The Endowment and Sustentation Fund combined secures a salary to each minister of some \$450 per annum.

The Minutes proper differ in some respects from the Minutes of our own Assembly, as well as from the minutes of other courts so far as known to the writer. In the first place, Presbyteries furnish written reports which appear on the Assembly minutes. These reports begin with the name of the Moderator of the year, and then an account of the care of students is given, then ecclesiastical changes, and some other matters. Every student's name comes before the Church in that way, the year of his standing, what classes he attended during the year, and what college or seminary. Secondly, a number of reports appear to be deemed of such importance as to be inserted in full in the minutes. The Reports on Statistics, on Sustentation, on Elementary Education, and one or two others of less note are so honored. These three reports occupy no less than thirty-two pages of the minutes, that is excluding the statistical tables. The Sustentation Fund

Scheme receives much thought and deliberation. The Convener of it is Thomas Sinclair, Esq., who is not unknown in Western Canada, for he was a delegate to a meeting of the Assembly of the Canada Presbyterian Church some years ago. He has now a seat in the General Assembly, by virtue of his office as Convener of the Sustentation Committee. The battle in the cause of common schools is one that is fought year after year, and needs to be. The policy of the enemies of non-sectarian schools is not to change the law directly, but to evade the law as far as possible by back-stairs influences with the Government and with the Commis. oners. In this it is managed that schools taught by Nuns, Sisters of Charity, Monks, and so forth, are engrafted on the National system. More than that, rules are enacted with reference to model and other schools, in order to lessen their power and usefulness. The Committee on Elementary Education keeps constant watch on every movement of the enemy, and as soon as anything is done, or proposed to be done, there is remonstrance, petition, or such other means used to thwart the evil policy. Sometimes a deputation is sent to Government. A detailed report of the proceedings of the Committee is presented every year to the General Assembly. This year the report, with recommendations, occupies almost six closely printed pages.

The interest in Missions seems to be kept up in spite of the increased attention paid to the Sustentation Fund. It may be said even to be on the increase, for it was resolved at last meeting of Assembly to sanction the recommendation of the Board of Missions, to send the Convener of Foreign Missions to visit the foreign fields, and he has since started on his journey, expecting to be away for a year. The Convener is the well known Rev. William Fleming Stevenson, who is as distinguished for his literary qualifications as for his pastoral devotion and success. He has just passed through the United States, and has sailed, or will soon sail, from San Francisco for India and China. The expense of his mission has been guaranteed by a few friends, so that the Mission Funds will not suffer.

A VISIT TO EGANVILLE.

I have just returned from spending five days in the above place, preaching and administering the ordinances of the Lord's Supper. I had no idea there was such a large Protestant population in and around Eganville, and I think many of my brethren are under the same impression, and so our Church has in some measure overlooked this field. This summer, Mr. John Mordy, student, has occupied the field, and a very great measure of success has attended his labors. Truly God has greatly blessed the work of his hands; and if that field were worked up with the same wisdom, life, and energy for the next twelve months as it has been the last six, there would be a large self-sustaining congregation, including Eganville, Lake Dorie, and Scotch Bush.

Evangelistic meetings have been carried on there for a number of weeks, mostly by Mr. Mordy, assisted by Mr. Wilkie; and on visiting that field one could see that God is doing a great work. On Saturday I baptized five adults, and received between forty and fifty new members at Eganville and Lake Dorie. On Sabbath, eighty sat down at the Lord's table, and I believe that number could be doubled in less than twelve months if a suitable man could be got for this place.

On Sabbath afternoon I preached in what is known as the Scotch Bush, about ten miles from Eganville, and now in connection with it. This is likewise a place of far more importance than is generally supposed—a large open country, with a very industrious and intelligent people—farmers well off and active, and I believe an equally large addition will be made here in a few weeks.

I may here add that the labors of Mr. Wilkie in Admaston have been no less blessed to the advancement of the Lord's cause in that part of the Master's vineyard, over seventy members having been added to the communion roll there a few weeks ago. Having spent some time there, I can also testify to the good work which has been done through the instrumentality of Mr. Wilkie. G. B.

White Lake, August 27th, 1877.

The oldest synagogue in America dates New York, 1684.

Rev. J. CAMPBELL, M.A., of Cannington, has resigned the Manila portion of his charge.

The Rev. John Anderson, pastor of River Street Presbyterian Church, Paris, has returned from the Lower Provinces, looking much the better of his trip.

CHURCH EXTENSION.—MINISTERIAL LIBERALITY. No. III.

My first article on Church Extension, three weeks ago, mainly bore on the dividing of double charges, and the manifest advantage of the same both to ministers and people, besides the large addition that would thereby be made to the list of congregations.

My second has mainly in view, the setting of efficient and devoted ministers in important mission centres, at whatever cost to the Church meanwhile. The working out of this important scheme would reap an early and very abundant harvest.

Church development is also greatly retarded by so many vacancies, and the difficulty experienced in getting them filled. Church legislation is much needed for the proper working of our machinery in this respect. A troublesome individual in a weak congregation often neutralizes the labors of a devoted minister, and he yields to the strain. Vacancies, long continued, tend towards dissolution. Congregations do not generally give for the support of the Gospel according to their increasing ability, to the same minister; and wealthy ones, believing that talents and piety have their price, act as if they had only to pick and choose. On the other hand, ministers frequently make weak congregations stepping stones to better ones. Ordination vows are too often lightly taken and broken. Ministers are being debased to mere hirelings. Change is becoming increasingly the order of the day; and where a large amount of private enterprise for preferment is carried on, zeal for the saving of souls and the glory of God becomes impossible. This evil on both sides is rapidly developing itself. One way to check it, would be to imitate the example of the late Rev. Dr. Carlisle, of Birr, Ireland. He had been minister of a large and wealthy congregation in Dublin, had a good income, was held in high public esteem, and enjoyed the best society in the city. From devotion to the cause of Christ he voluntarily resigned his charge, went to Birr, where the population was almost entirely Roman Catholic, and labored to the end of his life, uncheered by the presence of good society, on a small income, often ill-treated, and making himself a living sacrifice, that he might win some. Did the tide of self-denial flow in this direction, the gain to religious life and Church prosperity would be enormous.

Spasmodic appeals are yearly put forth to make up short-coming contributions, especially for Home Mission work. These would be unnecessary if ministers were to preach by example as well as precept. In the published Minutes of the General Assembly for last year there is a Table of Averages, showing the proportion of the giving of each Presbytery to the different schemes of the Church. Two of the columns show the rate per family and communicant. In several cases the average is shamefully low; and in no case is it so high as it might be. I have sometimes thought were there a column for the average per ministerial family from all sources, the irregularities would be seen to be vastly greater. Were all ministers to come into line and lead their people with their contributions, the results would be very different. When a minister gets a call, a certain salary always accompanies it, and that is an important item in deciding the acceptance of the same. His services are as much thereby remunerated as are a builder's, on his being paid the contract price, or a mechanic when he gets his day's wages as promised. He ought therefore to give a share of his income obtained from that or any other quarter for the support of religion as much as any of his people.

If the Bible rule of giving one tenth as a minimum is right, every Christian should act on it. A minister with \$600 a year should give \$60; and as the power to give increases with the income, one who has \$3000 a year ought not to give less than one-third, or \$1000; so on upwards. Were every one to tax himself in this ratio he could speak to his people in a way that he cannot now do. Not only might our Home Mission Fund rise to a possible five times its present amount thereby, but the possible gross total would also approximate to a similar equivalent. "There is that withholdeth more than is meet, and it tendeth to poverty," tells a tale in regard to many a resignation. Let all try the first part of the verse—"There is that giveth and yet increaseth." Dare to tell the Lord by His own promise, then the cry, "Canada for the Lord," would speedily reach the utmost bounds of this great and wide Dominion, and the people would lie at his feet.

MADOC.

Two evangelists have been sent out from the "Pastor's Training College," by Mr. Spurgeon, to make a tour through the United Kingdom.

WHAT THE ROMISH CHURCH SAYS ABOUT THE KILLING OF HERETICS.

Father Stafford, of Lindsay, Ont., and many other Roman Catholics have spoken in terms of strong condemnation of the murder of Hackett at Montreal, last 12th of July. Father Macnamara, of New York, would do the same if he were to speak on that subject in accordance with his address to the Orangemen on that day. Well, I have no desire whatever to cause any Protestant to hate Roman Catholics. I will yield to no one in kindly feelings towards the latter. I must say, however, that I am disposed to "fear the Greeks even when they bring gifts." The Romanist is allowed, you commanded, by his church to utterly disregard even his oath, if by so doing he can advance her interests. I have no doubt that many Romanists have the very best feelings towards Protestants, but they are far better than their Church. I maintain that the murder of Hackett was in accordance with her teachings. If his murderer were to confess to the priest that he killed him, the latter—if he were to speak as a good son of the Church—would say "you did just what was right. It would be an unspeakable blessing if the brains of every Protestant were blown out." I proceed now to prove what I have stated. I shall refer to works which, at the present moment, the Romish Church receives as authoritative.

Collet, whose work is a standard one in Maynooth College, says that death is one of the punishments which the Church has appointed for heretics. Reiffenstuel says the same. St. Thomas Aquinas, another authority at Maynooth, says that heretics deserve to be killed. Several of the Rhemish notes to the Bible contain the same doctrine. Cardinal Bellarmine repeatedly says that heretics should be put to death. So does Maldonatus. Several Councils decreed that heretics should be rooted out. Several Popes did the same. Of course they were infallible. Dominic, the founder of the Inquisition, is a Romish saint.

The Church of Rome, therefore, tolerates heretics only when she believes that it would not be safe for her to meddle with them. I maintain, then, that every Romanist who murders a Protestant, or who "speaks peace to him, but mischief is in his heart," is a good son of his church; and every one who cherishes kindly feelings towards a Protestant, is not a good one. Let any one refute me who can. As I have already said, I have no wish whatever to cause bad feelings in Protestants towards Romanists. Many Protestants, however, are greatly deceived by Rome's hypocritical professions of friendship. It is well to put them on their guard. (2 Cor. ii. 11.) T. F.

Metic, Que.

NEWS OF FEMALE MISSIONS.

The Rev. W. Calderwood writes as follows of the work at Saharanpur, India.

We have had several girls' schools at this station for a dozen years past, and Mrs. Calderwood and I have talked almost daily about them, and yet until a few days ago, I never saw a single scholar in one of them. Now I have been able to make a sort of inspection of the school, although, as far as I am concerned, there is still something "behind the curtain." I was surprised when Mrs. Calderwood told me that the Mohammedan teacher of one school thought that I might visit the school without breaking it up, and I accordingly went. On reaching the door of the court, we heard a good deal of bustling and excitement within, and when we entered, all the girls over nine or ten years of age had fled from the large verandah in which the school is held into a room just behind it. All was as silent as the grave. The young Indian ladies were getting a nearer sight of a real living white man than they had ever before expected. A score of eyes were peeping at me through crevices and openings of the three doors of their hiding-place.

After a while the smallest of the girls on the verandah were induced to open their mouths and pronounce some of the letters of the Hindustani alphabet. Then the larger ones within, under the instruction of the Mohammedan teacher (who was hiding with them), began to read portions of Scripture, etc., so that I could hear them through the door. To my dictation, they wrote a little on their native wooden slates, and performed some problems in arithmetic, passing their slates through the door for my inspection. These slates are boards about as large as those in use in the American schools. Every time they are used they must be rubbed over with white chalk mixed in water. When this is dry, they can be written on with a native ink and bamboo pen. The writing can readily be washed off.

For twenty years I have heard of the ignorance and superstition of the zenana women. It was, therefore, a real gratification to hear in one school nearly half a hundred of those who, in a few years, will be at the head of so many zenanas, answering questions which comprised a tolerably full statement of Christian doctrine, and

repeating, apparently with delight, beautiful hymns in praise of the only true Saviour. Less than a score of years ago the gospel was shut out from all these girls, who now gladly collect to read and learn it.

May we not truly feel that the Lord "hath done great things for us, whereof we are glad?"

A STATE PAID POPISH COLPORTEUR.

Some time ago our School Inspector visited the Protestant Schools here in that capacity. On that occasion he presented to one of the scholars—the son of one of my elders—a book entitled, "The Branch of Roses, etc.," printed by the Sadlers, from which I take the following extracts:—

At the beginning, a boy who has vainly tried to get employment, says to his mother, "I did hope something from Mr. Ollivant, for he looked a kind man; but when he asked me a few questions, and found I was a Catholic, I saw immediately my chance was gone. His face quite changed; you know he is a Scotchman, and an elder in the kirk!" (Of course, this is fitted to make Roman Catholic readers form a very bad opinion of Scotchmen, especially elders.

However, there are many Scotch elders who have Roman Catholics in their service, and treat them with the greatest kindness.) The boy next asks, "Why are people so bitter against Catholics, mother? And if ours be the only true religion, how is it that God seems to help all the other people more?" Part of her answer is as follows, "O my child! I who know by experience the difference between the two religions, can assure you that a Catholic, though in poverty, misery, hunger, and cold, possesses a treasure of happiness unknown to the richest and apparently most favored Protestant. Whatever you may seem to lose by it my dear, dear Allan, bless Almighty God that you belong to His own flock."

(What the treasure of which she speaks is, she does not say. But let the words "Catholic" and "Protestant," be changed into "Christian Protestant" and "Romanist," and it would be very easy to prove the truth of the statement thus produced.) The boy said, "I will be more submissive, more grateful to the good God. I shall say my Rosary for that to-night, mother. The dear, blessed Virgin will help me." The mother then went to the chapel to say her prayers. There before the altar, "she besought the intercession of the Blessed Virgin, of that dear and Holy Mother, who never despises the petitions of her children—the help of the weak, the refuge of sinners, the comfortress of the afflicted; and a holy calm impressed her soul."

"She remembered she was a Catholic, and she counted all her sorrows as nothing, when counterbalanced by that great and unspeakable happiness." She gave the priest eighteen pence to say a mass "for the benefit of any poor soul who required only one mass to relieve him from his sufferings, in hopes that when in glory, he would remember her and hers." Well, some wealthy "Catholic" merchant dreamt one night that his father, who died a good Catholic some time before, appeared to him in glory. "My son," he said, "I am now happy, and I owe my happiness to a poor widow, who procured the mass to which I owe my deliverance, with the last farthing she possessed. Seek in No. — street, and prove your gratitude by benefits to her and her child." Well, to make a long story short, the merchant found out that the widow already spoken of, was the one who had done so much for his father. He obeyed his command, and so all ended well. The widow's son, years after, used to tell his children the story of his boyhood's days, summing up in the words of the Apocrypha "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." In another story it is said, "No one has ever been known to perish who called devoutly on the name of Mary." In another, speaking of the Procession of the Host it is said, "Well, he knew that he was walking that day in the very presence of Jesus Christ, who, concealed under the appearance of bread, suffered Himself to be brought forth by the hands of the priest into the midst of His people, that he might satisfy His burning love for their salvation, and receive the testimony of their grateful adoration in return."

Several other extracts of the same kind might be given, but let these suffice. Now suppose a School Inspector were to give a Roman Catholic child, as a reward, a book as strongly Protestant as this one from which I have quoted is Romish, the consequences would be like those which followed Tam O'Shanter's shout, "Weel dune, Cutty-Sark!" when he saw the witches dancing in Alloway Kirk, or those which followed, when Mayor Beauclerk of Montreal had lately handed him street-car tickets printed on orange-coloured paper. T. F.

Metic, Quebec.

The opposing barbarities of Bulgarians and Bashi-Bazouks have left the country a wilderness, where women and children wander starving, naked and unprotected. Suleiman Pasha proposes to distribute them among the large cities of the south. Crops are rotting on the ground, with no one to reap them, and no provision is made for the winter. The Turkish regulars are said to be finely disciplined, and refrain from any outrages, but both Governments neglect to restrain their savage irregulars. The Bulgarians are behaving much in the same way as the Bashi-Bazouks. It will be impossible for Christians and Mohammedans to ever live together again in the disturbed districts. Even Russian sympathizers severely condemn Russia's conduct; first, in instigating the Bulgarians to revolt, and then leaving them to the mercy of the Turks, whose right to treat them as rebels, is hard to question.

Pastor and People.

TWO EDGED PROVERBS.

I.—"EVERY MAN FOR HIMSELF."

"Every man for himself" is the world's motto, and its practice too; "No man for himself alone" is the Christian's motto—blessed indeed would it be for the world and for themselves, if this were carried out fully into practice also. The truth, however, is in no wise affected by the imperfection of those by whom it should be carried out; it retains its own majesty and beauty in spite of its evil surroundings, just as the sun retains his splendour in the heavens though the earth is shrouded with fog which intercepts his beams.

So then, although Christians so poorly set forth this truth that there is but little of it seen in the world at all, we must believe in the truth itself, "No man for himself alone," and that this is one of the great laws of the Divine life.

Now, this is not a flesh-and-blood truth. Flesh-and-blood have their own way—or we may say, its own way—of guiding its life. "Every man for himself," says Flesh-and-blood; or, if you like to have the same idea in a handy form, "Take care of No. 1." "This will carry you through the world," says Flesh-and-blood, "this will make you happy, this will keep you out of no end of trouble; if you take this maxim as your guide in life you will have all you get for yourself. You won't have other people's troubles to bother you, and you will be saved no end of worry and loss. You can be like the hedgehog, with all the soft wool inside for yourself, and with all the prickles for the world outside; and when you roll yourself into a ball, few people will care so much as to give you a kick, and even if they do, it will do you no harm. If you have a good warm fire yourself, you need not trouble if others are cold; and if you have a good coat and a good dinner, why should naked or hungry people trouble you? If you are all right, why let them get all right too, as best they can." "And I'll tell you," says Flesh-and-blood, "another good result of following my maxim. You can go ahead, and no mistake. 'Every man for himself' means to push, and squeeze, and scrow, and elbow, and kick, and jostle, and pinch, and run amuck against every one in your way, and make every one stoop down, and you go leaping over them; no matter who is left sprawling on the ground, so that you come in first. There is no knowing what you may lose if you are troubled with scruples. Go ahead at any price. Every man for himself, and No. 1 will be sure to win the day. You may blow the whistle if you like, for if people will get out of the way, nothing is to be got by cutting them in two; but if they won't, then so much the worse for them; you turn on the steam and go ahead; if people will be cut in two or mashed up in feelings, or pocket, or comfort, or anything else, it is no affair of yours, 'tis all their own fault for not doing as you do—looking after No. 1."

It seems rather a ticklish thing to meddle with either of the folk who represent these worldly and selfish principles. How shall one handle the hedgehog, or how escape being run over by the man running amuck?

I cannot do better than meet such people on somewhat of common ground. They say they believe the Bible, and I believe it too; so we shall just see what that old Book says about such things.

It is somewhat unfortunate for you, my hedgehog friend, that amongst many ugly photographs which I find there, I have some upon you, taken to the very life. There are many beautiful faces and forms there, but there are many ugly ones too, and, really, after looking at them all, I doubt whether you are not one of the ugliest of the lot.

There is a full-length of you in Luke xii. 19. You were thought worthy of being taken from top to toe. If that is any comfort to you, you are welcome to it, for I don't see much for you anywhere else about. I can see in your face all about you. You have had a wonderful harvest; you were rich before, but are much richer now; you are actually puzzled to know what to do with your goods; and now you are quite happy; you have solved the riddle, you will keep everything for yourself, you will be a hedgehog with plenty of fur; but though you are for yourself, God is not for you. So far from it, He is against you; and if only we had a likeness of you after He said those words, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" I think we should scarce look at it for the horrid contortions of the face, its woe, and agony, and despair, and rage, and helpless, hopeless misery. After looking on such a picture, which of us would commit such an outrage upon truth as to write under it, "He took good care of No. 1?"

It would be quite impossible for any one voluminous to contain portraits of all the members of this unhappy family; but the Bible has several most useful specimens of them. Amongst these far back we find one in

1 Sam. xiv. This man was very great, so far as worldly goods were concerned; he had plenty of sheep and goats, and better than all the sheep and goats put together, he had a first-rate wife, a woman of good understanding and of a beautiful countenance. With him No. 1 was everything. I dare say he did not care the least for "the woman with good understanding and a beautiful countenance," compared with himself. Well, he came to grief in what I might almost call a ridiculous way. His wife gave away—or as he would put it, he lost—two hundred loaves, and two bottles of wine, and five sheep, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs. To put it at the very outside, and make the best case we can for him, 260 would have covered the whole; and when he heard of this, as he thought tremendous loss, his heart died within him, and he became as a stone, and ten days afterwards he died.

The Scriptures give us an account of another also who came to grief by this principle of "Every man for himself," and "take care of No. 1." In this instance the foolish man was an erring child of God. You will find about him in Gen. xiii.

Lot went with Abram, and had flocks, and herds, and tents, and was so rich that the land was not able to bear Abram and him. Abram gave Lot the choice of the country which lay before them, and he, thinking only of No. 1, never caring for the interests of Abram at all, chose all the plain of Jordan, which was well watered everywhere. He got amid bad company in Sodom and Gomorrah, even though he vexed his soul with their unrighteous deeds, and the end of that matter was that he escaped with just the clothes upon his back, and even that was of the great patience and mercy of God. When God's people will act on worldly principles and go in the world's ways, they must expect to take the consequences. They cannot escape because they are the Lord's. On the other hand that is all the more reason why they should be chastened, and find out that the transgression of God's commands can bring with it nothing but sorrow. Many of the Lord's people have experienced this. Jacob, and Eli, and David, and others, indulged "self" in one form and another, and they all came to grief thereby.

Sometimes we have to answer a fool according to his folly, and take a man upon his own low ground in argument, and show him that even upon his own principles he is wrong. Perhaps we can do no better now than act on this plan with regard to our friend who thinks he is so well able to take care of himself.

And first of all, don't think, my friend, that you and I have not some common standing ground. We have. I am just as fond of "No. 1" as you are. I take the greatest interest in him. I assure you I would go a good bit out of my way to serve him. I wouldn't hurt him on any account whatever. I am always thinking of his true interests, and trying to help him up when he is going up, and to pick him up when he tumbles down. So we have at any rate enough in common to make us have a talk together, and even this is something towards understanding one another.

And what is more, I take a very strong religious view of this matter, and believe that God intended every man to take great care of all the real interests of No. 1; and that No. 2, and 3, and 4, and 40, and 400, and 4,000, must come only in due course after this No. 1.

But the point on which you and I will probably join issue is the word *real*. What is a real interest? what is our real self? what is No. 1 at all? I dare say you would be very much astonished, if I were to say to you, "What you believe to be yourself, to be No. 1, is not really so at all; you don't even know what your real self is. However, not to enter on that point at present, I shall just proceed to show you why this selfishness which embodies itself in the cry, "Every man for himself," and "Take care of No. 1," is not likely to come to any good, but very certain to come to a deal of harm.

If following out your idea of these words, you are for getting everything for yourself, and consulting only your own ease and pleasure, and have no sympathy with others, then mark this first of all—you are unlike Christ.

Now let me tell you, my friend, that this is very serious. I do not suppose that you don't care that No. 1 should go to heaven, or that No. 1 should be happy for ever and ever, or that No. 1 should be beautiful and rich by-and-by, with a beauty which shall never fade, and a wealth which never can be lost. You want No. 1 to have a share in all the good things going in that land where Christ shall be King. Well, I say, if you want all this, you must become like Christ. Christ died for you, not to let you be safely selfish, but to make you like Himself. He so lived as to show you that there was a nobler "self" than what men call self. He gave Himself up for us all; He His own self bare our sins in His body on the tree; He counted not His life dear unto Himself; He sought not His own glory; He lived for others; He found His pleasure in helping and blessing others; and He expects that you will seek to be like Him. Indeed, if you don't get like Him, you will never be fit for living in that blessed land where He reigns.

All the little pleasures which you used to make so much of, you would not now care for; all the little privations and pains you would not now feel; the great real No. 1, the No. 1 which God made to have to do with eternal things (and with things here only as preparatory to them), has now nothing; you made it as unlike Christ, as unfit for heaven as you could, and if you were admitted there, you would be miserable; you would be so unlike Christ, and so unlike all the people there like Him, that I don't think you could ever stay there; and then I think you would say (though it would be too late to mend the matter) that you had made a great mistake—that when you cried, "Every man for himself," you were not for your real self at all; that with all your selfishness and miserableness, you never really took care of No. 1.

I would remind you, too, that in your sense of taking care of No. 1, you are breaking God's law. Now no man can break God's law without suffering for it; and say man who willingly and determinately makes breaking it the habit of his life, must expect to fare accordingly. St. Paul tells us (Rom. xv. 1) that "we that are strong ought to bear with the infirmities of the weak, and not to please ourselves;" and one of the signs of the bad times given us in 2 Tim. iii. 2, is that men shall be lovers of their own selves. We are not our own, we are told, we are bought with a price, and therefore must glorify God with our bodies and spirits, which are His. We are to love, not every man upon his own things, but every man also upon the things of others; we are to bear one another's burdens and so fulfil the laws of Christ.

Now, if we will not do these things, but think of ourselves, and ourselves alone, or of ourselves so closely as to practically exclude all others, then we are breaking God's law—we are sinning not only against the instructions He has given us, but against the whole bent of His nature. His law is only the outcome of His nature; and is it, can it be good for any one to put himself into antagonism with God? "No. 1" will soon find that he will come off second best in a trial of this kind. Ah, it is a bad taking care of No. 1, a poor way of looking after its interests, to bring it into conflict with God!

Lot in Sodom. Lot did not call upon God. He was covetous in his choice. Whenever a man has made a choice without calling upon God, he has made a mistake. If he had followed God; God never had led him unto Sodom. How many times are we led into darkness because we will not let God lead us. I suppose he said, "I know that Sodom and Gomorrah are bad places, and that it will be bad for my children, but I am not going into them to live; I am going to live outside of Sodom." When you see a man pitch his tent toward Sodom, you will soon hear that he has got into Sodom. There, he has got in! Undoubtedly he said: "My business has taken me in there. I want a good many things that I cannot get anywhere else. I have to do my marketing there. I know it is bad for me, but I must attend to my business. I find that there are more advantages there, and I think that I will just move in," and in he goes. I have no doubt but that they would have told you that Lot was a long-headed man, and that he had got on wonderfully. But now there is trouble in Sodom and Gomorrah. Now the news comes to Lot's uncle Abram that a battle has been fought, and that Sodom has got the worst of it, and a great number have been taken, and among the number Lot and his whole family. And now his uncle musters all his forces and he goes out in pursuit, and he retakes and brings back the souls that had been taken, and among them Lot and his family. And now you would have thought that Lot had had enough of Sodom; but he goes back. Let us bear this in mind, that if we are going into Sodom, and are going to take Sodom's name, we must also bear Sodom's judgment with it.

Lot was no doubt an officer. He held a high position. Let us just bring this down to the present time. If Lot lived now he would have been called the Hon. Mr. Lot, of Sodom, and no doubt Mrs. Lot would have been looked up to, and no doubt Mr. Lot would have been sent to Congress. He was a very influential man. He had been in Bethel, and he had met the God of grace. But he was an earthly Christian. Many a man comes up from the country, and before he comes you can see him speaking in the prayer-meeting. He comes up to the city during the war, and he makes a great deal of money, and it turns his head. You then find him out riding upon the Sabbath day. I know a good many earnest Christian workers; they are teachers in the Sunday School; but soon they get to be very successful, and they do not have time to teach in the Sunday school; but you will find them on Sunday driving their fast teams. Well, there is Lot; he brought in something to Sodom, of course, but he has more than tripled his fortune. He was getting on amazingly. His children are not quite so pure as they were when he was with Abram; but they are wiser. They have got a good deal of culture. They are at the theatre three or four times a week. They like to attend it better than they did the church. "The church is a good thing; but if you want to get enjoyment you had better go to the opera or to the theatre; that is the place where you can enjoy yourself." He was a successful man in the eyes of the world. But if you want to see a successful man, you must not look at him at one period of his life only. You want to see not only the beginning but the end. Now we see that this man has been in Sodom twenty years; and yet he did not have a single solitary conversion to record. He had not led a single man to God—to the God who sent his angels to him.—D. L. Moody.

A REMEMBRANCE of God's omniscience is necessary to a right observance of the moral law.

ENTIRENESS, illimitableness, is indispensable to faith. What we believe we must believe wholly and without reserve; wherefore the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will trust thus far and no further, is none. It is only Doubt taking a nap in an elbow chair.—Julius Haere.

THERE can be no question that the modern literature for boys is not what it should be. Many of the stories published for them confound vice and virtue, and throw a glare and glamour over things which are in reality untruthful and impure. The staple reading of our boys is stealthily undoing what parents and teachers are trying to do for their growth and nurture. There is no censorship of the press in this country. Publishers will print almost anything that people will buy, and books that appeal to the spirit of adventure in boys, and excite their passions by dramatic and highly colored representations of recklessness and rowdiness, are naturally more popular and profitable than books that are instructive in character and wholesome in influence. Parents cannot be too careful to discourage the reading of such books, by creating a taste for the best literature at an early age. The more gold the less brass.

A Bible History.

I have noticed that children are very fond of reading stories. Now, if they would just think so, they would find many incidents in the Bible far more novel and interesting. Besides, these incidents are truthful, and teach the most useful lessons we can learn. You will find such a one in the twenty-fourth chapter of Genesis. Yet, lest you should fail to turn to and read it, I will here give the substance of it in my own way. It relates to the procuring of a good wife. I will divide the story into parts, the first being

A PIOUS FATHER.

I doubt not you are favored with such a father. If so, you enjoy a great blessing, and one which should influence you all your life, and lead you to follow his example. For he desired he loves you, and above all things desires your welfare and your salvation. Such a one was Abraham. So eminent was he in piety, that God gave him a special call, and established with him and his children a special covenant, and conferred upon them special blessings. He is called to this day the "Father of the faithful." His character and life are a valuable study to all; especially to parents. Many incidents ought here to be given, if we had room, to show his faithfulness. After a long, eventful, and useful life, when he "was old and well-stricken in age," he still loved his children, and did for them what he knew was best and pleasing to God. Like a careful father, he desired that his son Isaac, who was faithful to him and yet unmarried, should have a good and pious wife. This was a very important matter; as indeed, it is to every young man.

AN OBDIENT SON. Isaac was deserving of a good wife. I presume he had grown pretty old already; remained with his father attending to his interest and obeying his authority. He was, not like too many young men we see these days, who are anxious to get away from home, thinking they can face the world with at their parents' counsels, and care little about their happiness or interest. He did not seem to be given too much to company; or that he was ready to engage himself to any young woman he might fancy without regard to her piety or without the will of his father. This disposition was very fortunate for him, and God blessed him very richly for it. He became much like his father in piety, and was the means of perpetuating the covenant made to him, by reason of which generations after him were blessed and saved.

NOW HE GOT HIS WIFE.

Now we come to the novel part of the incident. But we must not forget to speak of another character—a faithful servant. Isaac's father had such a one. He could trust him to do anything he told him. Neither was he a more ignorant laborer. He possessed intelligence and shrewdness to accomplish to the best advantage whatever he was intrusted with. Hence Abraham was not afraid to send him on an important errand; for he knew he would attend to it wisely and honestly. This faithful servant was intrusted to find a wife for Isaac. Abraham, after exacting a promise of him or oath to be faithful, told him to go into another country, into Mesopotamia, to bring a wife for Isaac from thence. The reason of this was that Abraham's relatives lived there. They were a better class of people than the idolatrous people around him, and had some knowledge of God and reverence for Him. The servant at first thought, and very naturally, too, that the young woman whom he might wish to bring home for Isaac might not be willing to come with him. But Abraham said God would send his angel before him, and he would have no such trouble.

Then this servant got ready; taking ten camels, and, I suppose, food, victuals, and a great many other things—such as he thought he might need, and went to Mesopotamia. When he got there, and reached the city of Nahor, he stopped with his camels outside of the city at a well. Here he made his camels kneel down, for it was about evening, near resting time. But now he was where Isaac's wife should be looked for, and what should he do? Why, like a good servant, he prayed that God would help him to do his duty and accomplish his errand. He knew the young woman from the city would come out about that time to get water from the well. Hence he asked God to point out to him the one he should take for a wife to Isaac. The one who should let down her pitcher when he should ask for a drink, and say, "Drink, and I will give thy camels drink also," she should be the one. Now who should this fortunate young woman be? Here she comes with pitcher on her shoulder, and answers the description exactly. It is Rebekah, the daughter of Bethuel, who was Abraham's brother. This is the one; the matter was decided. The servant asked who she was, gave her presents of jewelry (I suppose young women then, as now, were fond of jewelry), and asked whether he could lodge at her house. In true politeness of manner she invited him in and made him welcome, running before to her house. Here the servant told his story and his errand to Rebekah's brother Laban, who treated him very politely. Rebekah's brother and mother seemed to see that God had directed this matter, and did not object to her going with the servant and becoming Isaac's wife.

To make our story short, Rebekah left her mother and brother and went with the servant of Abraham. It was evening when they came near the home of Isaac; and he was taking an evening walk in the field and meditating; I should not wonder if he was thinking of his expected wife and wishing she might come quickly. At a sure enough, he saw the camels coming in the distance. Rebekah, when she saw him, alighted from the camel and put a veil over her face. The servant told Isaac all about his trip, and whom he had brought. Isaac was now, no doubt, made a happy man. He took Rebekah and led her to his father's house. It is said "he loved her." Now I would like to say more about this happy couple, but must leave you to read the story of their lives.

Every Day.

The sun with strength arises, And pours his cheering ray O'er field, and flood, and dower, Every day. The mighty Nile comes steaming Up river, creek, and bay, And glads our world with vigor Every day. The birds sing high in heaven, In thankful notes they pay Glad homage to their Maker, Every day. The evening shades come stealing, And bid us all away To sleep and rest God-given, Every day. With strength, and joy, and patience, O God, our souls array, To toil, reposing in Thee, Every day. —The Quiver.

"He Said He Would."

The session of a Presbyterian church had convened for the reception of members. The venerable elders sat around in a circle, the young pastor in the midst. One candidate after another passed the usual examinations, until all had been received and had withdrawn. A boy of ten years of age had been sitting thoughtfully near the door. It was supposed that he was waiting for some of those who were in conference with the session; but when they were all gone, and he still remained, the pastor approached him, and learned that he too wished to be admitted to the communion of the church. He was a boy of studious habits and irreproachable character, prompt at Sabbath-school and attentive at church, but it was not known or suspected that he felt any special interest as to his own personal salvation. It was natural, therefore, that these men of God should feel solicitude, and even hesitation, as to the reception of one so young, and of whose religious experience they had so little knowledge.

He was seated, however, and the examination began. It progressed satisfactorily until most of the usual ground had been gone over, the boy clearly and calmly narrating the circumstances under which he had been awakened to a sense of his guilt, and led to feel his need of Christ as a Saviour. Then came the question, "What did you do when you felt yourself to be so great a sinner?" And the eyes of the examiners brightened as he said, "I just went to Jesus and told him how sinful I was, and how sorry I was, and asked him to forgive me."

But the next answer brought the shadow again to their faces, for as the pastor asked, "And do you hope that at that time Jesus heard you and forgave you sins?" he answered promptly, "I don't only hope so, sir; I know he did."

There was a confidence in the tone with which the word *know* was uttered that startled the hearers. The oldest of them raised his glasses and peered into the face of the little candidate, and said, "You say you know that Jesus forgave your sins?" "Yes, sir," was the prompt, unhesitating answer.

There was an ominous pause in the examination. Such positivism could only be, it was feared, the offspring of presumption. The boy must be resting on some false foundation.

"You mean, my son, that you hope Jesus has pardoned your sins?" "I hope he has, and I know it, too," with a bright smile on his manly face.

"How do you know it, my son?" every eye being intent upon the little respondent. "He said He would," said the boy, with a look of astonishment, as if amazed that any one should doubt it.

"He said He would do what?" "He said that if I confessed my sins He was faithful and just, and would forgive them; and I did confess them to Him, and I know he forgave them, because He said He would."

The old Scotch elder took off his glasses to wipe the moisture from his eyes, and turned to the pastor. "He's got hold of the right end of it, sir. Flesh and blood have not revealed it unto him. I move the examination be sustained."

The examination was sustained. The name of the dear boy was enrolled, and he has lived, by an earnest and godly Christian life, to attest the sincerity and value of an assurance based not upon frames and feelings, but upon the sure testimony of the Word of God.—Rev. T. D. Witherspoon, D.D., in *Christian Weekly*.

Without the Wedding Garment.

Look at the gay throng at this marriage feast. Yet among all these guests there is only one whose dress is not in correspondence with the occasion. The lord of the feast had provided all that was necessary. The beautiful marriage robe was ready for every invited guest. However many there might be "called," there were dresses for them all. But the poor foolish man is at the table, and has on no such wedding garment. Why? He can, you observe, make no good excuse, and therefore he makes none. He cannot say that none has been provided for him. As little can he urge that he has never been offered any. He is without the required dress because he chose to be so, and in thus choosing he has insulted his entertainer, and condemned himself. What does he deserve who will thus intrude into a King's house, and insult him to his face by refusing his gifts and disregarding his commands? It is not wonderful that he should be put out at any rate, and never allowed to taste of that splendid supper. How foolish! How sinful such conduct! Yes. But there are others far more foolish and far more sinful who expect to enter heaven, and remain there, having no dress but that of their own fancied goodness, and thinking that there is no need of that robe of righteousness which the Lord of glory died to secure, and lives to bestow. "IGNORANCE" knocked confidently at the gate of Heaven after having been long persuaded that he was a true pilgrim, but he got no admittance. He was taken thence to the place of the lost, and the "great dreamer" had to say that from that case he learned "that there was a way to hell even from the very gate of Heaven."

Our Young Folks.

The Sealskin Cap.

"In my younger days, sealskin was not reckoned such a costly fur as it is at present. And I never see a lady carrying a pretty golden-colored muff like yours without being reminded of an incident which happened many years ago."

might enter this dark heart. And He whose ears are ever open to the cries of His children heard and answered my petition. Day after day I talked with Him, and by slow degrees that midnight of despair was chased away; but it was long before he could comprehend the breadth and depth of the Saviour's love."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XXXVII.

POWER OF THE WORD.

COMMIT TO MEMORY, vs. 17-20. PARALLEL PASSAGES.—Luke vii. 10; Acts xvi. 19.

SCRIPTURE READINGS.—With v. 17, read Acts ii. 43; with v. 18, read Prov. xxviii. 18; with vs. 19, 20, read Isa. lv. 7; with v. 21, compare Rom. xv. 28-26; with v. 22, read Rom. xvi. 23; with v. 23, read John xv. 24; with vs. 24, 25, read Prov. xxvi. 24, 25; with v. 26, read Isa. xl. 19, and xli. 7; with v. 27, read Prov. xii. 5; with v. 28, read Jer. x. 14, 15.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Paul, Timotheus, Erastus, Domitius.

ALSO THE FOLLOWING PLACES: Ephesus, Macedonia, Achaia, Jerusalem, Rome, Asia.

GOLDEN TEXT.—For the Word of God is quick and powerful, and sharper than any two edged sword.—Heb. iv. 12.

CENTRAL TRUTH.—The word of God triumphs.

The form taken by miracles is generally fixed by Him who gives the power to work them, with regard to the circumstances and the lessons needed. (See John xi. 37.) In Ephesus, magical arts flourished. The most learned men were given up to them; books were written on them; charms were studied; devices for performing "mighty works" were made and sold; "Ephesian letters" were supposed to contain the secrets; pretenders were many and skillful, and Paul would be regarded in any ordinary miracle as simply initiated into something not yet known there.

Accordingly the sons of one Soava, a Jewish renegade, probably in the priesthood at Ephesus, determined find out "how Paul did it," and finding the name of Jesus in his lips, they considered that to be his charm, and tried it. The result is detailed in vs. 15, 16.

This whole subject of demon-possession in the New Testament is full of mystery, the most probable supposition being that Satan was then suffered to do his utmost against Christ's kingdom, and that his "angels" had limited power over men, in and through diseased bodies or minds, or both. No testimony to the superiority of Paul and his message could be more convincing.

It illustrates the whole theory of miracles, namely, that supernatural works done by power claimed to be from God produce the belief that the testimony borne by the workers, and for the sake of which the works are wrought, is Divine. Men feel that God would not attest an error or fraud. The works and the word go together.

I. MARKED SUCCESS.

This turning of the tables on the impostors made a great impression (as we see by v. 17) among both Jews and Greeks in Ephesus. "Fear fell on them." They felt the greatness of Jesus Christ. His power was beyond dispute. His messengers differed from the jugglers of "his place. Their message must be true.

This appeared by the acknowledgment by many believers (v. 18) of their frauds and devices, by which they had misled the multitude. The confession of sin, when we know of it, is a fruit of true enlightenment and repentance. So with John's disciples (Matt. iii. 6). So it is, and will be always, with men who believe with the heart (Rom. x. 20). It was not to Paul, or for abolition, but as the natural fruit of belief and shame of the past evil (Rom. vi. 21). Such confession should be in proper times and places and with a proper spirit. Men may, and often do, "magnify themselves" as sinners. Some read this verse without foundation, as a parallel to Mark vi. 10, but it is confession of evil, not acknowledgment of good, that is meant. And the penitents included magicians, whose sincerity proved by their bringing their professional books, charms, nostrums etc., which being bought by specialists only, were high-priced, and burning them, to the value of seven or eight thousand dollars of our money. "Enough of them" did so, literally, as we should say, "a goodly number," or "not a few." The "curious" arts looked to fortune-telling and other forms of prying into the future. The "charms," "amulets," and various contrivances supposed to bring "luck," or the Divine blessing, have been long in use, and were prevalent in Ephesus. They still abound among the superstitious. Hence, Luke says (v. 20), "Thus mightily grew the Word of God and prevailed."

The word acquired influence, reached men's hearts and took on their lives, and the numbers of its believers increased.

We now turn to Paul's purpose to visit Rome (v. 21). Having respected these results at Ephesus, and seen the Church founded and growing, he determined, as he trusted under the guidance of the Holy Ghost, when he had passed through Macedonia and Achaia, had been to Jerusalem, to "see Rome," not from curiosity, but the profound sense he had of the importance of sowing Gospel seed there. This verse is to be compared with Rom. i. 18 and xv. 28-28. The two independent records agree with one another. The journey to Jerusalem was probably in aid of the poor brethren there, and at the same time to report the results of the work in the distant fields. On the way through Macedonia and Achaia he would take charge of the "collections."

To expedite matters he sent Timothy (1 Thess. iii. 2) by way of Macedonia to Corinth, to prepare the people for Paul's visit. (See 1 Cor. iv. 17-19.) Macedonia and Achaia, of which Corinth was the capital, were the two great divisions of Greece at that time. Erastus, probably, not certainly, mentioned in Rom. xvi. 23, had also possibly in charge the "raising of money" for the same end. Paul himself "held on" into Asia, literally. He meant probably to carry the word further into Asia (proconular), having gained a good foothold in Ephesus, the capital.

II. INTERESTED OPPOSITION.

The success of the Christian cause "that

way," raised a new kind of opposition (v. 28). The leader was Demetrius a common Greek name (see 3 John v. 12), from one of the epithets of Ceres. He was an employer, a silver-beater, manufacturing small images of the temple to be carried away by the pilgrims for devotional ends, as men do everywhere where true spiritual worship is not understood. He was a large employer, and he led his own people in the first instance. His plan was to enlist all the trade, by their views of interest (v. 29). They could understand this argument.

Then, for the bearing of the remark. They saw and heard how many were led by Paul to depreciate their wares (v. 26); denouncing, as he did, that men "could make gods." Paul probably did so say. (See Acts xvii. 29.)

His argument is adroit (v. 27). "This branch of trade will be looked down on and lie under a cloud." That is his main point, but it is just as well not to put it so, but to give an air of devoutness and public spirit to the agitation. The credit of the temple will suffer; so he heaps up all the sounding words of the Ephesian ritual. This temple was one of the world's wonders, built by a joint effort of many cities. It was no exaggeration to say, "Whom all Asia and the world," i.e., the world of that region, "worshipped."

The effect was instantaneous. Their zeal was roused, and the excited crowd, as if their cries proved anything, shouted indignantly, "Great is Diana of the Ephesians"—not a spontaneous outburst, but a formal assertion of their loyalty, like the Moslem "God is great."

The month of May was sacred to Diana, as it is in some Christian lands to the Virgin Mary, of whose supposed house, at Loretto, images are made. Diana's image was said to have fallen from heaven. So the Loretto house is said to have been miraculously transported across the sea. In many things Mary is put in the place of Diana.

LESSONS.

I. There is no greater power in the world than God's Word. Its faithful preaching magnifies Christ. It is the true reformer.

II. Men who believe it forsake their sin. Any alleged belief not so proved is deceptive. Confession and forsaking of the evil go together.

III. There are forms of business so wholly bad, that one must not only get out of, but must not help others into them. Hence so many freed their slaves. Men have emptied innoxious into the street, and there are vile books, secretly sold at great prices, which any criminal, on becoming truly penitent, would not sell but burn.

IV. No hatred of God is more violent than that which is called out by self-interest. How men delude themselves! Our business will suffer, and the goddess will go down!

SUGGESTIVE TOPICS.

The exorcists reproved—the manner of it—the effect on the Jews and Greeks—the fruits of repentance—the books—destruction of—why destroyed—value of—Paul's aim—his varied work—his assistance—whither sent—wherefore—the tradesman's opposition—leader—arguments—effects, and lessons to us.

Death of Dr. William Black.

The melancholy news of the death of Dr. Black, one of the leaders of the Livingstonia Expedition, has been received. The cause of the sad and utterly unlooked-for event is not yet known, though it may be remembered that during the passage up the Zambezi Dr. Black was more than once prostrated with fever. Dr. Black was born in Cupar-Fife about the year 1847, and was well known in Glasgow. He commenced and successfully prosecuted his studies in medicine in the University of Glasgow, and afterwards received a theological training in the Free Church College. His special taste seemed, however, to lie in the direction of missionary work, and finding that in the particular department there was abundance of scope in Glasgow for the energies of a young man, he became connected with the Laigh Kirk Close Mission, and was subsequently appointed by the Barony Church as a missionary. In this capacity he labored with a zeal which was really surprising, considering the adverse influences with which he had to contend, and the results of his efforts manifested themselves in an unusual degree. Dr. Black could not be said to have been constitutionally strong, and the unremitting attention which he bestowed on his missionary work was such as at one time threatened to endanger his life. At the request of his friends, and with the view of recruiting his health, he visited India, and returned with renewed energy to Glasgow. Last year he was selected by the directors of the Livingstonia Mission to succeed Dr. Laws as medical missionary of the expedition led by Dr. Stewart. On his arrival, however, in Africa Dr. Laws was so struck with the ability and the irrepressible ardour of Dr. Black, and his peculiar fitness for the work, that he agreed to remain and labor conjointly with him, and the result has been most satisfactory to the friends and supporters of the mission. The death of Dr. Black at such a comparatively early age, is felt to be a great blow to the Sabbath Scholars' Missionary Association, with which he identified himself; and as an evidence of the large interest which the children of the various schools took in his mission, upwards of £100 were collected for the purchase of a medicine-chest, a lantern, and a Bible, which were presented to him at a large and most enthusiastic meeting held in the Free Barony. References to the melancholy event were made on Sabbath in most of the churches in Edinburgh and Glasgow. Later advices from Africa state that the cause of the death of Dr. Black was fever.

The sun colors the sky most deeply and diffusely when he hath sunk below the horizon, and they who never said, "How beautifully he shines!" say at last, "How brightly he set!"

That may be right which is not pleasant, and that pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.—Matthew Hon. y.

The Religious Tract Society.

In connection with the well-known Midway Park Conference which was held recently in London, there was a large gathering on Monday evening in the Conference building, when a powerful appeal was made by the Rev. Dr. H. Bonar on behalf of the Religious Tract Society. It occurred in, or rather formed the greater part of, a discourse which he delivered in aid of the Society's funds. After preaching upon the first part of the 19th Psalm, he said: "What has this to do with the Religious Tract Society? I answer thus:—Often when reading this Psalm I have thought of this Society with its endless ramifications, its world-wide work of seed-sowing among the nations, and its bright and ceaseless testimony to God and to His grace, shining over the earth, and diffusing light both by day and by night. For go where we may we shall find some trace of the Society's labors—some book, some tract or leaflet bearing its imprint, and taking us back to the House in Paternoster Row. We may say of its publications, 'their line is gone out through all the earth, and their words to the end of the world.' In a great network of light this Society has encompassed the globe. 'Its going forth is from the end of the heaven, and its circuit unto the ends of it.' From small beginnings it has spread itself over the earth. The often-remembered history and its operations, the more do I become alive to its usefulness and importance, and the more deeply am I stirred to awaken all Christians to the amount of their indebtedness to this venerable society. For one moment imagine it to cease, and what a blank there would be! What a cessation of religious activities everywhere! Romanism would rejoice, and so, too, would Ritualism, and the blasphemous, the scoffer, and the Sabbath-breaker—then, perhaps, the Churches would wake to the importance of the Society, and to the noble work which it has so long carried on. I know the truth would remain after the Society would cease to exist; but the channels through which it flows would be diminished, and we should feel ourselves bereft of a mighty power in all our labors as preachers of Christ. The well would be as deep and the waters as clear; but if we had nothing to draw with we should be sorely puzzled. Never let the Churches, never let England lose sight of the obligations they are under to this Society. When years ago I began to receive my first supplies of books from the house in Paternoster Row, there was nothing so very striking about them; but since then the Society has risen up to the demands of the age, and has improved the quality of its tracts even more than it has multiplied their number. It has spared no expense to produce the best of everything. Its pages are relished by the ignorant as well as by the learned. It has faced every question of the day, which either more or less bore upon religious truth, and in its distinct setting forth of Divine truth it has never uttered an uncertain sound. 'Let us keep abreast of the age,' is the cry now; and in the best sense of the word the Society has done this, and has done it well. On what is doubtful it has never entered, even to please 'the advanced thinker,' or 'higher critic,' or the timid advocates of a doctrinal 'peace at any price.' Its steadfast adherence to the truth has secured for it the sympathy of all Evangelical men, for upon 'the truth as it is in Jesus,' where it was seventy-eight years ago, there it is still.

Climate of Prince Edward Island.

In winter, which begins with November and lasts until May sometimes, Prince Edward offers special inducements to those who enjoy six months of snow, and unlimited opportunities for sitting by the fireside on stormy nights and listening to the furious din of sleet and hail beating against the ringing pines. Northumberland Strait, which separates the island from the mainland, is frozen over from December to April, or rather it is filled with floating ice, which sometimes freezes together in a compact mass. Where the strait is but nine miles wide, the mail is carried across every day on the ice, sometimes at great hazard. A boat on runners is used to carry the bags, serving, as the case may require, either as boat or sledge. The labor of going over the ice hummocks is often excessively laborious. Travel is, of course, almost entirely stopped for the season. I heard of one lady who went across on the ice to attend by the bed of her dying son. But in summer the weather is moderate and equable—more equable than is found on the adjacent continent. The mean temperature for August, 1875, was 67.01°; the mean temperature for the same month for the previous eight years was 64.28°. The highest temperature was 88.50°, the lowest was 51°, in the same month. The prevalent wind was south; the amount of the rainfall was 5.651 inches. Vegetation springs forward rapidly after the winter has fairly passed away; and the verdure on the fields, including wild flowers, continues later than in the New England States. Fogs, which are common in the Gulf of St. Lawrence and on the Atlantic coast of Nova Scotia, are very rare on and around Prince Edward Island; and hay fever, that distressing complaint, avoidable only by change of locality, is unknown on that lovely isle. Steamers ply up the East and West rivers, and an afternoon spent on each of these takes one through beautiful scenery, and gives a fair idea of the characteristic beauty of the island. Never over five hundred feet high, the landscape is rarely monotonous, for in the interior it is much broken and undulating, while it falls away toward the sea and the bays into gentle slopes which terminate in abrupt red cliffs fifty to a hundred feet high. The brilliant tints, vivid orange and Indian red, of the new red sandstone, still in a formative state, harmonize admirably with the rich ultramarine of the water and the white trunks of the birch woods, or the emerald of the natural lawns which gradually slope to the water, in front of neat, cozy farmhouses, kept in good condition, and sheltered from the winter gales by clumps of the pine, fir, pine, and spruce. Nowhere very striking, the scenery of these rivers is charmingly rural and picturesque, everywhere pleasing, and offering quiet little bits that the artistic eye might transfer effectively to canvas.—S. G. W. Benjamin, in Harper's Magazine for September.

A Word About Tact.

Tact is an indefinable attribute, a something that cannot be imparted, yet how quickly it is missed, and how much to be pitied are the unfortunates who possess it not. There are scores of these same unfortunates in the world; kind-hearted, good-tempered, excellent people they are too, yet they are always giving pain to others, or making enemies for themselves, without an idea of their own share in the matter.

Nothing astonishes one of these tactless people more than the untoward results which follow their efforts to be agreeable, nothing is so difficult as to convince them of their mistakes. "What could have been the matter with Mr. Brown?" says one; he behaved so oddly, just as if he was offended at something."

"Why did you talk so pointedly of dishonest officials, when you knew his brother had been accused of embezzling that trust fund?" we ask in return. But the tactless one only says with a look of astonishment: "Why, I'm sure I never thought of him, and anybody might have known I didn't. Mr. Brown has too much sense to imagine such a thing." But Mr. Brown did think that reference was made to his brother, and nothing could convince him to the contrary.

So it is always—the wrong subject started, the wrong person addressed, and only want of tact to blame for it.

Yet is not Christian kindness and courtesy better even than tact, making it impossible for us to offend our neighbor if we love that neighbor as ourselves? Let us then cultivate the law of love.

Modern Diplomacy.

What a difference Lord Palmerston's style would have made at the present time! The policy which he deemed safest was that of honesty and candour, and when he had anything to say he said it in the plainest and most unmistakable language, as, for instance, when he wrote to Sir H. Dalmer at Paris:—"If Thiers should again hold to you the language of menace, however indistinctly and vaguely shadowed out, pray report upon him, to the full extent of what he may say to you; and with that skill of language which I know you to be master of, convey to him in the most friendly and unoffensive manner possible, that if France throws down the gauntlet we shall not refuse to pick it up; and that if she begins a war, she will to a certainty lose her ships, colonies, and commerce before she sees the end of it; that her army of Algiers will cease to give her anxiety, and that Mehmet Ali will just be checked into the Nile. I wish you had hinted at these topics when Thiers spoke to you; I invariably do so when either Guizot or Bourquency begins to swagger; and I observe that it always acts as a sedative." And again, he says, "Nothing is more unsound than the notion that anything is to be gained by trying to conciliate people who are trying to intimidate us. I mean to conciliate by concession. It is quite right to be courteous in words, but the only possible way of keeping such persons in check is to make them clearly understand that one is not going to yield an inch, and that one is strong enough to repel force by force."—Macmillan's Magazine.

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

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

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

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

OUR GENERAL AGENT.

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

British American Presbyterian.

FRIDAY, SEPTEMBER 7, 1877.

We understand, says the *Sarnia Observer*, that the "Presbyterian Musical Association" is hard at work practicing for a Sacred Concert, which they intend giving in a very short time, for the purpose of providing a new organ for the Sabbath School. The Association is composed of a number, (over twenty voices we believe) of the best singers in the church, and they are taking up a different style of music from anything that has been practised heretofore in Sarnia. They propose giving one part of the concert entirely from Handel's Oratorio of the Messiah, with Mr. Fred Warrington and a lady soloist from Toronto, to take the solo parts.

A circular, signed by Rev. Dr. Cochrane, the honored Convener of Home Missions, is being sent to every minister and congregation in Ontario and Quebec, containing a valuable suggestion. It is proposed that every Church take up a collection in behalf of Home Missions on Thanksgiving Day. We observe with pleasure that, in accordance with the suggestion of the last General Assembly, the Governor-General is corresponding with the various lieutenant-governors of provinces, with a view to having one day observed throughout the Dominion as a day of National Thanksgiving. Should the desirable result be brought about of having a National Thanksgiving Day, would it not be well to invite all the congregations of the Church to take up collections for the Home Mission Scheme? A large sum would undoubtedly be raised, which we are sure would go far to wipe off the debt already incurred in carrying on the important work of Home Missions. In itself it would be a worthy expression of thankfulness to Almighty God for crowning the year with His goodness.

We have before us a goodly volume containing the Acts and Proceedings of the Third General Assembly of the Presbyterian Church in Canada. It contains two hundred and sixty pages of closely printed matter. In it are found the *res gestae* of the Assembly held at Halifax, with the various reports of standing Committees, with the narrative of religion, with the reports of Colleges and other institutions of learning connected with the Church, with obituary notices, and also with detailed reports of the contributions of all the churches to congregational, missionary and benevolent objects. It is a work that is got up with great care, reflecting much credit upon our statesmanlike agent of the Church Rev. Dr. Reid, and those associated with him. Such a book should be in the hands of every family in the Church as well as of every minister and elder. The more we dip into these minutes, we feel all the greater reason for being proud of our Noble Church, and her vast undertakings for God and the Truth.

The death of Brigham Young is an important event in the history of Mormonism, but it is of comparatively little interest to the great outside world. It remains to be seen whether he shall be succeeded by the son whom he is said to have named as his successor. But whoever be the successor of the prophet, he will have to look out for a complete change in the role which the Head of the Mormon religion is called to play. The Head centre will henceforth be something like the Pope, strip of his temporalities. In fact, the Church and State cannot any longer co-exist in Utah. With a United States' Governor and United States' rule, the Mormon Church can be little more than a mere sect, while its characteristic, polygamy, is bound to disappear. An Act of toleration may be passed in the case of those who are now polygamists, but the days of polygamy are numbered. The last to complain of this, will be a good many among the Mormons themselves, who find that it is about all a decent man can do to manage one wife, let alone a number of wives. Unless, therefore, the Mormons betake themselves once more to the wilderness, the blot of polygamy is bound to disappear from American civilization. With this and slavery gone, what a chance for the better!

THE SHORTER CATECHISM.

It is most gratifying to learn that the American Presbyterian Board is experiencing a large demand for the Shorter Catechism. It is also worthy of note that this book is being translated into a variety of languages and becoming a text book in many Foreign Missionary Sabbath Schools. In England it is taking a hold upon the people and is being freely circulated. Amongst the Presbyterians of Ireland it keeps its old honored place. It has always been highly valued in Scotland, where it is taught in the public as well as the Sabbath school. There it is a household book. Once the minister in his pastoral visits used it in catechising old and young alike, and while this good custom may only now prevail in a few isolated parishes, it is still expected of every child that he have the catechism at his fingers' ends. It would be interesting to know the actual yearly circulation of this book. We are certain that if the facts were fully before us, it would be found that the Shorter Catechism enjoys a circulation second only to that of the Scriptures, or Bunyan's Pilgrim's Progress.

The value of the Catechism cannot be over-estimated. It is an admirable compend of the doctrines of the Bible. As a logical structure it is perfect. When committed to memory, it gives strength to the mind. For grasp and finish, it can only be compared to Euclid's geometry. As a structural form, there is not a single link wanting. It is a complete chain of doctrine without rear or break, setting forth the truth of Scripture concerning God, concerning the creation of the world, the formation of man, his fall from purity, his condemnation in sin, concerning the Redeemer and his glorious work, concerning the Spirit and His work in the soul, concerning the rule of man's obedience, and also faith and repentance, the sacraments and prayer as the blessed means of grace. Whoever learns the Catechism thoroughly possesses a valuable outline, which can easily be filled up from Scripture. The Bible will then be known systematically. It will be mastered in detail. The Unity of the Word of God will be more and more felt. Without the aid of the Shorter Catechism the Bible will too frequently be read in a desultory manner. In its oneness it will not be so fully appreciated. Like the tables and measures of the science of arithmetic, with these thoroughly mastered and made our own, the most intricate problems can be solved. We can weigh planets and suns as with a balance. We can carry out the most profound calculations which are connected with science and commerce. So with the Catechism at our command, we can understand the beautiful symmetry of Scripture. We carry with us the key that will open to view the sublime truths of Holy Writ. With it we will the more easily master the Word of God, and be able to put it to practical use in our every day life and experience.

It is thought by many to be too hard and difficult a book for young minds to commit to memory. They regard the task of learning it as little less than drudgery. But each should reflect upon what it has done for the Scottish mind. Mr. Froude, the learned historian of England, traces the logical structure and capacity of the Scottish mind to the system of Calvinistic doctrine in which it has been so long and carefully trained. He might have said further, what is presupposed in such a statement, that the strength of Scotsmen lies in the fact that while young they are carefully instructed in the Catechism. It should not be forgotten that committing this book to memory, is not like committing the dictionary or a directory to memory. Such an attempt would soon impair the mind, and clog it with a useless encumbrance. There is indeed a method of learning the Catechism analogous to the task of learning the dictionary, viz.: learning it by rote, or rattling off the words without carrying with them the sense. Such a method must prove a burden, or it will be found that the words are quickly forgotten. The Catechism should be learned as Euclid is learned. Let the first question or proposition be mastered, not so much by the memory as by the reason, and it will lead to the second question or proposition. Memory is undoubtedly used, but only as an instrument by which the intellect will grasp the principle contained. Muscular fibre is thus given to the mind which it would otherwise want. Strength and capacity result from the endeavor to make the Catechism or Euclid our own. Instead therefore of enfeebling the intellect by thoroughly mastering the Shorter Catechism, it will rather make it strong. And in point of fact the feeble mind will more frequently be found where there is no attempt to systematise for it the truth—whether religious or scientific.

There is no institution of modern times which we more thoroughly appreciate than the Sabbath school. But we have found this from a pretty wide experience, that the Sabbath schools which are most distinguished for the thorough knowledge of Scripture which they succeed in imparting

to the young, are those in which the Catechism is most highly honored, in which it is made a text book, and in which the scholars are led completely to master it. Where this book is not used, the result will be, even with such invaluable helps as the International Series of Lessons, that the knowledge of Scripture on the part of the pupils is most crude and incomplete. There is in fact a tendency to banish Scripture from the school altogether. This is indeed a very common result in the States. There is the beautiful school-room, with its admirable appointments for infant and all the other classes, with its organ or piano, with its blackboard and pictures, and what does it all amount to? Nothing more than a good time of singing and narrating sentimental anecdotes. We do not say that the Scottish, Irish, and Canadian Sabbath schools would not be all the better to have some of these modern improvements. But we do say that with all the disadvantages arising from bare rooms and from the want of musical and pictorial helps, there is hardly a Sunday school in Scotland or Ireland especially, where the infant class even would not give a better display 'of Scriptural knowledge than many of the more advanced classes in the States. In the latter the Sabbath school is far too much divorced from the church, and far too frequently in the hands of a class of teachers who look upon the school as a singing class or a place of agreeable entertainment. And we accept the statement that the Shorter Catechism is growing into popular favor in the States, as an earnest of the future, and as giving promise of a time when solid instruction will take the place of mere amusement.

The enlarged circulation of the Shorter Catechism and we may add of the Confession of Faith, is a suggestive fact, when we consider how in recent times these have been decried, and made the butt of every wit, and even attacked by those whose duty it is to defend them. In our view, all this signifies that the churches are growing wearied of the endless isms that are without form and substance, and are glad to get back to the old historic standards. With these they have something on which to rest. They have food to feed upon. They have in them positive instruction. And this leads us to remark that the young who are brought up with the Shorter Catechism and the Bible, will constitute the congregations which will not be satisfied with mere chaff but must have the solid grain. By teaching the Catechism we are not only making good hearers, but also creating good substantial preachers. People are heartily sick of the New England preaching, with its sentimentalisms, with its negations, with its distorted views of Divine truth. They are thirsting for Scriptural instruction, and we believe the more the Shorter Catechism is read and studied, the demand for evangelical preaching will be the more strongly felt.

The last number of the *Monetary Times* has the following very sensible remarks in reference to the action of some wheat growers in the western part of the Province, and which may not be without profit to farmers all over the country:—

"We see it stated that a number of wheat growers in the vicinity of Chatham have formed a combination to hold their grain till the price offered by the local buyers rises to a point which pleases their fancy, and that the buyers, not unnaturally, refuse to advance. We are not told what the price is in either case, and are unable to judge what grievance, if any, the sellers have; but we fear it is the usual story with them, and a very foolish one. The farmer takes upon himself to decide what his wheat should be worth to the dealer, and stubbornly holds out for that figure. He does not, probably, know how the British market rules, nor look at the prices in Chicago or New York. He gets some fancy about war prices, and is snared by an idea; but he often ends by taking, six months afterwards, a half less than he was previously offered. It is never safe to refuse a fair price. Thousands have been lost to individuals, and millions to the country, by just such policy."

The *Lindsay Post*, whose editor recently paid a visit to the Maritime Provinces, refers to probable political changes down there in the following terms:

"The leading question down by the sea is the feasibility and wisdom of combining the three provinces into one,—and certainly the desirability of such an union is very great. The saving of expense would be considerable. One legislature, one lieutenant-governor and one staff of officials would answer all the purposes required. The movement is not actively pushed just now, but it must come ere long. There are of course many 'vested interests' that would oppose the change; there are certain financial difficulties in the way, but these could be arranged; and should two or three strong men arise they could probably carry the proposition. It would be a great political benefit; it would enlarge the field of political discussion, and questions would be looked at less from a purely local standpoint; while many small matters that now receive legislative attention could be relegated to bodies resembling our county councils. New Brunswick has, in fact, to some extent copied the municipal system of Ontario, and the change is considered for the better, so far as we could learn. Movements in this direction and towards maritime union will be watched with more than ordinary interest in Ontario."

"PLYMOUTHISM" AND THE ANGLICAN CHURCH IN CANADA.

A recent number of the *Dominion Churchman* contains a sensible article on "Plymouthism," from which we make the following extracts:—

"Of all the dangers to which the Church is exposed at the present time, we believe there is none so great or so imminent as that belonging to the system of the so-called Plymouth Brethren. * * * Under the pretence of being more spiritual, and indeed of being exclusively devoted to spiritual principles, to the entire exclusion of everything else, it veils an entire repudiation of the main features of the Gospel as given by Christ Himself, and as most strenuously contended for by the Primitive Apostles. It may present variations in different parts of England and America, but as we have met with it, its one question appears to be, 'Are you saved?' and the one and only article of its creed to be that involved in an affirmative answer. * * * They disregard the Lord's Day, and deny that the Law of God is our rule of life. They teach that none of the Old Testament Saints have any part in the future glory. They deny the great doctrine of substitution in the sufferings of Christ, and teach that believers are not to confess their sins, even to God. They reject a great deal of the New Testament, terming it Jewish, as The Sermon on the Mount, The Lord's Prayer, etc. They say St. Paul's teaching was of a higher order than that of the other apostles, whose teaching was 'Jewish,' and not intended for us. They contend that part of the time Christ was on the cross, He was not there as our representative. They ignore repentance as necessary to salvation; and say they are forgiven and saved, so that they have no need to pray, 'Forgive us our trespasses.' Other developments of their system are of a character corresponding with these, making the whole of their religion consist of an internal persuasion of the mind, and of a total denial of most of the outward ordinances, especially that of the Christian Ministry."

The writer claims that the Church of England in Canada, in late years at least, has suffered more from this "mischievous heresy" than from all other defections put together.

Ministers and Churches.

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

The induction of the Rev. J. L. Robinson as minister of the Nairn congregation, takes place on the 11th inst.

Rev. S. ACKERSON has accepted a unanimous call to Wick and Greenbank. His induction will take place at an early date.

Rev. A. A. DRUMMOND, of Newcastle, being on a visit to friends in the County of Perth, occupied the pulpit of Knox church, Stratford, last Sunday.

The Rev. Mr. Moore, of Bank Street Church, Ottawa, resumed his labors last Sabbath, looking much improved by his trip up the Ottawa river.

The Rev. Mr. McRobbie, of Petrolia, who was recently granted a short vacation by his session to recruit his health, was a few days ago presented by the ladies of his congregation with a purse of \$60.

The Free Church of Scotland has inaugurated a new Home Mission Scheme for Scotland, and two subscriptions of twenty-five thousand dollars each have been made to give it a "good send-off."

The Union Church congregation, Westminster, met last Thursday evening, and discussed the propriety of the Presbyterian portion of the congregation purchasing the Baptist claim on the building, and then making an application to the London Presbytery for supply. It was also agreed to make a small donation to Dr. Campbell as an acknowledgment of their appreciation of his labors, and the Treasurer was requested to hand Dr. Campbell \$20. This is the fourth presentation made by the same people to the same gentleman inside of two years.

A Good Use of P's.—One of our exchanges indulges in the use of P's to express what it may be healthful to all subscribers to newspapers to read, meditate and inwardly digest. It says: "Persons who patronize papers should pay promptly, for the pecuniary prospects of the press have peculiar power in pushing forward public prosperity. If the printer is paid promptly and his pocket-book kept plenteous by prompt-paying patrons, he puts his pen to paper in peace; he paints his pictures of passing events in more pleasant colors, and the perusal of his paper is of more pleasure to his people. Taste this piece of proverbial philosophy in some place where all persons can perceive it. Be pleased also to ponder upon it itself patiently and perseveringly and profitably, and persistently practice its precepts perpetually." Readers of the PRESBYTERIAN in arrears are respectfully requested to "ponder" and put the above suggestion into practice at once.

Book Reviews.

RAINFORD'S SERMONS. Toronto: Belford Bros. 1877.

These sermons are not published as specimens of extraordinary eloquence, neither are they put forward as possessing any great literary merit. They appear to be simply the almost unprepared utterances of one who is striving with all his might to let his fellow-men know the truth which has brought salvation to his own soul. They are well worthy of a careful perusal.

BELFORD'S MONTHLY. Toronto: Belford Bros. September 1877.

The first article in this number, "Up the Thames," is a spirited sketch, profusely illustrated. "Siddartha; or the Gospel of Despair," by the Rev. James Carmichael, will be read with intense interest by the thoughtful. "Fragments of the War of 1812," by Dr. Canniff, contains many particulars, valuable to the historian, and interesting to old residents in this country. The remaining articles sustain the character of this magazine as a publication well worthy of being patronized.

THE CANADIAN MONTHLY. Toronto: Hart & Bawlinson. September, 1877.

The paper in this number on "The Greater or Lesser Britain," by Sir Julius Vogel, may be read as a pendant to the articles of Prof. Goldwin Smith, Sir Francis Hincks and Ellihu Burritt, recently published in this magazine. There is a lengthy but feeble reply by Mr. Allen to *Fidelle* on the "Temperance Problem." The remaining part of the matter in this number is interesting and important, and well calculated to aid in making this magazine the literary representative of the Dominion of Canada.

Ordination and Induction at Dundee, P.Q.

The Presbytery of Montreal met in Zion Church, Dundee, on Wednesday, the 20th ult., for the purpose of ordaining and inducting the Rev. John C. Cattanach, B.A., to the pastoral charge of the above congregation. The Rev. J. B. Muir, of Huntingdon, preached from Phil. iii. 8. Suffice it to say that the sermon was characterized by the well-known eloquence, force, and ability of the popular minister of Huntingdon. Rev. Mr. Watson put the necessary questions to the candidate. To these Mr. Cattanach gave satisfactory answers, and was thereafter ordained by solemn prayer by Mr. Watson, and laying on of the hands of the Presbytery, and inducted into the pastoral charge of the congregation of Dundee. The newly-ordained pastor was suitably addressed by Mr. Watson as to his duties, and the congregation was in an able manner exhorted as to their duties to their pastor and to one another by the Rev. G. McKay, Laguerre. We wish Mr. C. every success in his important charge.—*Com.*

Church Unionism in Canada.

The services on Sunday last in Blackfriars Church, Jeddburgh, were conducted by Rev. Professor Murray, of Montreal, who in the course of his remarks in the forenoon referred at some length to the state of religion and of union in the Presbyterian Church in Canada. Mr. Murray, who has labored in his adopted country for fifteen years, took a retrospective glance at the efforts which had been made to effect a union among the churches of the Dominion which, after some delay, were two years ago crowned with success, the Established, Free, and United Presbyterians being now included in the Union. The benefits derived therefrom were very great, and through it the cause of religion had been greatly benefited throughout the whole country. Now, they could present a united front, and though they at times were unfairly assailed by the Roman Catholic element, they were hopeful of greater things than had been accomplished before the Union. The obstacles to union they had found to be more illusive than real, and experience had shown them that the flesh, not the spirit, or rather men's squabbles about small or insignificant things, were the main hindrances, and he thought that the attempts made in this country had been much hindered by the same cause. They in Canada had come to see how really trifling their differences were, and to him the Union was one of the happiest events in his career in that country. By its ministers were saved much travel, as oftentimes previously they had two congregations to minister to, the one often far apart from the other, while perhaps alongside was a church of another denomination, and both sparsely attended. By the Union this was done away with, and in calling a minister the distinctive appellations of U.P., Free, and Established were forgotten, as from each the call could equally be made. Missionary work had similarly benefited from the same cause, and in all things they now worked harmoniously together. While deploping the schism in the churches of this country, he had hopes of brighter days, and he earnestly counselled union among the different churches as the wisest and best course for the attainment of this end.—*Jeddburgh Advertiser, 4th Aug.*

WHILE Death is reaping a frightful harvest in the struggle between Turkey and Russia, that is still more frightful which is gathering in the famine districts in India. A dispatch states that at a public meeting held at Madras on the 9th inst. to take steps to procure aid from England, the Governor of the Madras Presidency said that the famine area contained eighteen million people. There were now one million and a half being fed at public expense, and 600,000 had died of starvation. "More people are found dead in Madras alone in a single morning than died in the whole Bengal famine." An urgent appeal has been made to the principal cities of England for aid.

Romanism.—Evangelism.

It is often said that Romanism has lost many of its superstitions by its contact with Protestantism. To some extent this is doubtless true. In the United States it shows fewer gross superstitions than in Switzerland, in Switzerland fewer than in France, in France than in Italy, perhaps. This may be admitted, while the system in its doctrines, as in its claims, is unchanged and unchangeable. And with the ignorant peasantry I imagine there are yet illustrations of as blind credulity as any former age could show.

In walking through the Campo Santo—that strange burial-place of Pisa where the earth, in which the bodies are buried, was all brought from Palestine—I asked our Catholic guide what the lantern meant, which were placed at the heads of many graves. He answered with devout and solemn faith, "When the souls come out of purgatory one night in the year and wander about, they need the light to show them—each his own grave—where they must go again!" And I was required to believe that the spirits have one night in the three hundred and sixty-five of respite from purgatorial fires, that they need a lantern at night as when in the body, that they are in danger of getting into the wrong grave, and a half-dozen other absurdities. I stood at the head of the Scala Santa—the "holy stairs" in Rome—and saw scores and scores of pilgrims climb laboriously up on their knees, kissing each step as they advanced with tears and prayers, evidently believing it the most holy and meritorious act that a saint could perform. In Naples, thousands yet believe that the blood of a saint, dead centuries ago, liquifies at the will of the priests. And these are but samples of blind credulity seen everywhere.

Pleasant it is to turn from these, and such evidences of blind superstition, to the movements on the continent towards a purer Christianity inaugurated within but a few years. In this great city, the centre of fashion, the home of pomp and pageantry, the seat of science and the forces of infidelity, where Romanism has held sway for centuries and enacted some of its most terrible tragedies, and where yet it is the only form of Christianity known to the majority of these two million souls—even here there are influences at work which promise brighter days. Not to speak of the established Reformed Protestant and Lutheran Churches, or of the free Evangelical Church (which has recently lost two of its most popular ministers) I refer now to the voluntary evangelistic forces which serve as feeders to the established churches by labouring among the working people and bringing one and another week by week to Christ, and then commanding them to the regular pastor to be trained up in the doctrines and duties of the Christian life. Among the earliest of these, is that under the direction of Rev. Armand Delille, who for seven years has held meetings, much of the time daily, in Rue Royale, the very centre of the city, and where many thousands in the course of the year drop in to hear an exhortation or Scripture exposition. He understands well the power of printed truth, and, through an assistant, presents to each attendant a tract or small book, inviting them to come again. These tracts the Religious Tract Society of Paris furnish, and the London Tract Society generously pay for. In their meeting, which I attended yesterday, I noticed people of all classes, soldiers among the number. The printed pages taken by the soldiers and others go into all the by-ways of Paris, and thus seed is sown broadcast which will bear fruit—is already bearing fruit, I am told—to the glory of God.

Three appropriate addresses were made during the hour, followed by prayer, but no singing, and the audience retired, instructed if not delighted at the meeting. And instruction in vital truth is what this volatile and pleasure-seeking populace above all else need.

A more extensive and wonderful work is that of Mr. McAll, an Englishman, who came here in 1871 and opened a room in the very worst part of Paris. With an organ which his wife played, he commenced to sing the people into his small room, and then, in broken French, attempted to address them. When they would begin to scatter, the cabinet-organ would again play and the people would again gather, and the amazing magnetism of the man at length conquered, and his hearers became regular. Then he opened another room in a different part of the city, and another, until he has twenty-two places for services twice each week. British money and prayers are his chief support, and the Spirit of All Grace his sole reliance; and I am told by others (for he is not in the city now, but away resting from his exhausting labors) that he is doing a vast work among the people—the laboring masses—where indeed any work must commence which is to regenerate Paris. Then there is the work of Mr. and Mrs. Peares among the soldiers, of Miss Brown in the pauper quarter of Belleville, of Miss Howard among the students, of Mesdames Andre and Mallet among the ragpickers, of Madame Pressence in the faubourg of Maine, and others which I cannot name, all aiming at one result—to elevate, educate, and bring to a personal knowledge of Christ, the souls of the people.

From the best light I can get from the thoughtful Christians of this city, and there are some such, the way is preparing for vast and blessed changes in the interest of Christ's kingdom in Paris.

Of the church of Rome in Paris I cannot speak with definite information, as I have access only to those who see it from the outside, as I do. That in its long dominance it has done but little for the spiritual welfare of its people is too evident. It has given them no Sabbath, it has left them without the possession of or instruction in the Bible, and has given up the great body of the men to a laughing, sneering infidelity. I am told that the priesthood are the first to be attacked when an emente occurs from any cause. Instead of holding a control of the vicious and ignorant elements, as they were wont to do in the earlier ages, that class now are threatening for their blood and ready to sacrifice them the moment a popular tumult arises.

The assassination of Archbishop Darboy, and many other priests, in the recent revolution is the last illustration of this—while the Protestant ministers were respected and consulted in every exigency. The union of church and state, and the complete subjection of the church to a godless state, is the great barrier, it seems to me, to a healthful growth of true Bible religion in this land.—J. M. S., in N. Y. Christian Weekly.

The Exeter Hall Anti-Confessional Meeting.

The recent revelations of the extent to which confession is practised in the English Church were the occasion of an enthusiastic meeting held July 20th in Exeter Hall, and it is one of the many signs that the feeling of the country is now thoroughly aroused upon the subject. The chairman recalled the fact that a similar meeting had been held about eighteen years ago to protest against one of the first symptoms of the introduction of this practice into the English Church, and the protest has since been renewed. But until the present moment the mass of the laity of the Church have become but partially aware of the extent to which the system has been developed among us. It has been, in truth, almost incredible to most of us that a practice which is, perhaps, more characteristic of the Roman Catholic system than any other should be habitually inculcated by any considerable body of clergymen in the English Church, and unmistakable evidences of the fact have, in consequence, been too long disregarded. It is perfectly true, as the meeting was reminded yesterday, that four years ago four or five hundred persons presented to Convocation a request that priests should be specially licensed to receive confessions in the Church of England; and the bishops, at all events, might have known that this amounted to a request, not for permission to introduce a new practice, but for the recognition of an existing one.

But the urgency of the case was not then realized, and the Ritualists will consequently be greatly mistaken if they suppose that the present protest will be allowed to pass away like former ones. The systematic character of their innovations has at length been rendered unmistakable. The number of the clergy who are pledged to them seems to have been steadily growing, and these clergy are now organized into a society which avows its deliberate adherence to them. One of the members of this society has compiled from Roman Catholic sources a manual for their use, which embodies, with no appreciable reserve, the whole system of the Roman Church, and the society in question has yet declined to repudiate this book. Reluctant, therefore, as the public and the authorities of the Church have been to realize it, it is impossible any longer to blink the fact that several hundreds of the clergy of the Church of England are exerting their influence to habituate their people—men, women, and children, young people and adults—to the practice of auricular confession. They plead that they do not render it compulsory; but the plea is as irrelevant as it is evasive. Nothing is compulsory in this country, but a clergyman who recommends habitual confession with all the authority of his position exerts as much compulsion as the nature of the case admits. It would, therefore, be culpable folly on the part alike of the bishops and of the public at large to disregard the growth of this practice any longer, and it has become an imperative duty to see that, by some means or other, the Church of England is purged of such abuse.

We cast no imputations upon either the sincerity or moral excellence of the clergymen who are endeavoring to reintroduce this system. We do not, indeed, understand by what means they reconcile their proceedings with the formularies they have subscribed; but this is a matter, in the first instance, for their own consciences, and in the second instance for the authorities of the Church and for the law. But we render an equal respect to the character and the sincerity of Roman Catholic priests; and we say, nevertheless, that the system is essentially demoralising, that it is radically inconsistent with the first principles of English life, and that it must, by some means or other, be eradicated from the Church of England. This is not like the case of vestments, that of a mere perverse folly, important only by its further significance. It involves positive corruption and injury to all who are brought under its influence; and it is intolerable that the authority of a minister of the English Church should be used in its favor. The meeting yesterday called upon the bishops to exert all the powers at their disposal to suppress it; and there can be no question that they might do far more for this purpose than they have yet done. Their whole legitimate authority ought at once to be exercised against clergymen who avowedly adopt the principles of the Ritualistic Society, which is the main representative of this practice, and they may be assured that they will be supported in this course by the great mass of the laity of the Church. It is superfluous to say that the English nation will resolutely repudiate this system. The question is, whether, in repudiating it, they will also have to repudiate the English Church.—London Times.

Religion is the best armor a man can have, but the worst cloak.

The Children's Special Service Mission reports, that there are in London 100 Sunday evening and 125 week evening services, carried on regularly. In Liverpool there are ninety-four children's services, with an average attendance of 17,600 children, and a staff of 740 teachers and helpers. Most of these are in connection with the Liverpool Boys' and Girls' Religious Association. Services for children are also maintained in many other towns. It is considered that over a million children have attended the special evangelistic services. The work has spread to the continent, and Mr. Bishop has visited and held services in France, Germany, and Holland. Children's books and leaflets have been published, or are in preparation, in German, French, Dutch, Swedish, Italian, Portuguese, and Spanish, as well as in English. Mr. T. B. Bishop is Hon. Secretary.

Toronto Presbytery.

The Presbytery met on September 4th in the Lecture-room of Knox Church. Rev. J. M. King, Moderator, occupied the chair, and opened the proceedings with prayer. The Presbytery called for session records, when eighteen records were handed in, and committees were appointed to examine and report thereon. The Clerk reported on behalf of the Moderator and himself that agreeably to a written request of Rev. A. Carrick they had furnished him with a certificate of his ministerial standing, with a view to his being presented by him to the Presbyterian Church in New Zealand, and the action thus taken was approved of by the Presbytery. In connection therewith, the Rev. Mr. Nichol was appointed to preach to the congregation of Zion Church, Orangeville, on the 28th current, and to declare the charge vacant; also that Rev. A. McCaul be appointed interim Moderator of session; and further, that the Home Mission Committee be instructed to see to the supply for said congregation. The Presbytery called for the report of Committee on the case of Mr. E. McAnlay, when Rev. D. J. Macdonnell reported for said Committee that they had corresponded with the Board on the Temporalities Fund, and learned that in consequence of Mr. McAnlay being under suspension he had lost his claim on said fund. In connection with this several letters were read about the character of Mr. McAnlay since he went to London. It was then moved by Rev. Dr. Robb, seconded by Rev. Dr. Topp, that the papers now before the Court be remitted to a Committee of Presbytery, to report after full consideration of all the circumstances of the case to next regular meeting of Presbytery. In amendment it was moved by Mr. W. Adamson, seconded by Rev. J. Gilchrist, "That the consideration of the paper now submitted be postponed for four months." The motion was carried. A report was read from Rev. D. Mackintosh to the effect that the congregations of Mount Albert and Ballantrae had agreed to raise for the supply of preaching the sum requested of them; also that the Lord's Supper had been dispensed by him at Ballantrae on the 6th ult., and that twelve additional members had been connected with the young congregation there. The report was received, and the Presbytery recorded its thanks to Mr. Mackintosh, and also its gratification with the nature of his report. A letter was produced and read from Rev. R. P. Mackay, probationer, stating that he had gone to Britain with a view to recruit his health; that he expected, however, to be back to Canada on the 24th current; and that any time thereafter he would be ready to give in his trial for ordination; whereupon it was agreed to meet in Knox Church, Scarborough, on the 9th of October, at 10 a.m., to receive his trials, and if satisfied therewith to meet again at two p.m. of the same day for the purpose of his ordination; the Moderator to preside, Rev. Isaac Campbell to preach, Rev. J. Carmichael, of Markham, to address the minister-elect, and Rev. Mr. McGillivray to address the congregation. Some time was occupied with the consideration of application to the General Assemblies Home Mission Fund, for supplements to certain congregations within the bounds. An application was made on behalf of Rev. J. Carmichael, of Markham, to be relieved of the charge of Stouffville. And on motion of Rev. D. J. Macdonnell it was agreed that the congregation of Stouffville be summoned to appear for their interests at the session to be held at Scarborough on the 9th prox. On motion made by Rev. E. D. McLaren, it was agreed to appoint a committee to organize a congregation at Ballantrae if the Presbytery of Guelph should offer no opposition, and the mover with Rev. J. Alexander and Rev. R. Croll were appointed a Committee accordingly. Rev. J. Battisley having accepted a call from Chatham, a Committee was appointed, consisting of the Moderator and Prof. Gregg, to draft a minute expressing the mind of the Presbytery to his zealous and useful labors while at Newmarket. The next meeting was appointed to be held in the same place, on the first Tuesday of November at 11 a.m.

Presbytery of Lindsay.

A regular quarterly meeting of this Presbytery was held on Tuesday, 28th ult., at Lindsay. Rev. E. Cockburn, M.A., who presided over the court for the past year, after a few appropriate remarks retired from the chair. Rev. J. T. Paul, of Bairover, was chosen Moderator for the ensuing year. After a suitable address by the chairman elect, and a vote of thanks to the retiring Moderator, several reports were given in. Rev. J. Campbell, M.A., of Cannington, reported that he superintended the election and ordination of Elders in Sunderland, and that the Elders chosen and ordained were Messrs. T. H. Glendinning and James Lindsay. Rev. J. McNabb reported that he had dispensed ordination in Cardon and Digby, and that in each station there was an addition of two members to the communion roll. A similar report was given in by Rev. D. D. McLennan in regard to Cobocook and Head Lake, in which the additions were ten and two respectively. Rev. J. Campbell, owing to the extent of his charge as at present constituted, and to the impossibility of one labourer working the whole efficiently, felt constrained to resign the pastoral oversight of Manilla. It was agreed that the resignation lie on the table in the meantime, and that the congregations of Cannington and Manilla be cited to appear for their interests at an adjourned meeting of Presbytery, to be held at Wick on the 4th of Oct. Rev. A. Currie, M.A., reported that he had moderated in a call at a joint meeting of the Wick and Greenbank congregations, that the call was unanimous and in favour of Rev. S. Acheson, of Minden, that it was signed by 142 members and twenty-nine adherents, and accompanied with a promise of \$600 as stipend with a manse. Mr. Acheson, through Mr. Campbell, signified his acceptance of the call, and arrangements for his induction were made. It was agreed that an adjourned meeting of Presbytery be held at Wick on the first Thursday of Oct., that Rev. Mr. McLennan preach and preside, and that Rev. J. Campbell address the minister and Rev. J. L.

Murray the congregation. A letter from Rev. J. Kinsey was read, intimating that he could not undertake the course of study prescribed for him by the Presbytery, and asking the return of his credentials. It was agreed that his request be acceded to. Session records were ordered to be produced for examination at the next regular meeting. It was agreed that the regular meetings of Presbytery be henceforth held alternately at Woodville and Linday. A deputation from Sunderland and Vroomanton, consisting of Messrs. A. Fraser, T. H. Glendinning and Mr. Frankish, appeared before the Presbytery asking to have the stations they represented excused into a vacant charge. The services of Mr. Fraser have been much blessed in that locality during the present season. The court, rejoicing in the rapid growth of these stations, cordially granted their request. Sunderland and Vroomanton are to be reckoned among the Presbytery's regular congregations on and after the first day of October next. The condition and prospect of the mission stations was next considered. Mr. S. Carruthers, student-catechist, now laboring in Cobocook and associated stations, addressed the court. From his remarks it appeared that all the stations are in a very prosperous state at present, and that help from the various members of Presbytery during winter would be necessary to maintain our present hold on that field. The help was readily promised. Rev. D. D. McLennan was instructed to attend to the election and ordination of two elders at Cobocook. Mr. Joseph Rogers appeared before the court asking to be certified to the Board of Knox College as a student of the second literary year. Messrs. Campbell and Murray were appointed a committee to confer with Mr. Rogers, and to report at the next meeting of Presbytery. The next regular meeting was appointed to be held at Uxbridge on the last Tuesday of November, 1877, at 11 a.m.

Presbytery of Barrie.

A special meeting of this Presbytery was held at Stayner, on Wednesday, 29th August, at half past one o'clock. Present nine ministers and two elders. The resignation of the charge of South Line Osprey and Honeywood, tendered by Mr. Ferguson at the last ordinary meeting, was the occasion of this meeting. Mr. Ferguson was heard and gave reasons for the step he had taken. Messrs. W. McLinton, of Honeywood and W. Pearson, Singhampton, Commissioners, were heard, and stated that while they regretted the prospect of Mr. Ferguson's removal, and they had been willing to make such arrangements as might secure his continuance with them, they would not oppose the resignation. After full consideration the Presbytery agreed to accept the resignation to take effect on September 10th, and appointed Mr. Burnett to preach to the congregations on that day and declare the pulpit vacant. Mr. D. McDonald was appointed Moderator of the vacant session, and a Committee (Messrs. D. McDonald and Rodgers), was appointed to prepare a resolution expressing the sentiments of the Presbytery in parting with their brother.—Robt. Moodie, Pres. Clerk.

Australia.

This portion of the globe is steadily growing in population, wealth and importance. It is one of the most prominent and promising parts of the British Empire. In respect to the spread of the English language, and also in respect to the diffusion of Protestant Christianity it occupies an important position. We have been greatly interested in studying the following figures relating to its religious condition:

The South Australian census of 1871 shows 50,849 persons—men, women and children—described as belonging to the Church of England. This number is 27.39 per cent. of the whole population. The Roman Catholics have 28,688, or 15.44 per cent. of the population; the Wesleyan Methodists, 27,075, or 14.69 per cent.; the Lutherans, 15,415, or 8.80 per cent.; the Presbyterians, 18,371, or 7.20 per cent.; the Baptists, 8,781, or 4.70 per cent.; the Primitive Methodists, 8,207, or 4.72 per cent.; the Congregationalists, 7,939, or 4.29 per cent.; the Bible Christians, 7,768, or 4.18 per cent. The remainder of the population comprises some members of the smaller denominations, with 5,496 objecting to answer, and 8,802 whose religion is not stated. The Wesleyans and Roman Catholics show the largest numerical increase since 1861. The total population in 1871 was 185,626—males under 14, 89,926, and above that age, 55,472; females under 14, 89,192, and above that age, 51,626.

DR. CHARLES W. CHANELLOR, who has inspected the almshouses in Maryland, reports to the Governor that there are over 500 insane and idiotic people in the almshouses and jails for whom there exists no proper provision. They are utterly cast down and neglected, half fed and ghoulishly in their wretchedness.

THE Indian Soldiers' Total Abstinence Association has circulated a series of questions to the medical officers of the British army in India, requesting an opinion as to the good or bad effects of the daily issue of rum to young soldiers. Without exception they all condemn the rum issue as most unnecessary as a ration, and dangerous in every way to the well-being of the soldier. The Mohammedans of India are taking a lively interest in the Russo-Turkish war. They are collecting and sending thousands of rupees to the wounded soldiers of the Sultan through the Turkish Consul in Bombay. Whenever they hear of the success of the Turkish arms they give alms to the fakiers and make great rejoicing. Prayers are continually offered in the Mosques for the success of the Sultan.

CHARLES A. MINNIE, a mulatto, who was reared in the Colored Orphan Asylum, and graduated from Greenwich Street Grammar School last year, leading his class, was the successful candidate for the West Point Cadetship offered by Congressman Muller of the Fifth District. He ranked on examination in reading, history, and spelling, 100 each, grammar, 99; arithmetic, 98; geography, 88. Average, 98. The highest average among his competitors was 75.

The eucalyptus tree grows ten feet in a year, in Florida.

A Chinese professorship has been established at Yale College.

Rev. JESSE COOK says the Bible is the "survival of the fittest."

INVENTORS are industriously experimenting on electric lights.

In Petersburg, Va., more than 1,800 negroes pay taxes on real estate.

RAILROADS here are made by an Iowa man from potter's clay, burned hard as a flint.

In Malacca, India, 1,700,000 persons daily eat rice on account of the famine.

In 1876, 6,000 London children have been taught to swim by the Health Society.

Of the 7,943 periodicals published in the United States only 897 claim to be religious papers.

A many of the garrison-towns in Germany, Bible-classes are regularly held for soldiers.

Texas beef falls for fourteen cents a pound in London and for fifteen in Galveston.

PROF. BELL's telephones are now being manufactured at the rate of twenty-five per day.

From its source to its mouth, 196 miles in a free-line, the river Jordan descends 8,000 feet.

Sixty-five and one-half years is the usual average age which Congregational ministers attain.

DR. TONER has presented to the city of St. Louis a medical library containing 18,000 volumes.

MISS SMILEY has a fine library, particularly rich in the department of Biblical interpretation.

GUSTAVE DORN is modelling a colossal vase, adorned with 150 figures, for next year's great exhibition.

THE Russians lost 12,000 killed and wounded south of the Balkans, and all positions in Roumelia are in the hands of the Turks.

THE Russian Government has made a declaration, through its agents, that the design of occupying Bosnia and Herzegovina has been abandoned.

A NEW secret order, styling itself the "Iron Heart," is said to be taking the place of the "Molly Maguires," in the coal regions.

THERE are now 40,000 children attending Sabbath School in the Fiji Islands, where only forty years ago the inhabitants feasted on human flesh.

A JAPANESE paper, the Hochi Tokinbu, gives a distressing account of the misery at present prevailing in Corea. The people are dying by thousands from want of food.

THERE is a rumor that Russia will make Bulgaria autonomous, with Prince Haessan, of Egypt, as sovereign. The project is favored by both England and Germany.

THE Turkish general in command at Eski Sebra, has sentenced to death all the male Christian population, sparing only women and children. One correspondent sets the number of victims at 12,000 or 15,000.

THE Y. M. C. A. of Yokohama, Japan, has forty-three members. It maintains a daily prayer-meeting and neighborhood meetings, and has an attendance of twelve at its Bible-classes.

SIR CHARLES TRUVELAN, a prominent English philanthropist and scholar, reports that free medical attendance is given to nearly a million of persons in London every year.

THE exhibit of the Presbyterian Board of Publication in the Permanent Exhibition, at Philadelphia, has been withdrawn on account of the opening of the Exhibition on the Sabbath.

HAPPY Hayti! She had another rebellion the other day, and she suppressed it in one sanguinary battle, in which five rebels were killed and the rest dispersed. If all countries could put down rebellions so easily, how much trouble would be saved!

THERE is much difficulty in getting out the landwehr in Russia. The law does not require them to leave Russia, and they will be used only to relieve troops now doing garrison at home. Still, the men come forward very reluctantly.

So well satisfied are Maine people with the working of prohibitory laws that the recent Democratic State Convention, rejected, amid loud cheers, a resolution favoring license, and declared itself in favor of legislation which shall be in accord with our bill of rights, and best promote temperance.

The total authorized capital of the railway companies of Great Britain, in 1876, was £741,802,527. The total length of line open was 16,872 miles. The number of passengers conveyed was 568,287,295, of whom 44,859,066 were first-class, 66,478,195 were second-class, and 426,950,034 third-class.

Quite a number of Icelanders are settling in Milwaukee. Those who understand the Norwegian language attend Rev. Paul Anderson's church in the morning. In the afternoon they have a service in their own tongue, when one of their number conducts their devotions and reads a printed sermon.

In his lecture on "Ultimate America," delivered at Chicago, Rev. Joseph Cook, speaking of the strikes, said: "The outcome of these strikes, and the inquiry set on foot regarding the railroads, will simply be that illegitimate railroads will be turned inside out, and exposed to the public gaze. No railroad will ever prosper long that cannot bear to have its ledgers read by the whole American people."

THE London Daily News' Buzharest correspondent telegraphs: "I have written the following as I received it, and from the terrible accounts which fugitives continually bring over the Balkans, I fear it must be only too true: On July 31, the day of the Russian evacuation of Eski-Saghras, the Turks ordered that all Christians—men, women and children—should be shot as they left their houses. Those who remained within were burned alive. The order was given to burn down and destroy every particle of Christian property in the place."

Choice Literature.

Jovian: or the Early Days of Papal Rome.

CHAPTER VIII.—RELICS.

Several days passed by. The small company in this remote portion of those vast galleries waited anxiously for news from the upper world. They had themselves no fear of discovery, for treachery alone, which they had no cause to dread, could betray their retreat. Other parts, however, of that underground labyrinth were frequently visited by large numbers of Christians from the city, and that he might converse with them, Severus, accompanied by Jovian, guided by an aged fessor, traversed the galleries in various directions. What he saw and heard caused him deep grief as he passed by the groups he here and there found assembled. Some had come to visit the tombs of relatives or friends slain during the Diocletian persecutions, or who had died in later days. They were standing with arms outstretched, and open palms. Several were praying aloud. Severus stopped to listen.

"Cease, friend, cease, I entreat you!" he exclaimed. "Is it possible that you, a Christian, can be addressing the spirit of a departed brother? Have you so learned Christ? Know you not that His ear is ever open to our prayers; that His heart beats in sympathy with all in distress, and that you are dishonoring Him by attempting to employ any other mediator between God the Father and ourselves than our one sole great High-priest, the risen Saviour of the world?"

Some to whom Severus spoke stared without answering; others defended the practice which had lately, copied from the heathens, been creeping in among professing Christians; a few only listened respectfully to the arguments the presbyter brought against it.

Severus and his companions passed on till they reached some vaults, or rather enlargements of the galleries. Here numerous persons were assembled, employed in eating and drinking before the tombs contained within the walls. They were holding love-feasts in commemoration of their departed friends; but already the simplicity of the custom had been changed, as was shown by the flushed brows of some of the revellers; while some, more abstemious, were kneeling or prostrate on the ground, offering up prayers to the dead martyrs.

Severus, before passing on, warned them of their sin and folly. "Oh, foolish people whence have you derived these revellings, this custom of praying to the dead? Surely from the idolaters by whom you are surrounded!" he exclaimed. "Instead of being lights shining in the midst of a dark world, you have become as the blind leaders of the blind. Beware, lest the light you have altogether taken away!"

Guided by the aged fessor, he and his companions made their way to those parts where in the days of the earlier persecutions the bodies of the few martyrs which had been reserved by their friends had been deposited. It was the astonishment of Severus to find several persons with pickaxes and spades engaged in breaking open the tombs, and placing the mouldering remains in metal and wooden boxes.

"Why are you thus disturbing the bodies of the departed saints?" he exclaimed, as he stopped among them. "Could you not allow them to rest till summoned to rise up by the trump of the archangel? Whether are you about to convey them? How do you intend to dispose of them?"

No one at first replied to those questions. At length one who appeared to be a deacon or exorcist, advancing, answered, "We have been assured that the bones of martyrs can cure diseases of all sorts, and work many other miracles, and as few can come here to benefit by them we are about to convey the sacred relics to shrines where all may visit them, and some we would send to foreign lands, where they may assist in spreading the blessed Gospel."

"Say rather, O foolish men, where they may tend to confirm the heathen in their ignorance. The very idea is taken from the idolaters, who worship blocks and stones or any objects presented to them by their false priests. Could, even in their lifetime, these departed saints have cured any of the maladies which flesh is heir to? then much less can their poor rotting bones, which ere long will be dust. With which of these bones, with which of these particles of dust will their spirits be pleased to dwell, in order to impart such healing power. Oh, folly unpeppable! to think that the saints of God have further concern with the frail tenement they have shaken off! They are with Christ, to whom alone let me urge you to address your prayers. His arm is not shortened; His love is not lessened. As He healed the sick when He walked on earth, so can He cure if He thinks fit those who apply to Him."

More Severus said, and he was continuing to address the people, some of whom were moved by his arguments, when a cry was raised that soldiers were in the galleries. Presently the ruddy glare of torches were seen in the far distance.

"Hasten this way," cried the fessor, who expected that whatever the object of the soldiers' visit, whose he had in charge might be placed in danger. Severus and Jovian followed him as he rapidly retreated in a direction opposite to that in which the lights were seen. Loud shouts were heard echoing through the galleries. It was evident that the soldiers were in pursuit of some one. The sounds drew nearer. The fessor ran as fast as his aged limbs would allow him; his companions supported him. Numerous long passages were traversed.

"The soldiers have a guide with them, or they would not venture thus far," said the fessor; "but we may still escape them."

As he spoke he led the way through a narrow opening. Severus followed: Jovian was about to do so, but he turned for a moment to ascertain the distance their pursuers still were from them. He then passed through the opening, but the light from the fessor's lantern was not visible. He feared to cry out lest his voice might betray him. He groped his way forward with outstretched arms. He felt convinced that of two passages he had

taken the wrong one. He turned to retrace his steps. In a few seconds a bright light flashed in his eyes, and he found himself in the hands of several Roman soldiers, who roughly demanded what had become of his companions.

When Jovian and Eros made their escape from the college Gaius was absent, and was not expected to return till the next morning. Of this the Numidian was aware, and had taken advantage of the occasion.

On the return of the pontiff, somewhat later in the day than usual, when he inquired for his nephew, he was told by a slave afraid of speaking the truth, that Jovian had gone forth to walk with Eros, and had not yet come back. Supposing that they had simply taken advantage of the permission he had granted, he took no further trouble about the matter, but, throwing himself on a couch, called for a cup of Falernian, to quench his thirst. He was about to order a second when Coccus entered. A frown was on his brow, and his countenance wore a moody aspect. He sat down opposite to Gaius, who looked up, observing, "If aught troubles you, follow my example, and quaff a cup or two of this generous wine. Nothing so effectually dissipates the mists which are apt to gather at times round our brain and obscure the vision."

Coccus turned his eyes away with an expression of contempt from his convivial companion, and muttered something inaudible. "I have ample cause for anger and annoyance," he said at length. "What think you? This pestiferous doctrine of the Nazarenes has found its way even into the temple of Vesta. On entering unexpectedly, as it proved, to visit our fair charges, I found the vestal Coelia, who ought to have been attending to the sacred fire, so absorbed in reading a book that the flame was almost extinguished. She started on seeing me, and endeavoured to conceal the roll, but I snatched it from her, and glanced my eye over the pages. Great was my astonishment and indignation to discover that it was not the production of one of our poets, which I might have pardoned her for reading, but a portion of what the Nazarenes call their Scriptures! I cast it on the altar, where, as it was consuming, I watched the expression of grief which overspread her countenance, as if she were beholding the destruction of some precious object. I demanded whence she had obtained the roll, but she stubbornly refused to inform me. I threatened her with condign punishment, but, folding her arms on her bosom, she claimed her right as a Roman maiden to peruse a work approved of by Augustus. As a vestal sworn, sworn to obey the rules of your order, you have no right to read what may shake your confidence in the great goddess to whom your life is dedicated," I answered. Much more I said, using persuasions and threats to learn how she had obtained the roll, and whether others in the temple had imbibed any of these Christian doctrines. Vain, however, were all my efforts. I did not expect to find one so young and gentle so determined. I reminded her that she might be condemned for breaking her vows, and of the fearful punishment which would follow. She smiled as if she dared my power. While we were speaking the sacred fire went out. She seemed in no way appalled, but handing me two pieces of wood from a felix arbor, suggested that I should at once re-light it. As in duty bound I should have scourged her for her neglect, but her youth and beauty forbade such a proceeding, especially as I had been partly the cause of the catastrophe. I followed her advice, and the flame soon burned up again brightly. Reminding her of the double punishments she had incurred, I sent another vestal to take her place, and delivered her over to the charge of the Vestalis Maxima, with strict injunctions to the venerable dame to keep a strict watch over her movements, and to report to me all she says, and with whom she holds communication. We must afford her liberty, or it will be difficult to convict her. It is a question for consideration whether we should assert the supremacy of our ancient laws, and make an example of the vestal Coelia—there will be no difficulty in proving that she has broken her vows—or whether the time has arrived for assuming the masks we have designed, and at once declaring ourselves convinced of the truth of the Christian doctrine.

"I dread the task we should impose on ourselves if we turn Christians, and would therefore defer the day as long as possible," answered Gaius, stretching himself on his couch.

"In that case the vestal Coelia must die," said Coccus, in a calm tone. "We can have no half measures. If we do not swim with the tide, we must stamp out this creed at once."

No easy matter, considering, as I understand, that it has extended well-nigh three hundred years, in spite of all the efforts made to destroy it since a certain Paul, a man of no mean ability, visited our city on several occasions," observed Gaius. "Had our Fathers known in those days to what this doctrine was tending, they would have nipped it in the bud, and we should have been saved a vast amount of trouble."

"It is useless regretting the past," said Coccus, "we must keep our eyes steadily fixed on the future, and, I repeat, that I have no hope of destroying the name of Christian."

Coccus, finding that his companion had fallen asleep, set himself to consider his plans with regard to the hapless Coelia. He held to the opinions put forth by some of the leading heathen philosophers of that age, that to end justifies the means, and no feeling of compunction as to the cruel fate he designed for the young vestal entered his heart. He was of the material of which arch-inquinators were in after years to be made. There would be no difficulty in that corrupt city to obtain evidence to condemn his victim, as well as to prove that the partner of her supposed guilt had escaped. After resting for some time, he went forth again to make the arrangements he had determined on.

When, late in the day, Gaius awoke, he sent for his nephew, and after some inquiries, discovered that Jovian and Eros had been absent since the previous forenoon. At first he could not bring himself to believe that they had really escaped, but his inquiries at length convinced him of the fact and, moreover, that Eros had been known to accompany Jovian to some of the Christian places of worship. "Then the wretched slave has himself been led to embrace this new doctrine," he exclaimed. "It may be suited to such as he, but, notwithstanding, if I can capture him, he shall be made to pay the full penalty of his crime."

The pontiff was, in truth, as much annoyed as it was in his nature to be, but he was disposed to vent his anger on the head of Eros rather than on that of his nephew. Several days passed by, and no information could be obtained as to where the fugitives were concealed. From a few words let drop by Coccus, he at length began to hope that he might recover Jovian. The chief pontiff had heard that the man he hated above all others on earth—the presbyter Severus—was again in the neighborhood of Rome, and from the friendship which had existed between his sister and Eugenia, he suspected that Jovian, if he knew of her abode, would have gone there. What Coccus intended to do he did not say, but the muttered threats of vengeance in which he indulged, showed the evil feelings rankling in his bosom. Assassins were to be found, even in those days, to perform any deed of blood required of them; vice was rampant; and crimes of all sorts were committed with comparative impunity. But Rome was infinitely purer than it became in after ages; the people had been taught to respect the laws, and criminals did not always escape the arm of justice, and no inconsiderable Christian community, leading pure and faultless lives, leavened the mass, and contributed even to keep the heathen in check.

Coccus had to proceed with more caution than suited his bold and impulsive character. He succeeded in persuading the chief civil authorities that there were some persons with designs dangerous to the state concealed in these underground galleries in the neighbourhood of the city, and in obtaining a guard of soldiers to search for them. He, with some difficulty, obtained a guide who professed to be acquainted with all the intricate turnings of the galleries, and, moreover, to know Severus and Eugenia by sight. Coccus, who knew very well that considerable danger might attend the expedition, had no intention of accompanying it, but remained in Rome, indulging himself in the hope that he should at length destroy his old rival, or get him into his power, while he at the same time exulted in the idea that from the measures he was taking he should prolong the existence of idolatry as the religion of the state. One of his plans was to organize another procession in honour of one of the gods, similar to that which has been described, for such spectacles he knew were at all times attractive to the populace, and it mattered little to them whether Bacchus, Apollo, Venus, or any other divinity had the most prominent position in the exhibition.

He had given directions to the vestals to prepare for the ceremony, where as usual, they would be expected to take a leading part; and he guessed that should any besides Coelia be tainted with the new doctrines, they would endeavour to escape appearing on the occasion. Coelia herself remained under the strict charge of the Vestalis Maxima, whose office was in later days to be represented by that of the mother superior of a nunnery. The vestalis Fausta being long past her prime, and having spent her life within the walls of the temple, had no interests beyond them. Her temper had become sour, her better feelings seared, and she was thus a willing instrument in the hands of the pontiffs, and ready to execute any act of tyranny and cruelty they might direct. Her mind, narrowed by the dull routine of duties she had so long performed, she was a devout worshipper of the goddess she served; and she heard with the utmost horror and dismay that one of those under her charge had embraced the hated doctrines of those whom she called the atheist Nazarenes. Poor Coelia had no hope from such a person. Marcella, finding that she herself was not suspected, kept her own counsel, determined at all costs to rescue her friend. It was a sore trial to her, for she felt herself guilty of dishonouring Christ while continuing to serve in the temple a false deity.

The pontiffs, meantime were busily engaged in arranging the details of the procession. Gaius troubled himself less than the other pontiffs about the matter. He especially disliked the exertion of the long march through the city, and he doubted whether the result would be satisfactory as Coccus anticipated. He was seated in the college, when it was announced that a female slave desired to see him. He directed that she should be admitted, when Rufina entered. Taking a bag of coin from under her cloak, she, without hesitation, advanced to where he sat. "I have come to bring the price of one who was your slave, but desires manumission," she said, calmly, offering the bag of money to the pontiff. "It contains thirty solidi, the full value you can claim for Eros, he of whom I speak," she continued, seeing that Gaius did not put forth his hand to receive the bag. "He might have escaped beyond pursuit, and allowed you to lose this value, but, as a Christian, he knows that such would be wrong, and therefore I have been sent to pay it into your hands."

ons to whom he will appeal for justice—the emperor," answered Rufina, without betraying the slightest fear. "You dare not detain me. Again I offer you the value of your once slave, and, though you refuse, I have fulfilled my duty, and must be gone."

Gaius was almost speechless at what he considered the unexampled audacity of the slave girl; and as he still refused to take the bag, Rufina, before he could recover, turned, and left the hall. Before her figure had disappeared among the marble columns he started up, and summoning one of his attendants, often employed in secret matters, he directed him to follow Rufina, but to keep himself concealed, to obtain what assistance he might require, and not to return without bringing back Eros and Jovian as his captives. The slave instantly comprehending what was required of him, started off to execute his orders.

The pontiff sank down again upon his couch. "Though I have lost the solidi, I shall have the satisfaction of wreaking my vengeance on the head of the Numidian, and, what is of more consequence, shall recover my graceless nephew," he said to himself, stretching out his arms, and giving a yawn. "Ungrateful as he has been, I will still afford him another chance."

On the appearance of Coccus, Gaius told him of the hopes he entertained of recovering Jovian and his runaway slave. "The vile wretch, your slave, must receive the full penalty of his crime, or we shall have all the slaves in Rome turning Christians, and claiming their freedom," observed Coccus. "As to your nephew, the bed of the Tiber would be the safest place to consign him. The young atheist, with the early training he has received, will never become a trustworthy supporter of the ancient gods."

"I will try him notwithstanding," answered Gaius; "but I have not caught him yet."

Several more days passed by, but neither Jovian nor Eros had been captured, and Gaius began to fear that he had lost his money and his revenge.

(To be continued.)

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"The Numidian Eros a Christian! such an idea is folly!" exclaimed Gaius, starting up with more animation in his tone and manner than he had hitherto shown. "If he is a Christian, he thus only adds to his crime. The money he must have stolen—probably from me; I refuse however, to receive it. Let him return to the bonanza from which he has escaped, or if I discover him he will rue the consequences. And for yourself, girl, as you have ventured in here, unless you inform me where he is hidden, I will promise to assist in his recovery, I will detain you and punish you as you deserve with the scourge."

"I came to do the bidding of my master, and should any harm befall me there is

Scientific and Useful.

FANNY'S CAKES.

One heaping teacup sugar, three-fourths teacup butter, one-fourth teacup sweet milk, two eggs, two teaspoons cream tartar, one teacup soda. Flour to roll, nutmeg and cinnamon to taste. Roll thin, cut into round cakes and bake quickly.

HINTS ABOUT OMELETS.

In making an omelet remember few things, a clean frying-pan; don't beat the eggs too much; don't try to make it too large, three eggs are better than six; don't cook it too much; don't let stand long before it is eaten. Break three eggs, beat up, add a pinch of pepper and salt, and chopped parsley if liked, melt one ounce of butter in the pan, pour in the omelet, stir till it sets or thickens, shake the pan occasionally, fold over the omelet into a half moon shape; serve at once on a hot dish. It must only be of a golden color.—*Baking for Strength, by M. L. Holbrook.*

STEWED COD.

Put into boiling, salted water, three pounds of fresh codfish, cut into slices an inch and a-half thick, and boil them gently for five minutes; lift them out and let them drain. Have ready, heated in a wide stew-pan, nearly a pint of good broth, lay in the fish and stew it for five minutes; then add four tablespoonfuls of very fine bread-crumbs, and simmer for three minutes longer. Stir well into the sauce a large teaspoonful of arrowroot made smooth in a little water; season with mace, cayenne, a dessertspoonful of lemon juice and a glass of white wine. Boil the whole for two minutes, lift out the fish carefully, pour the sauce over it and serve quickly.

CEMENT FOR GLASSWARE.

A new cement for glassware has been discovered by Prof. Schwarz which is said to have the quality of being unaffected by boiling water. It is also free from another objectionable feature of china and glass cements, as it does not disfigure by a dark line along the junction. The method of making this cement (which must be used when fresh), is to add five parts of a solution of gelatin, one part of a solution of acid chromate of lime. The articles, after the broken surfaces have been united with this cement, must be exposed to strong sunlight for a few hours; and meanwhile should be held in the proper position under considerable pressure from a wire or a string. A fracture thus repaired in glassware is said to be hardly perceptible.

VEAL OMELETS.

Take some cold cooked fillets of veal and ham, and cut them into thin, square slices of the same size and shape, trimming the edges evenly. Lay a slice of veal on every slice of ham, and spread some beaten yolk of egg over the veal. Have ready a thin forcemeat, made of grated bread-crumbs, sweet marjoram, fresh butter, grated lemon peel, pepper and a seasoning of salt. Spread this over each slice of veal, and then roll up tightly with the ham. Tie them round securely with fine twine; put them in a dripping-pan, with a tea cup of hot water, and bake in a quick oven until they are a delicate brown. Baste the omelets frequently while baking, with melted butter. Serve hot, with a sauce made of some cold veal gravy, with two spoonfuls of cream and a little mushroom.

GOOD YEAST.

Take twelve large potatoes, wash them well, and put them on in a gallon of water, with a handful of hops when the potatoes are near done. Let all boil together until the potatoes are cooked. Take them up, peel, mash them well; then strain the water upon them, and add one teacupful of sugar (white preferred) and one of salt. Two cupfuls of sweet yeast to start fermentation. Set it near the fire until it begins to work, and then put into bottles. Cork, and set them into a cool place. You should put water enough when done boiling to make a gallon of yeast. Do not use a particle of flour in making this yeast. It will not bubble and ferment as much as common yeast, but is lively nevertheless. You must remember to use less salt than usual in making up the bread.

WEATHER SIGNS.

People who have been annoyed by the changes of the weather, and have settled upon a belief that its vagaries are beyond all calculation, may have to revise their opinions. A Russian weather-student, M. Koppen, in the *Reportorium fur Meteorologie* gives an account of an extended comparison of weather changes, and their analysis by the law of chances. His deductions are that settled weather is the rule; change, the exception. Thus, if a five-day cold period sets in after warm weather, the chances are two to one that the following period will also be cold. If a cold spell has lasted two months, the chances are nearly eight to one that the first five days of the month following will also be cold. In general, betting on the subject of the weather at some distance ahead may be conducted on the estimate that there are two chances to one against the probability of a change in the weather on any particular day.—*Tribune.*

MANAGEMENT OF HORSES.

Feed liberally, work steadily, and clean thoroughly, is my motto in the management of horses. My great trouble is to have the horses rubbed dry and clean before leaving them for the night. Week horses are worked six days in the week, thorough grooming is absolutely essential to their health. The more highly they are fed the more important it is to clean them. Most men use the currycomb too much, and the whisk and brush too little. I do not myself insist upon it, but I believe it would pay always to take the whole harness from the horse when put in the stable at noon, and rub them dry, washing the shoulders with cold water, afterwards thoroughly drying them with a cloth. I question if one farmer in a hundred duly appreciates how much he loses from having poor horses, and in not keeping them in vigorous health, and in a condition to do a maximum day's work.—*American Agriculturist.*

Births, Marriages and Deaths.
NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.
At the Presbyterian Manse, Fort Perry, on the 5th ult., the wife of Rev. James Douglas, of a daughter.

MARRIED.
On the 27th August, at the residence of the bride's father, Messrs. O'Connell, of the village of Westborough, by the Rev. J. O'Connell, M.A., Mr. Robert Laidlaw, of the Woodstock Review, to Sara, daughter of Wm. McKerrill, Esq.

DIED.
Suddenly, at Sheikbrooke, N.S., Aug. 20th, Henry Cooke McEregor, beloved son of Rev. James Quinn, aged 4 months and 7 days.

MONEY TO LOAN.
Money advanced to Church Trustees at a low rate of interest and for times to suit borrowers. Charges very moderate. For further particulars apply to A. W. LAUDER, General Treasurer of the War Life Assurance Society for Canada, or to LAUDER & PROCTOR, Solicitors, 30 Masonic Hall, Toronto.

UNION LOAN AND SAVINGS COMPANY.
DIVIDEND No. 25.
Notice is hereby given that a dividend at the rate of 10 PER CENT. PER ANNUM has been declared on the capital stock of this Company, for the year ending 31st ult., and that the same will be payable at the Company's Office, Union Block, Toronto, on and after Friday, the seventh day of September, proximo. The transfer books will be closed from the 20th to the 21st instant, both days inclusive. By Order, W. MACLEAN, Secretary and Treasurer.

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M.B.—A liberal discount to the daughters of clergymen.
Attention is requested to the following references: Rev. A. Topp, D.D., Toronto; J. M. King, Toronto; Principal Cayen, Knox College, Toronto; Prof. McLaren, Knox College, Toronto; Hon. O. Mowat, Attorney-General, Toronto; J. L. Blaikie, Esq., Toronto; Wm. Alexander, Esq., Toronto; David Galbraith, Esq., Toronto; Rev. J. M. Gibben, D.D., Chicago.

Young Ladies' Seminary,
Jarvis Street, North of Bloor Street, Yorkville.
MISS H. CASSELS BROWN will resume her classes on Tuesday, September 4th. Boarders will arrive on Monday, September 3rd.

QUEEN'S UNIVERSITY AND COLLEGE.
The 37th session will be opened in the Faculty of Arts on the 3rd October, and in the Faculty of Theology on the 5th November, next. The calendar for the session containing full information as to entrance examinations, ordinary courses of study, courses for Honours, graduation in Science, Arts, Medicine, and Theology, Scholarships, Bursaries, University Prizes, Fees, &c., also examination papers for sessions 1876-77, and list of students and graduates, may be obtained on application to the Registrar.
J. B. MOWAT, Registrar.
Queen's College, Kingston, July 4, 1877.

BRANTFORD COLLEGIATE INSTITUTE.
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Brantford, Aug. 7th, 1877.

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Brantford, Ont., July 25th, 1877.

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1877.
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