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## Contributors and Correspondents

### MISSION NOTES IN MUSKOKA.

BY REV. R. ROGERS, COLLINGWOOD.

Having received a Presbyterial appointment to visit Rosseau, and disperse the Communion, we took the Steamer 'Wabuno' for Parry Sound on the morning of the 14th inst. The day proved fine, and we had a splendid sail. The beauty of the scenery is too well known to need description here, passing as we do among thousands of islands of great variety of size and appearance. We cannot bid good-bye to our boat, without testifying to the urbanity and courtesy of the captain and crew, who did everything to make our journey agreeable.

Parry Sound gives evidence of improvement. A good school house and a large temperance hall are important additions to its public edifices.

The Seguin House, which is conducted on temperance principles, is a very comfortable home for travellers, and we understand the business is fairly remunerative. At this season, the road leading to Rosseau, owing to the heavy rains is almost impassable; the mail has for some time been carried only on horseback. On learning this state of things, we felt as if further progress was arrested. But Mr. Beatty, when he knew our difficulty, with his wonted kindness and generosity, provided a conveyance, and sent us safely through to Rosseau. We shall not soon forget the timely and substantial relief thus afforded. At Rosseau we received a cordial welcome at Mr. Best's, whose residence commands a good view of the lake.

Next morning we went by boat to a settlement on the west side of the lake, where we held an interesting meeting, and baptized eight children.

This is a small settlement cut off from all others, as yet consisting of three Scotchmen with their families, and a single Englishwoman; they seem cheerful and contented. Returning we had service at Rosseau Junction, preparatory to the Communion. The Sabbath proved to be cold and rather unpleasant, but we had a fair gathering, and a very delightful service. Twenty persons took part in the communion, and we trust it was a season of refreshing in the wilderness.

After a ride of eight miles, we met another congregation at the residence of Mr. Ross, north of Turtle Lake. The company was small, numbering only about 30, but in respectability of appearance, gravity of demeanor, and earnestness of manner, they forcibly reminded us of a sober country church in the old land. Eighteen of these engaged in the commemoration of the Saviour's death. At the close of the service we baptized two children, one of them being only three days old. Having enjoyed the hospitality of Mr. Ross and his family, we set out on our way to Rosseau. The night was pleasant, the moon shining brightly, and our journey was being accomplished very pleasantly, when the horse on which we rode slipped, and fell on his side, severely bruising and completely disabling our right foot. We succeeded in reaching Mr. Best's, but found that our missionary tour has been suddenly and painfully arrested. We have reasons to fear that we shall not be able to attend to public duties for several weeks. This to us is a painful and trying providence, but is doubtless kindly designed and wisely ordered.

In connection with our Mission work, there are several things that call for grave and thoughtful consideration. It is admitted by those who have observed the working of our Mission Fields, that very much of our labor is lost. What is gained during the summer, scarcely suffices to secure continued existence during the winter, and thus anything like substantial advancement is impossible. We are fully aware that a perfect remedy for this state of things is not attainable at once. But the call to carry out the course on which we have already entered, of settling ordained missionaries in our new fields for a lengthened period, is very loud and imperative.

At Parry Sound this want is felt very deeply, and unless this is done, our cause in that place might as well be abandoned. In saying this, we speak the sentiment of every Presbyterian in the District; the same holds true to some extent at Rosseau. Around these centres the number of Presbyterians is very considerable, and as far as we have learned concerning them, they are a very industrious and highly respectable class of settlers. As corroborative of the voice of the people in this matter, we would refer to one field of six stations, where the people have formally concluded

that unless a missionary is settled among them for a year or two years, they do not feel like sustaining ordinances at all. It is to be hoped that the liberal measures which have been devised for such places as Prince Arthur's Landing, and the Sault St. Marie, will be followed up with measures equally liberal and efficient in other Mission Districts. Were this done, our cause would in many places be speedily and greatly established, and the resources for the support of ordinances much more effectually drawn out.

There is another thing about some, at least, of our Mission Fields which requires to be noted. Their progress towards a self-supporting condition is likely to be slow. This is notably the case with the Districts of Parry Sound, and Muskoka. The land is rough, the population sparse, and the accumulation of means exceedingly slow, we fear that in regard to many stations in these Districts, it must be said to the church, "the poor ye have always with you." This is not a very encouraging aspect of the case, but we have reason to affirm that it is even so. And if as a church, we are to hold the position we ought to occupy in these districts, largely liberal measures must be devised for some time to come. We would not like to say anything to lessen the self-reliance and helpfulness of the settlers, and we fully believe, that if a thorough organization for working was initiated in our stations, very much more could be accomplished by the people themselves. But allowing that something could be gained in this way, there will still be a very loud call on the liberality of the church, for these outlying districts. What is needed is large additions to the Lord's treasury. Let our people whom God has prospered in the world, remember their brethren in these new places, and let us not be weary in well-doing, for in the season we shall reap if we faint not.

One thing more we desire to refer to. In the Parry Sound District there is not one Presbyterian place of worship. And as far as we know, there is as yet no definite movement in that direction. And in the Muskoka District, there are only two churches, one at Bracebridge, and one at South Falls, both quite small, not being capable of holding over one hundred each. This is a most undesirable state of things. There can be no permanency, no consolidation, no lasting prosperity to our work, till this be remedied. How to do this presents rather serious difficulties. The people unaided are inadequate to the task. They might no doubt be more liberal and zealous than they are, but in many cases the means are simply not available. Now, here is a field of Christian work, to which the church is most earnestly and imperatively called. Why could not our men of wealth do something efficient in this matter? Or could not a fund to aid in building churches in destitute localities be originated by the Assembly? Or might not self-appointed patrons take charge of certain districts and leave behind them lasting memorials in the shape of commodious temples, in which to worship the only living and true God? If five or ten thousand dollars were spent annually in this way, how many hearts would be made glad, how much honor would be brought to the Master, and how would it serve to lengthen the cords and strengthen the stakes of our Zion. It is gratifying to know that something is already done, and more contemplated, in this direction. And we hope ere long to see at Gravenhurst, Rosseau, and Muskoka, monuments of true hearted Christian liberality. We could write much more, but our object was simply to call attention to the subject. And if we have succeeded, in giving any additional prominence to our mission work, or in awakening new resolves to more liberality and devotion in the establishment of Christ's cause and kingdom, our end has been gained.

### NEW YORK CORRESPONDENCE.

BY A CANADIAN STUDENT.

MR. EDITOR.—In compliance with your request before leaving Toronto, these hurried jottings are sent, which may possibly interest your out-of-the-way readers. We shall aim at brevity, and thereby escape the odium which was so justly called forth by those long-winded and tedious letters (which nobody read) from various parts of Canada, in your paper during last winter, and some since. As a matter of experience, we might here suggest that you would greatly elevate your paper in the estimation of your readers by excluding long letters, or by limiting them to—say a column in length—except in cases of unusual interest, such as those from a student in Germany, now appearing in the

We cannot attempt a description of anything in particular in this letter, but may indicate as an exordium what can be touched again with interest and profit. It would outrage the advice given above to dilate on our unpleasant trip on the Great Western Railway—very pleasant one in Pullman car, over N. Y. Central, with Lord Dufferin and Countess Dufferin along, too. *En passant*, we may add these noble visitors staying at the Brevoort House, over which floats the British flag, within our view from the Seminary. It may seem puerile, but it gratifies one to see that old Union Jack, as it reminds us of our home, country and friends. Nor can we take time to relate our impressions of places along the way of historic interest, pointed out by an intelligent American—such as the place where Major Audie was taken, also the homestead where Washington Irving lived, wrote, and died; the little sheet of water around which he meandered, from whose charming scenery he drew the inspiration, and whose cozy retreats he has immortalized; nor the suburban mansions of city magnates. Then comes the Grand Central Depot. As an evidence of the amount of traffic on this road, two new tracks are being laid for freight trains, making four in all. Since arriving, many places of interest have occupied our attention, e.g., Fifth Avenue, Grand Central, Clarendon, Grand Hotels; A. T. Stewart's stores, Cooper Union, new Tribune office, many "squares," parks, &c.

Many of our student-readers—our old college companions—will naturally be anxious to hear something about Union Theological Seminary; we would like to gratify them, did your space permit. However, a minute criticism of the Professors and students would be obviously premature. It may be sufficient for the present to state that the half-dozen Canadian students here are all highly pleased with the Institution generally. The Professors are popular with the Alumni; and as to the students, more courteous, gentlemanly, noble-hearted young men we have never mingled with. No doubt association with them will do us good in different ways. Before closing, we must drop a word about the noted preachers we have heard.

The first we went to hear, was our Canadian orator, Dr. Ostrison, at his weekly prayer meeting. It delighted us to listen once more to his thrilling appeals, which have lost none of their soul-stirring power since we first heard him in Canada—not to overlook the cheering influence of the many touch of his paternal hand. After the usual lecture, he gave a vivid sketch of his vacation tour, including a visit to Canada, embracing Montreal, Whitby, Hamilton, &c. Some of your readers will perhaps be on the *qui vivis* to hear some thing from us of the now celebrated Henry Ward Beecher. Well, we have heard him, also at his weekly prayer meeting. Without dilating, we may observe: His discourse, or talk—for he sat leisurely at the rear of a platform, resting his arm on a bookstand beside him—was on the sufferings of Christ; it was beautiful, chiefly for its simplicity, naturalness, and the lucid, telling illustrations used; it occupied less than fifteen minutes. What we admired most was his opening prayer—the touching pathos and far-reaching application to every want and woe of the human heart. It cannot be represented. The latter part of the service was conducted similar to a Methodist class-meeting, persons standing up in the audience narrating their religious experience, and Beecher acting as class leader, interspersing advice, etc., in an easy, social way. The audience was large, intelligent, and to all human appearance, devout. We must confess we were all favorably disappointed in this respect. As to Beecher's theology and sermons, we can't say much favourable, but reserve criticism to another time.

New York, Oct. 19, 1874.

### PREBYTERIAN COLLEGE, MONTREAL.

#### STUDENTS' MISSIONARY SOCIETY.

The annual meeting of the above society took place on Friday Evening, 30th Oct. The attendance of members was, as usual, large. After the transaction of routine business, the Society's missionaries for the past summer read very interesting and highly encouraging reports of their work, as follows:—

DESERT AND SIX PORTAGES, on the Upper Gatouan River, in the Presbytery of Ottawa, —Mr. Boudreau, the missionary at this place—reports decided progress.

This field was taken up by the society in the summer of 1873—Mr. Hamilton occupying it for four months, conducting service in English and French—Mr. Boudreau also did English as well as French work. He reports a deep interest on the part of the people, tangible evidence of which is shown in their liberal contributions to the funds of the society, and the building of a place of worship costing \$700.

This place will receive occasional supply during the winter from the missionary at Aylmer.

SOUTH BRANCH AND SUMMERSTOWN, were occupied by Mr. J. M. MacLeod, the society's missionary in the same place for summer of 1873. Mr. McL. reports very favorably indeed. The results attending his labours during the past two summers have been such as to encourage the Society to continue the work in this too long neglected field with increased energy.

### L'AMABLE, YORK RIVER EGAN FARM, AND THANEY, AND RIDGE ON HASTINGS ROAD.

This field was occupied for the first time by the society in 1873. The extent and importance of the field being such as to warrant the society in sending two instead of one missionary, the society last spring re-appointed Mr. W. D. Russell to the first three stations, and Mr. W. Gray to the last two. The reports of both missionaries indicate a deepened interest, increased liberality, and not a few gratifying tokens of spiritual results—six names having been added to the membership of the group under the charge of Mr. Russell.

Messrs. Muir and MacMartin reported favorably of the mission in the East end of the city. The financial statement of the Treasurer showed the expenditure of the society for the past year to have been a little over \$1500.00, with a balance on hand.

The following officers were elected for the ensuing year, viz:—

President, D. MacRae; 1st Vice Do, W. M. McKibbin; 2nd Vice Do, C. Brouillette; Recording Secretary, A. L. Morton; Corresponding Do, M. H. Scott; Treasurer, J. Allan, B. A.; Committee, Messrs. Russell, McKay, Gray, Tully, and McLennan.

### A CHAPTER FROM A NEW EDITION OF THE ACTS OF THE APOSTLE.

At the late meeting of the Evangelical alliance, Dr. Dawson in the course of his address on "Modern Christianity from the point of view of Modern Science," told his audience that some men of Science were thinking that a new edition of the Acts of the Apostles might be of use in view of practices now obtaining in many churches, and gave a verbal sketch of one chapter which might be published. The substance was as follows:

While the Apostle Paul was at Ephesus a tumult occurred by which his life was endangered; and it was on this wise. The silver-smiths of the city was so exasperated by the loss of trade which resulted from the decrease in idolatry owing to there being no sale for the shrines of Diana, that they conspired to put Paul to death. It was suggested however by some friends of the Apostle that the enmity of the silver-smiths might be overcome. So they proposed that instead of shrines the workmen of doctrines and associates should make little images of the Saviour and His Mother, the Virgin Mary. In these there at once sprung up a great demand, and through the influence of the Apostles the images were sent to distant cities, and the trade became very lucrative. Of course the silver-smiths were satisfied as they were more prosperous than ever, and found that Christianity brought even greater gain than the worship of Diana. So they were converted to the new faith, were baptized and received into the Church at Ephesus. The Church, by reason of the advantage which it conferred on its members, gradually attracted others to itself and became wealthy. Soon it was resolved to have a building more imposing than the original place of meeting, corresponding to the wealth, respectability and social position of the leading Ephesians who were now joined to the Church, and which might attract heathens to the true religion. So they got up a series of bazaars, festivals and entertainments, which took well with the people; thus they realised a large sum of money, and were able to build a magnificent Church, which rivalled the famous temple of Diana in splendour though not in size. A most imposing ritual with impressive ceremonies and gorgeous robes was instituted; and musical services, second only to the grand performances of the heathen temple, were introduced. This attracted a large portion of the fashion and fine taste of Ephesus, and as the Church was soon filled with the elite of Greek society, the congregation became very wealthy, and being able to offer a large salary, they sent a call to the Apostle John, who accepted it, and became first bishop of Ephesus, and obtained great influence throughout all Asia by reason of the important position which he occupied.—COMMUNICATED.

THE Synod of the Presbyterian Church of the Lower Provinces, and the Synod of the Church of Scotland, in session at New Glasgow, have declared for Union; the first named unanimously and the other by a vote of 26 to 7.

MINISTERS who have not yet answered our Circular of 12th September last, are earnestly requested to do so at once. In every case we enclosed a postal card for reply.

THE statement as to results of recent Evangelistic work in three congregations, made in Mr. Roge's letter two weeks ago, should have been, "an aggregate addition of 257 members," instead of 167.

### Church Opening.

At Bishopsgate, Burford, on Sabbath 25th Oct., 1874, the new Presbyterian Church was dedicated to the worship and service of God by the Rev. Thomas Alexander officiating in the forenoon, Rev. Thomas Lowery in the afternoon, and Rev. Wm. Cochran in the evening. At all the services there was a large attendance, especially in the evening. The sum of \$45 was collected. On Tuesday 27th, a sumptuous repast was provided by the ladies belonging to the Congregation, assisted by other kind friends. An immense gathering took place at the brick Hall, Mount Vernon, and the weather was every way favourable. After partaking of refreshments, they repaired to the W. M. Church kindly granted for the purpose, to hear addresses from brethren who had come from a distance to lend their countenance and aid.

The chair was occupied by Rev. Thos. Alexander.

After an appropriate piece of music by Miss Heaton and her choir, Mr. A. called upon Messrs. McMullen of Woodstock, McQuarry of Princeton, Farries of Paris, and Lowry of Brantford, who addressed the audience, congratulating Mr. A. and the Presbyterian Congregation on having seen the completion of so neat and handsome a Church in so short a time and at so reasonable an expense.

Before the close of the meeting, it was announced that \$125 had been realized by the supper, which called forth the applause of the meeting. It was then stated that upwards of \$100 more would be required to put that Church out of debt, when it was immediately proposed by a kind friend from Brantford that he would give \$10 if the whole sum was made up *there and then*. At it they went with a right good will, and in a few minutes the whole sum and \$5 more were raised, thus making in all by collections, refreshments and subscriptions \$275, calling forth again the unbounded applause of the people. It is just about one month since a movement was made towards the erection of a Church there, and it has now been completed and opened free of debt.

Mr. A. feels truly grateful to those individuals and congregations who have aided in this good work, to the ministers who addressed the meeting, to the ladies who provided the refreshments, and to Miss Heaton and choir, he begs leave to return his sincere thanks for their services.

The Church is a very plain but neat structure, in a good locality, of beautiful workmanship within, furnished with every comfort and convenience both for minister and people. Mr. A., who has been supplying Mount Pleasant and Burford for the last two years, has received and accepted of a call from their congregation, and his induction is appointed to take place at Mount Pleasant on Monday, 9th Nov., two o'clock.—COM.

### Church Building in Muskoka.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As many friends in different parts of the country are wishful to know how I succeeded when last at the front collecting on behalf of church building in Muskoka, I beg to say that the amount I obtained was near upon \$500. All the ministers in the Synod of Toronto have been supplied with circulars, and no doubt they will do their best to help us in raising the sum required, viz., \$2,000. The Presbytery of Simcoe has granted me an absence of three weeks more for the same object; and I purpose to start for Toronto and other places on Tuesday, the 10th inst. Besides the four churches we have in hand—Bracebridge, Gravelhurst, Moseck, and South Falls—the friends at Rosseau and Port Carling are moving for new churches. In fact the "fields are white already to harvest."

Grateful to all friends who have assisted us in these arduous but important undertakings, I remain, dear sir,

Yours very truly,

JOHN MARPLES.

Bracebridge, Nov. 2nd.

### Worthy of Mention.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—As we are busily engaged in building a Presbyterian Church here, and feel grateful for any help we may receive from outsiders, I hope you will insert the following: Last week I wrote to the Hon. W. E. Dodge, of New York, appealing to his Christian benevolence for a subscription, and the result was, that almost by return of mail I received an order for \$50 in gold. Now, Sir, when we consider the daily requests of this kind that he receives from weak stations in his own country; that I was an entire stranger to him; and not only so, but belonged to another church, is he not deserving of at least some credit for his large heartedness? I therefore, in the meantime, through your paper, express the thanks of the building committee for the substantial kindness of the Hon. W. E. Dodge. It will certainly put a beam in the Lord's house, and I sincerely hope that some of our wealthy people in Toronto will follow his example. We must extend our efforts outside of Newmarket in order to increase our subscription list, for we are few in number here, and need some encouragement. If some of the city congregations knew the wants of this place as well as I do, and were willing to do a good work for the cause of Christ, they would soon come to the help of the struggling few. Hoping you will give the above a place in your columns,

I am,

Yours truly,

Newmarket, Nov. 3rd. JOHN R. BARRISSE

The Pastor

A Golden Motto for Every Christian.

The old Bible truths are the freshest, after all. They have a perennial grandeur, like the Alps, at every new view of them; they have a perennial sweetness, like that honey which is set before you every morning on your Swiss mountain rambles. Many of these truths are condensed into portable mottoes that may be carried in every man's memory. I find one of these golden watchwords in the twelfth chapter of Isaiah: "I will trust."

No word is interwoven more closely in the warp and woof of the Old Testament than this word "trust." It is connected with the name of God no less than eighty-six times. In the New Testament the Greek verb which corresponds to it is "believe," and the Greek noun which corresponds to it is "faith." These vital words occur more than an hundred times. There is no duty commended so often in God's Word as the duty of trusting; with none are linked more exceeding great and precious promises.

This act of faith lies at the very threshold of the Christian life. When the penitent inquirer cries out, "What shall I do to be saved?" the one invariable answer is, "Trust on the Lord Jesus Christ and thou shalt be saved." The seeker's first duty is to renounce his own sins, and to trust the efficacy of Christ's blood to cleanse him, and to renounce his own strength, which is weakness, and to trust himself to the mighty arm of Jesus. I received a touching letter this week from one of the most wretched and apparently hopeless inebriates that I have ever known. He had fairly wallowed in drunkenness. He writes to me: "When I had become almost a wreck, both physically and mentally, and friends had pronounced my case hopeless, then it was that Jesus came to my rescue, and I gave him my heart. That saved me." This man has been for six months living sober and cleanly and happy. When drawing in his shocking sin and shame he had made his last clutch on the outstretched arm of Jesus, and this trust brought him divine help. He might well close his humble and grateful note by saying: "If you have any one in your congregation who is addicted to the use of intoxicants, please say to him for me that nothing but the grace of God can save him." This reformed man will be safe just as long as his watchword is "I will trust!"

The scientific skeptic laughs at the bare idea of such a divine interference with the physical phenomena of appetite and using strong drink; but will the skeptic please to account for the stubborn fact of my friend's conversion?

As trust in the sinner's Saviour lies at the starting-point of Christianity, so it is the key-note of the whole after Christian experience. The Christian life is a life of trust. As faith rays such an important part in human affairs, from the babe who takes just what his mother gives it, on to the full-grown man who takes for his daily toil the Government's paper promises as money, so faith is the central idea of our holy religion. The laboring man never saw "the Government;" but he knows that behind it lie all the vast resources of the Great Republic. The believer never saw his God; but he knows that in him are the resources of infinite wisdom, and wealth, and power and love. So he wisely says: I will trust!

This motto holds good for every decision we have to make, and for every duty we have to perform: "Commit thy way unto the Lord; trust also in him, and he will bring it to pass." This means what it says: give the Lord the direction of your steps. Paul, when he felt drawn to Rome as a witness for Jesus, did not trouble himself whether he went there as a passenger or as a prisoner in chains. This trust must be a continuous process—the daily habit of our lives. When the Lord is driving us, we must not be all the time grasping the reins. The tourist who goes up the Matterhorn must not tell the guide the route, or what implements it is safe to carry. If he is not willing to trust his guide, he had better stay at the base of the mountain. For there will come many an emergency in which nothing but that guide's steady brain and stout arm will lie between him and certain destruction. My brother climbers, before you rise the rugged up-hill of self-denial and of duty. At the summit are Heaven's flashing glories. Can you grasp a stiff hold on the loving hand of your Guide and say, even on the dizzyest places: I will trust!

Remember that for what you entrust to God you and I are not responsible. What we leave to him belongs to him. He is our trustee. It is his "look-out" whether we fail or succeed. Paul was not responsible for the number of converts at Athens and Rome, nor whether there should be one solitary convert to the truth. He had but to preach faithfully and to live righteously, and leave results with his Master. All that I am responsible for is the honest employment of my faculties and my opportunities. God must look out for the rest. The Bible that lies on my pulpit bears the motto "I will trust."

When four rowers are in a boat, with their backs toward the bow, their simple office is to pull the oars. The steersman's office is to look ahead and work the helm. The moment that the rower turns steersman and tries to look over his shoulder or outpull his fellow oarsmen the boat loses headway. So you and I are placed with our backs to the future. In our hands are the oars of Christian endeavor. Let God steer the boat and let us attend to the oars. The sweetest thought to every true believer is this: my Master is at the helm. He knoweth the way that I take. My times are in his hand. It is not in me to direct my steps. His grace is sufficient for me. I will trust.

Here is a golden motto for the walls of our prayer rooms. The first duty when we come to the mercy seat is to believe that God is, and that he is a rewarder of them that diligently seek him. We must not always expect immediate answers; nor always just such answers as we most desire. Lodge your prayer in the bosom of Jesus, and then go away composedly, saying to yourself: "I will trust." How

many a poor, troubled Christian comes to the prayer-meeting with a perfect load of cares and fears, and desires and worries, and then carries them all away again. He has not learned to cast his cares on God. If he comes to Jesus, it is very much in the same temper that the disciples did when they shook up their sleeping Master in the storm and cried: "Carest thou not, Lord, that we perish?" His answer to such panic-stricken followers is: "O ye of little faith; wherefore do ye doubt?"

There is another place to hang up this golden motto. It is on the walls of a sick-chamber. Friend, let me put it up at the foot of thy bed, in full view of thine eyes when thou wakest: "I will trust." Look at it; no medicine can do thee so much good. Feed on it; there is strength in it, and marrow to thy bones. If you are restless, put it under your pillow and go to sleep on it. Get some one to read to you the fourteenth chapter of John. It will help you to get well; and if you are not to recover, it will help you to get ready to leave your bed, and go into the open door of your Father's house in glory.

In the abode of poverty this is a welcome text to write up on the scanty walls. It will shine there like a lamp. When the barrel runs low and the cruse is getting empty, then is the time to trust. If God has given his dear Son to die for your soul, do not think it presumptuous to trust him for your daily bread. This text will breed patience and cheerfulness. Nail it to the wall.

And so for every emergency in life, here is a watchword for every Christian. When temptation assails, trust. What time you are afraid, trust. My daily life is a march into an unknown future and I cannot see an arm's length ahead.

"So I go onward, not knowing,  
I would not if I might,  
I would rather walk in the dark with God  
Than walk alone in the light,  
I would rather walk with him by faith  
Than walk alone by sight."  
Theodore L. Cuyler, D. D.

Helpful People.

"Ask Deacon Ready; he can do it; he is always willing." This is a very current formula in a certain church that I wot of. If any special job of usefulness is required, he is the man on whose broad and benevolent shoulders the load is pretty sure to be laid. He has earned a good reputation for promptness, for unselfishness, and for never complaining of being made a pack-horse. He would no more think of declining to carry around a subscription paper, or to visit a poor family on a freezing winter night, or to act as usher at the church doorway when strangers require attention, than a big Newfoundlander would decline to plunge into the water and save his young master when drowning. Blessings on Deacon Ready! He is the "joy and crown" of his pastor. He is the star of life to the prayer meeting on a rainy night, for he is always sure to be there. He is a prime favourite with all those who like to see things done, and are never mumble at doing them. In short, he is the pattern and patron-saint of the helpful people. Happy is that pastor who hath his quiver full of them. What is the secret of the usefulness of the Deacon Ready? It is not their wealth. Rich people are sometimes too much occupied with their own business to give time or personal attention to others. It is not their genius. The geniuses are often very dangerous characters in the pulpit, and they are often baulky and eccentric when harnessed in to the labours of a church. I am not sorry that the Lord creates so few geniuses. The helpful people are commonly men of moderate means, moderate talents, and modest character. Talking is not their forte, but working is. They have a knack at it. Philip, Aquila, Dorcas, Lydia, and Luke, all belonged to this guild. They left others to do the shouting; it was their province to do the silent lifting. Probably a large proportion of the best workers in the Apostolic churches are never mentioned at all in the New Testament. It is only now and then that a modest Harlan Page finds a biography to tell the world the story of his useful life. The great mass of the best lives and the best deeds that our Lord deigns to look upon, will never be put into print. But they will read beautifully when "the books are opened" on the last great day.

The secret of usefulness with the helpful people is that they are so unselfish. In this prime grace of Bible-religion they copy Christ. He pleased not himself; He came not to be ministered unto, but to wait on others; He was among His disciples "as one that serveth." Helper is not a name so often given to our kind Lord Jesus, but He deserves it as truly as that more frequent and adorable name of "Saviour."

This unselfishness of the modest helpful people makes them willing to do the hard work, and the obscure work, and the disagreeable work for the solid satisfaction of doing good. If they invite an unpromising friend to a prayer meeting, or talk with him about his soul, they are listened to with respect for their sincerity. When they say a few words in a social meeting, their words weigh a pound apiece, for behind their lips there stands a life. They are the main stay of the church in times of revivals; they are too solid to volatilize into mere excitement. It is not brain-power that gives them weight, it is heart-power. They love Jesus, and love their fellow-men, and this gives them a prodigious momentum. They move others by it. They constitute the real force in all our churches. The saddest tears I have ever dropped over a coffin were when I looked down into the silent face of one of my helpers, whose right hand was for the first time motionless.

The number of these helpful folk might be increased immensely. We pastors do not hunt enough after them, and call them out. Thousands do not ask themselves the questions, What was I made for? What can I do? Can't I help somebody? Where am I needed? If this article sets some Christians to this self-questioning, then it is not wasted. We cannot all be eloquent, but we can all be helpful. We can be "follow-helpers" with our Lord. We can help to lift up the fallen, and help to steady the feeble, and help carry the loads of the burdened, and help take care of the friendless,

and help some poor fellow sinners on the road to heaven. To prepare for such usefulness, the best prayer is that God would help us to kill our selfishness, and to consecrate what is left to the blessed life of living for others.

Blessed are the Dead.

Dr. Cumming, in a recently published scheme, mentioning the passage of Scripture "Blessed are the dead that die in the Lord," relates the following: "A Roman Catholic lady I was the means of bringing out of that Church, told me that the words repeated by me, 'Blessed are the dead that die in the Lord, that they may rest,' kindled in her heart convictions which she could not allay, and which on application to the priest he could not hush. She told me that she was once supposed to be on the point of death. 'I was giving up as dying,' she said, 'and a priest was sent for, a venerable man, to administer extreme unction. He did so; I had full possession of my mind, and I asked him, 'Now, tell me, my father, am I saved?' And he answered, 'I can pledge my own salvation that you will be ultimately safe.' 'Ultimately; what does it mean?' 'My child, you must pass through purgatory.' I said, 'I have had extreme unction administered. . . . What is the nature of that purgatory through which I have to pass?' My child, purgatory is a place where you must endure the torments of the damned, only of shorter duration." Such was the comfort with which she was left to die; but this text seemed to her to annihilate purgatory.

Too Late!

Last evening I went down to a steam boat to see a gentleman who had promised to carry a letter to a friend for me, and just got there in time to hand it to him as the captain cried out, "Let go!" and off went the boat. I am glad I was not late, thought I, when a gentleman ran past me crying out, "Hold on! hold on!" but the captain shook his head and cried, "It is too late." Upon the poor man looked very sad, bit his lip, and stamped his feet; but all would do no good—it was "too late." Perhaps he had friends on board, perhaps valuable baggage, perhaps he wished to go in that boat that he might see some sick friend before he died; but, alas! he was too late! Ah, how often is that the case! It is an old saying that "Time and tide wait for no man."

An old man was called upon by a young Christian friend, who, finding him very sick, began to speak to him about religion and his soul's salvation. "Ah! my young friend," said the old man with tears, "had I thought on those things many years ago, happy I might now be; but it is now too late!" And so he died, crying, "I am lost forever."

Impersonal Sermons.

A learned and pious writer has said: "That a sermon without a personal appeal is like a letter without an address." I have attended the preaching of God's word all my life, and have heard on an average two sermons per week, and my experience, as well as that of many older persons with whom I have consulted, is that those sermons which are closed without an earnest and affectionate appeal to each and every hearer to whom they are at all applicable, rarely produce the same serious and lasting impression as when they are accompanied by an earnest and pointed application that goes home to the heart.

The discourses of our blessed Saviour when on earth were personal in their character, such as:

- "Ye are the salt of the earth."
- "Ye are the light of the world."
- "If thou bring thy gift to the altar."
- "If thy right eye offend thee, &c."
- "Unless ye repent, &c."

Any number of quotations could be made, showing the direct, earnest and personal manner in which the Lord Jesus addressed his hearers.

It is well for ministers to deliver what are called brilliant, intellectual, and learned discourses on the leading topics of the Bible, such as Faith, Repentance, and Love, but unless those sermons contain a solemn, earnest and pathetic appeal, such as:

- "Dost thou believe?"
  - "Thou must repent."
  - "Give me thine heart."
- and are delivered in such a manner as to cause the hearer to feel that he is the one meant, they will fail to accomplish that end for which they were intended.

Such sermons may be much admired, and may be rich intellectual treats to worldly minds, but that minister who has so preached may go home assured that he has allowed one more golden opportunity to pass unimproved. Just at the very time when his unconverted hearer has been most interested, and is waiting to receive an earnest invitation, the sermon ends, and all serious thoughts are gone.

If ministers are in earnest to save souls, they must be so plain, pointed, and personal, that each hearer will feel that he himself is the one addressed. "Except ye repent, ye shall all likewise perish."—N. Y. Observer.

The Bible True; Science Sometimes Wrong.

When science asserts that it has discovered certain phenomena which contradict the facts of the Bible, the first question we should always ask is: Is that phenomenon a fact, or is it a fancy which has sprung from reveries and mirages of imagination? Then, if it is a fact, is it Moses whom it contradicts or the reader of Moses? because the writing is one thing and your interpretation of it is another, and your interpretation may be entirely erroneous and mistaken. Where the Bible describes or alludes to natural phenomena it is always right, it has never been proved in a single instance to be wrong, and the more clearly things are investigated the more clearly will this be shown. The books of the Bible contain many wonderful facts, not

only as to man's moral nature, but as to the physical nature of the material universe which surround us. We find from our own observation that the earth is heavy with minerals, loaded with large stores of coal, reservoirs of oils and gases, so that a spark lighting on them would ignite and explode the whole globe into fragments. Now Peter was a fisherman and not a philosopher. He never studied at a University, his vocation was not accidental, but by Divine choice, and we see the result in the inspiration that guided his pen when he wrote the words, "The heavens shall pass away with a great noise; the elements shall melt away with fervent heat; the earth and all the works therein shall be burnt up." This is the language of the severest science, if we but look at it with that view; yet we are asked to put aside the teaching of the Bible in favor of crude and unauthorized speculations. No, build your faith on the works or writings of men and it will fail; build it on the fathers, philosophers, or divines, and it will fail; but build it on the Word of God, and nothing on earth will overturn or disturb it. Remember that not the least striking evidence of the inspiration of the Bible is to be found in the zeal of hearers: breathed into believers, and the sacrifices by which they evince it. Let us see, then, that we each do our part. Let us have no fear that the Bible wherever it is offered will not make its way. The hours may linger but the sun creeps on notwithstanding. So its blessed influence never ceases, but steadily advances. The Bible tells us what is the real disease of man's nature, and what is the real remedy; and from its pages we may cull balm for the sorrows that come home to the most sensitive heart.

Spiritually-Guided Ministers and Congregations.

It is not merely, or even majuly, by adherence to "the form of sound words," that ministers of the Gospel are manifested to be guided by the Spirit of Christ. Nor is it by vigilantly perceptive sensitiveness to orthodoxy that congregations are chiefly proved to be Divinely influenced. Nay, it may even be that preachers and hearers, so characterized, may be thus rendered the more easy victims of spiritual pride, of uncharitable dispositions towards others, and of various forms of undue devotion to their own interests and honour. For the guidance of Christ's Spirit consists chiefly in the communication of Christian dispositions to the soul. God's gifts of intellect and judgment, together with a diligent use of means and of educational privileges, will generally suffice for verbal guidance, provided that the heart be abiding in the Lord. But without the latter, all else will be comparatively in vain. The Scribes and Pharisees were very orthodox as to verbal utterances. Yet they were really directed by the devil into the commission of the greatest of sins—they crucified the Lord of life and glory. Judas preached in word—but also betrayed his Lord to death. Even the devil correctly quoted Scripture and the form of sound words, but—to tempt Christ. At the Last Day, many preachers will say to Jesus, "Lord, Lord, have we not prophesied in Thy name?" and will even add, "And in Thy name have cast out devils." Yet the awful reply to many such will be, "I never know you; depart from Me."

Spiritual guidance can only be tested by its degree of exhibition of "the fruits of the Spirit," such as, "love, joy, peace," &c. A man may preach orthodox sermons and be very zealous for "soundness of doctrine," and yet if he preaches or writes in a spirit savouring not of love, not of joy, not of peace, not of humility, not of temperance, his idea of spiritual guidance is proved to be a delusion. At least the spirit which guides him is not the Holy Spirit, not the Spirit of God and of Christ. He must be guided by another spirit an insidiously evil one, if his words, his writings, or his actions, are qualified by dispositions other than those of Jesus, the Divine loving Father of all grace and charity. The fruits of the Holy Spirit are not mischievously sour or acid. Such do not grow on the trees of Eden and of Mount Zion. Hence bitter controversial words and writin s emanate from other and less celestial sources.

The test of the guidance of congregations also in their measure of Christ-like dispositions—of states of soul-sharing in "the fruits of the spirit, love, joy, peace." What an evil-spirited congregation that was of the verbally orthodox Scribes and Pharisees, who, listening to Jesus in the synagogue, "watched Him—that they might find an accusation against Him!" (Luke vi. 7.) Spiritual guidance is mainly a matter of the spirit and the disposition. A good heart, wherein Christ dwells, cannot convey much error by any words whatever; nor will it be likely, whilst thus cherishing His presence, to be led astray by any words. Nor, without Christ in the heart, can even His own words be of much avail, either to hearers or speakers. A body without spiritual life and warmth is spiritually—a corpse.

ONLY SLIGHTLY MISTAKEN—We are told a few days since of an Irish Catholic servant, late from the bogs, who serves in a Protestant family in New York, starting out early one Sunday morning in search of her church, and though well-directed by her mistress, lost her way, and stumbled into the High Episcopal St. Alban's, where she felt very much at home, performing her devotions according to true Irish style; returning to her mistress in great composure, who asked if she had found her church, to whom she replied, "Yes, ma'am." "What is the name of it, Bridget?" "It's the holy church of St. Alban's, ma'am." "And did it seem like home to you, Bridget?" "I could see nothing wrong, ma'am, except there were no holy water, ma'am."

LIFE has such hard conditions that every dear and precious gift, every rare virtue, every pleasant faculty, every genial endowment, love, hope, joy, wit, brightness, benevolence, must sometimes be put into the crucible to distil the one elixir—patience.

Random Readings.

He only is wise who is wise unto salvation.

We hear very beautiful sermons—well written and well read—but they are without any observation of the heavenly bodies.

When a mercy comes in the form of affliction, we often need time and grace to call it a mercy. Happy they who need not time to do so.

Mortality without religion is only a kind of dead reckoning—an endeavour to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.

He who can look up to his God with the most believing confidence is sure to look most gently on his fellow-men; while he who shudders to lift his eye to heaven often casts the haughtiest glances on the things of earth.

Let no man be too proud to work. Let no man be ashamed of a hard fist or a sunburnt countenance. Let him be ashamed only of ignorance and sloth. Let no man be ashamed of poverty. Let him only be ashamed of dishonesty and idleness.

There is an old proverb of a rusty shield that prayed: "O sun, illuminate me;" but the sun replied, "First polish yourself." The Christian who expects to be anything honourable, strong and happy, must be in such a condition that the influences from God can reach him.

Every other faith but that which apprehends Christ as a purifier, as well as our atonement and righteousness, is false and hypocritical. He can only be received into the soul when He is desired for His goodness; and when He is there, He will not sit down idle.—Adams.

A MULTITUDE of business is a real martyrdom; just as sometimes travellers in summer suffer more from the teasing flies which buzz around than from the journey's toil, so a multitude of disconnected affairs is more wearing than troubles which might be really heavier.

Diamonds are found in greatest abundance among the tropics, where the sun shines the most. There seems to be the best place for the carbon to crystallize into the gem. So Christians grow into precious worth into Christ's kingdom, when longest in the enjoyment of Him as the Sun of Righteousness.

Had it not been an evil thing to suffer wrong, God would not have enjoined it upon us. Know you not that He is the King of Glory, and therefore He commands us to suffer wrong, and doth all to withdraw us from worldly things, and to convince us what is glory, and what is shame; what loss, and what gain?—St. Chrysostom.

Do not trust to your own industry for success, but lean wholly on God's help; rest in Him, believing that He will do whatever is best for you so long as you, on your part, are quietly in earnest and gently diligent. I say this because impotent activity hurts both our business and our souls, and is really a hindrance.

There are many who are melted under the Word who are never moulded by it. They have deep convictions, and perhaps joyous ones, but the old form remains. They are delirious, or cast into another mould. (Rom. vi.) The soul is still encrusted with sin and worldliness. In the present day is special need to beware of a religion of mere feeling.—Old Truths.

God uses consecrated lips. Consecration is the secret of power with God. This is not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of prophecy. God sets high estimate on the speaking of His truth. He has pleased Him that men shall be saved by the foolishness of preaching. Power waits to be claimed.

Such is the influence of the Jews in the commercial circles of New York, that on the recent occurrence of the day of the Atonement, when they suspend all secular occupations, their absence from the stock and other exchanges, the retail marts of certain streets, and the cattle market, seriously interfered with the general business of the day.

A PREACHER named Maillard, in the time of Louis the Eleventh of France, was as bold as he was humorous, and launched his bitterest even against Louis himself with as much earnestness as point. A courtier told him the king threatened to have him thrown into the Seine. "Tell his majesty," said Maillard, "that even then I shall get to heaven by water sooner than he will with all his post-horses."

"Jock," said a farmer to one of his workers one Sunday, after the return of the latter from church, "whaur was the text to-day?" "I dinna ken," answered Jock; "I was over lang in gaun in." "What was the end o' it then?" "I dinna ken; I came yet afor it was done." "What did the minister say about the middle o' it then?" said the master, determined to have an answer of some sort. "I dinna ken, maister," replied Jock; "I sleepit a' the time."

An undergraduate at Cambridge, who found among the questions on his examination paper this: "Why will not a pin stand on its point?" elaborately explained the point thus: "1. A pin will not stand on its head; much less is it possible that it should stand on its point. 2. A point, according to Euclid, is that which has no parts and no magnitude. A pin cannot stand on that which has no parts and no magnitude, and, therefore, a pin cannot stand on its point. 3. It will, if you stick it in."

A MINISTER who was trying to raise money, to erect a house of worship in a very immoral village, is said to have approached a gentleman who lived at a distance, but owned large possessions in the village, with the question, "How much do you think real estate was worth in Sodom?" This simple question so struck the mind of the keen, calculating man of the world, that though he had made up his mind to give nothing toward the object, he changed his determination, and contributed largely. And we have no doubt that, in a pecuniary point of view, he was the gainer in a very few years.

Our Young Folks.

Now is the Time.

Now is the time; This Sabbath's setting sun May be the signal that thy race is run. See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Now is the time; Ere night's dark curtain drop, Thy Maker may command thy breath to stop; See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Now is the time; Beyond the dark grave Repentance has no longer power to save; See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Now is the time; Accept and thou shalt see The brightness of His glorious majesty See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Cross Words

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy." The last time they were together she had spoken crossly to her, and she thought of that last cross word, which now lay heavily on her heart.

The Faithful Boy.

Gerhardt was a German shepherd boy; and a noble fellow he was, too, although he was very poor. One day he was watching his flock which was feeding in a valley on the borders of a forest, a hunter came out of the wood, and asked: "How far is it to the nearest village?" "Six miles, sir," replied the boy, "but the road is only a sheep-track, and very easily missed." The hunter glanced at the crooked track and then said: "My lad, I am hungry, tired, and thirsty. I have lost my companions, and missed my way. Leave your sheep and show me the road. I will pay you well."

Names of Countries.

The following countries, it is said, were originally named by the Phoenicians, the greatest commercial people in the world. The names in the Phoenician language, signify something characteristic of the places which they designate. Europe signifies a country of white complexion; so named because the inhabitants were of a lighter complexion than those of Asia and Africa. Asia signifies between, or in the middle, from the fact that geographers placed it between Europe and Africa. Africa signifies a land of corn, or ears. It was celebrated for its abundance of corn, and all sorts of grain. Siberia signifies thirsty or dry—very characteristic. Spain, a country of rabbits or conies. It was once so infested with these animals that they sued Augustus for an army to destroy them. Italy, a country of pitch, from its yielding great quantities of black pitch. Calabria, also, for the same reason. Gaul, modern France, signifies yellow-haired, as yellow hair characterized its inhabitants. The English of Caledonia is a high hill. This was a rugged, mountainous province in Scotland. Hibernia is utmost, or last habitation; for beyond this, westward, the Phoenicians never extended their voyages. Britain, the country of tin,

great quantities being found on it and adjacent islands. The Greeks called it Albion, which signifies in the Phoenician tongue, either white or high mountains, from the whiteness of its shores, or the high rocks on the western coast. Corsica signifies a woody place. Sardinia signifies the footsteps of men, which it resembles. Syracuse signifies bad favor, so called from the unwholesome marsh on which it stood. Rhodes, serpents or dragons, which it produced in abundance. Sicily, the country of grapes. Scylla, the whirlpool of destruction. Charybdis, the holds of destruction. Aetna, signifies a furnace, or dark or smoky.

The Breaker of Chains.

Once there was a deceitful man who wished to make slaves of some ignorant savages. So he went to them, taking some round circles of bright steel, and he said to them, "Put these bracelets on your arms." The poor creatures thought they were pretty ornaments, and gladly put them on. Now, these bracelets were not really bracelets, but hand-cuffs, made to fasten prisoners with. So, when the deceiver had got them in his power, he said, "Now, put the pretty chains on your ankles, and these on your legs, and this big chain around your neck."

Then most of the ignorant men obeyed him gladly, and he went on putting on the chains; but some said, "No; we have had enough; these chains on our wrists cramp us; take them off again." But he laughed at them, and answered, "You should have thought of that before; now you are in my power and must do as I bid; put on these chains, or I will make you." So all the wretched slaves (for they were slaves now) did as they were bid, and made themselves more and more completely slaves. And the worst of all was that, when he had them in his power, he set them to work making more chains for other people.

Many and many a time the poor men struggled to get free, but all in vain; and many a time people came with large hammers and huge stones, and tried to break the chains; but it was all to no purpose. The hammers and stones made a great noise, but they broke nothing, and the deceiver only laughed at them. At last there came one bringing a bag full of files, and he offered one to each prisoner. Some of the prisoners were so used to their chains that they liked them, and did not take the files, because they did not want to be free. Another of the prisoners said, "This file is of no use; can this little thing do what that great hammer could not do? Look at this thick chain around my body; though I worked for a year I could not break it." So some of them would not take the files; others threw them down after a few minutes' trial; others worked patiently away. Those that had only the thin bracelet round their arms soon filed it through (and sometimes the heaviest chain would snap asunder with a touch of the file); others, who had many thick chains, had to work on patiently for years before they were quite free; but in the end, all that worked gained their freedom.

The deceiver is sin and the chains are sinful habits. A bad habit sometimes at first does not seem very wrong. For instance, many a little child will steal a piece of sugar, or tell a falsehood for fun, who would not steal money or tell a serious lie.

When we have once been caught with these little sins we are loaded with heavier ones. Punishments and warnings do not break us from our sins. Then Christ comes with the file, that is love or gratitude; and if we patiently work away in love in Christ, we shall be freed in time. Sometimes Christ frees us while we are quite little children; sometimes not till we are older; sometimes He frees us suddenly; sometimes not for a long time. The longer we have gone on serving as slaves to sin, the harder it is to gain our freedom.—Parables for Children.

DEATH OF MR. JESSIE KETCHUM, OF ORANGEVILLE.—This gentleman, well known in Orangeville, where he resided for many years, has passed away, at the age of 54. His health for the past few years had been failing, and with a view to its recuperation he visited the mineral springs at St. Louis, Michigan. The medicinal waters seemed to be doing a good work for Mr. Ketchum, and his letters home were most encouraging, but on the 3rd inst., he was taken suddenly ill. His wife and two sons immediately started for St. Louis, but were denied the sad pleasure of seeing him alive who had been to them a loving father and husband, as a telegram from St. Louis after the family had gone, announced that he had died on Saturday evening. The body was brought to Orangeville on Wednesday following, and on Thursday a large number of the citizens followed the remains to their last resting place, in a plot of ground which belonged to deceased, near the Episcopal Cemetery. The widow and the family have the sympathy of the entire community in their bereavement. Mr. Ketchum was a son of Jesse Ketchum, Esq., of Toronto, who was foremost in every good work in connection with schools and churches, and whose good works follow him.—Guelph Mercury.

Sabbath School Teacher.

LESSON XLVI.

HYPOCRISY AND PIETY. Mark xii. 1874.

COMMIT TO MEMORY, vs. 40, 44. PARALLEL PASSAGES.—Matt. xxiii. 1-8; Luke xxi. 1-4.

With v. 88, read Mark iv. 2, and I to xx. 40; with v. 89, Luke xi. 48; with v. Matt. xxiii. 14; with v. 1, 42, 2 Cor. viii. 12; with v. 43, 44, 2 Cor. viii. 2.

CENTRAL TRUTH.—The Lord seeth not as man seeth.

LEADING TEXT.—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi. 8.

Before entering on this lesson it is worth noting that the scribes had all along a great dislike to Christ with no excuse; for they were supposed to know the law which pointed to him (John v. 39), and with the worst effect, for they often sought to "catch him in his words," and their example had influence here, so far as they went, against him.

Whether the placing of these two portions together was designed or not, the contrast was very striking, and between the rich, dignified and well-robed, and the poor, meanly-dressed and lowly widow (for it is moral, and not material distinctions Scripture notices), but between the lofty, proud, empty pretentiousness of the one, and the quiet, modest, genuine, practical piety of the other.

The lesson is naturally in two portions—hollow hypocrisy set over against genuine godliness. We hasten over the evil, that we may dwell upon the good.

1. THE SCRIBES. Christ denounces them in his public teaching, and holds them up as men to be watched and guarded against. They must have been eminently bad to draw such stern language from such gentle lips.

Their character is hit off in a few striking points, which the people could in great part verify for themselves. Their dress was studied. They affected "long clothing." In all ages and lands there has been a tendency on the part of those who claim to stand out as a sacred class, to the same peculiarity. It implied freedom from ordinary exertion; for with garments on the ground like a woman's, or like the priests' in most lands, active labour is out of the question. One's dress is nothing, one way or another, but as it expresses an idea. They "loved" the distinction so conferred. (How much the English Bible has moulded American speech may be seen in the word "love," in the sense of strongly wishing, a sense in which the word is now little used in England.)

They delighted in respectful public recognition, "Salutations in the market-places," not the movements of civility, but special and distinct forms of reverence (as in many lands the common people kneel on the street to bishops), and the place of honour in the synagogues, and at social gatherings. They claimed official precedence, while personally very unworthy. For this look of special sanctity was attended by the basest conduct, foul, selfish injustice. "They devour widow's houses," when the management of them is put into their hands; and to cover up their evil they affected unusual piety and prayerfulness, "for a pretence make long prayers," either "long" in the period employed uttering them, or long in the time spent in the attitude of prayer.

The condemnation (v. 40) is heavier than that of common transgressors. They professed much. They knew the difference. They sinned on a plan. Their hypocrisy misrepresented piety and shocked men. Every man ought to fear God, and profess his fear. It is condemnation not to do it. But it is "greater condemnation" to wear a cloak of religion to veil abominable lives.

Mark our Lord's caution—"Beware of them" as teachers and examples. Do not glide under their influence. Do not be deceived and seduced by them. Their shows are vain shows. Their very religion is a mask. They not only teach lies, they are lies themselves.

From all which it appears, that in certain circumstances it is right to denounce and expose mischievous leaders and break their influence over men.

II. TRUE PIETY. There was a "treasury" or chest (per. ap. we have the origin of it in 2 Kings xi. 9 (2 Chron. xxiv. 8-11), which see in sight and reach of the people in the temple, into which they cast their gifts either for the completion of the rebuilding, or for the maintenance of the temple service. Over against this Jesus sat, on this occasion, and his eye fell on the donations and the donors. So his eye marks them still. The rich cast in much; not too much; nor is it implied here, conspicuously too little, on the common standard. He saw a poor widow give a farthing, the seventh part of the common amount, and he knew how much it was to her, and of how ready a mind it was the expression. He saw the saw the gift and he saw her heart. He knew not only how much she gave, but that she had nothing behind for the time, (for her "living" probably means the income on which she was sustained.) Measured by what remained after it, it was the largest donation given. And this is the true measure. To give of one's abundance involves no self-denial. To give when we feel it is real giving.

He called the attention of the disciples to her case, and pronounced on her the highest praise (vs. 43, 44). He never lavished compliments or uttered flattering words. He here gives honour and dignity to the gifts and sacrifices of the humble and lowly, whose contributions are not publicly noticed and commemorated. He shows that the divine eye sees, and that such shall not lose their reward. There is, thank God, much such giving, and yet there ought to be more. In view of large contributions the poor are tempted to think they can do little, and that little is not "worth while." They "err, not knowing the Scripture." To serve God with our property is as much our privilege and duty as to serve him with our

time, or tongues, or hands. And as he has fixed a proportion of our time, one-seventh to be regularly his, it would be wise for us, and not without Scripture precedent (Gen. xiv. 20; xxviii. 22) to fix a proportion of our property to be devoted to his service. That proportion ought to be at least a tenth in ordinary cases, and if connected with the other forms of service on the Lord's day, it would be in the line of a usage which, on one occasion at least, was directed by the Apostle Paul (1 Cor. xvi. 1, 2).

In looking back over this lesson we should notice:

(a) The evils of hypocrisy. God hates a false profession. It dishonours Him. It is an insult. It is as bad as saying, "He does not see the difference, He can judge the heart." It mocks God.

(b) We must distinguish between profession and false profession. The one is a duty which we owe to God. The other is a dreadful insult to Him. Yet many imagine that they are comparatively safe because they are not hypocrites. When we believe in, and love, and depend on the Lord, let us honestly, openly, and in the fitting way say so. Let us not be ashamed of Him and of His words. But this is a very different thing from taking on the forms of godliness to promote our own honour or to conceal our crimes. Such schemes God is likely to unmask, sooner or later. See Job xx. 5.

(c) How blessed it is to give in a right spirit—as this widow gave. See the one word of our Lord not reported in the gospels. This is too little explained in Sunday-schools and pulpits. How rarely do ministers preach, as Paul wrote, in 2 Cor. viii. and ix. They are afraid, lest it should be thought they were praising their own cause.

Let the pupils begin this habit early with what they have. Let them deny themselves that they may have to give. We may thus have a way of becoming "rich toward God" (Luke xii. 21).

(d) How absurd it is for rich men to call their gifts their "mite," when they do not miss what they give. How often they should be reminded that she gave two mites, and that she was at best but a poor widow, and she gave all that she had. The love of money is a curse to the church, and "unblessed prosperity," which often comes upon niggardly professors, is one of the most dangerous snares in which men's feet can be entangled.

SUGGESTIVE TOPICS.

How the scribes regarded and treated Christ—their influence—the contrast here—its point—the two parts of the lesson—the sin of the scribes—how their character shown—their secret ambition—their crimes—their damnation—how to be avoided—meaning of "beware"—the "treasury," meaning of—probable use—Christ's observation—how the rich gave—how the widow gave—peculiarity of her gift—our Lord's commendation of her. lessons to us as to false profession and true, as to the blessedness of giving, and the true principle of it.—S. S. World.

The Sanhedrim.

The Sanhedrim, called also in the Talmud the great Sanhedrim, was the supreme council of the Jewish people in the time of Christ and earlier. 1. The origin of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Num. xi. 16, 17) to associate with him in the government of the Israelites; but this tribunal was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Maccabean supremacy in Palestine. From the few incidental notices in the New Testament we gather that it consisted of chief priests, or the head of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers or those learned in the Jewish law. (Matt. xxvi. 57, 59. Mark xv. 1. Luke xxii. 66. Acts v. 21.) 2. The number of members is usually given as seventy-one. The president of this body was termed Nasi, and chosen on account of his eminence in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high priest. The vice-president, called in the Talmud "f. aer of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. While in session the Sanhedrim sat in form of a half circle.

3. The place in which the sessions of the Sanhedrim were ordinarily held was, according to the Talmud, a hall called Gazzith, supposed by Lightfoot to have been situated in the south-east corner of one of the courts near the temple building. In special exigencies, however, it seems to have met in the residence of the high priest. (Matt. xxvi. 8.) Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrim were removed from the hall Gazzith to a somewhat greater distance from the temple building, although still on Mount Moriah. After several other changes, its seat was finally established at Tiberias. As a judicial body the Sanhedrim constituted a supreme court to which belonged, in the first instance, the trial of a tribe fallen into idolatry, false prophets, and the high priest; also the other priests. As an administrative council it determined other important matters.

Jesus was arraigned before this body as a false prophet (John xi. 47), and Peter, John, Stephen and Paul as teachers of error and deceivers of the people. From Acts ix. 2, it appears that the Sanhedrim exercised a degree of authority beyond the limits of Palestine. According to the Jerusalem Gemara the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate, (John xiv. 31.) The Talmud also mentions a lesser Sanhedrim of twenty-three members in every city in Palestine in which were not less than one hundred and twenty householders. Smith's Bible Dictionary.

Training Children to Give.

There are two extremes in the parental work of training a child to be good givers. One is the handing a penny, or five cents, to the child whenever he goes to Sunday-school, that he may drop the money into the contribution box, and so have a share in the missionary work of the school. By this method the child is brought to feel that a contribution is an act of worship, and that religious giving is as much a duty as Bible study or praying. So far it is well; but the child has no other than a formal share in such giving. What he gives costs him nothing. He simply takes it from his father and carries it to the Sunday-school. His part in the transaction is as slight as that of the post-man's in commercial or friendly correspondence, where he carries the letters. Learning by this means that giving is a duty, the child fails to learn that the duty is one the performance of which costs something, and that to enjoy its full blessedness he ought, in some way, to practice self-denial. This is a poor way of teaching good giving to children.

The other extreme is insisting that every cent given by the child to religious charities shall be earned by some special service, and to insure this, offering a specified sum in payment for well-doing in various directions, with the understanding that all the money thus received by the child shall go in the contribution-box. The advantage of this plan is that it brings the child to count as a fit offering to God, only that which costs him some effort or self-denial. But there are drawbacks to the usefulness of this method. A parent is tempted to offer a reward for his child's good conduct which he would not think of paying for, under other circumstances, if the money thus given merely passes through the child's hands into the Lord's treasury. Thus many a boy comes to feel that if he does not speak an unkind word to his little sister, or goes of the home errands faithfully, or returns from school without loitering by the way, he is fairly entitled to at least five cents in square payment for such virtuous conduct during an entire week; and the little girl puts quite as high a value on her help to mamma in tending baby, or in wiping the dishes, or her fidelity in practising her music lessons without cutting short the hour. If the money is given for going without butter, or sugar or cake, an unpleasant commercial element seems introduced into the family dealings, and the child may think his share of good things was worth more than the amount allowed by the father in the bargain for their saving. Moreover, if all the money they give away is that which they earned, and they never earn money except for giving, the ideas of earning and giving are too exclusively associated in their minds. They are not taught that a share of all that they have is to be given, and that even a gift to them may by them be given again; but they are likely to feel that only when they earn something is there any call on them to give. So it is not altogether well to make children give only of their earnings, in the effort to train them to right and free-hearted giving.

Children ought to give in the same way as grown people ought to give. The duty is the same all the way along in life. A man does not give away everything that he earns; nor should he give only that which is handed him to give. Of all that he gets by gift, or hard work, or self-denial he ought to give a share into the Lord's treasury. It should be the same with the children. However a child gets money, part of his receipts should go to charities. If a child never has money except by earning it, his giving must of course, come out of his earnings, and he should be encouraged to earn and to give, as God prospers him. But if a parent is accustomed to give his child money for books, or playthings, or confectionary, or for general spending, he should see to it that the child has enough to enable him to give freely to good causes, and to such giving he should be directed and encouraged. In this way, giving becomes to the child an item in the use of all money he handles. It is just as truly self-denial for him to give into the contribution-box ten cents he could have spent for soda-water, or for a car-ride, as if he had earned it by not whistling for three days, or by breaking up chips, and the influence on him is better, when he gives out of his little stock of ordinary funds, than when he supposes that money, for religious purposes is only to be secured by some unusual and exceptional method.—Rev. H. C. Turnbull, in S. S. World.

Home after Business Hours.

The road along which the man of business travels in pursuit of competence or wealth is not a macadamized one, nor does it ordinarily lead through pleasant scenes and by well-springs of delight. On the contrary, it is a rough and rugged path, beset with a "wait-a-bit" thorns and full of pitfalls, which can only be avoided by the watchful care of circumspection. After every day's journey over this worse than rough turnpike road, the way-farer needs something more than rest; he requires solace, and he deserves it. He is weary of the dull prose of life, and thirst for the poetry. Happy is the business man who can find that solace and that poetry at home. Warm greetings from loving hearts, fond glances from bright eyes and welcome shouts of children, the many thousand little arrangements for our comfort and enjoyment that silently tell of thoughtful and expectant love and gentle ministrations that disencumber us into an old and easy seat before we are aware of it; these and like tokens of affection and sympathy constitute the poetry which reconciles us to the prose of life. Think of this, you wives and daughters of business men! Think of the toils, and anxieties, the mortification and wear that fathers undergo to secure for you comfortable homes, and compensate them for their trials by making them happy by their own firesides.

EVERY reader of the PRESBYTERIAN will receive free a copy of the best Agricultural and Family Newspaper in this country, by addressing Moore's Rural New Yorker, 78 Duane St., New York.

TO SUBSCRIBERS.

We do not think we are asking too much in requesting every one of our subscribers to look at the little RED LABEL on his paper, which will tell him how his account stands with us.

British American Presbyterian.

FRIDAY, NOV. 6, 1874.

DOMINION EVANGELICAL ALLIANCE.

We have much pleasure in calling attention to the Report of the proceedings of the Alliance, which has been published by Messrs. Dougal, of the Montreal Witness.

We have been particularly gratified in reading the papers by Rev. Dr. Fraser, of London, on the Relation of Art to Church Worship; by Mrs. Grant, of Halifax, on The Church of Canada: Can such a thing be?

THE TITLE "REVEREND."

In last number we published a communication from a Sabbath-school teacher, calling attention to the use of the term Reverend, and disapproving of it, because in Scripture the word is only applied to God, and because it indicates distinctions among Christians which are inconsistent with the equality of the brotherhood.

In Ps. iii. 9, which is the only passage where the word Reverend occurs, our correspondent must understand that it is used in a sense entirely different from the conventional use.

Whatever other Churches may claim, the Presbyterian Church has in no way appointed the use of such a title. It is very often used for the sake of distinction, to intimate that the person spoken of is a minister, but the right to such a title no Presbyterian minister would think of claiming, far less insisting upon.

There may be excessive bigotry, discourtesy, folly, and silly assumption in the English Church clergyman who will not allow a Wesleyan minister to have Reverend inscribed upon his tombstone, but as the Wesleyan has no legal right to the honour, no legal wrong is done.

they see fit, from using a merely distinctive title, indicating the sacred office held by him who bears it. The true minister will be known and respected without the title, and the title will do but little to secure respect for an unworthy man.

UNION IN THE LOWER PROVINCES.

The Presbyterians of the Maritime Provinces of British America carry the distinction, more honorable by far than the medals of war, of being the first in this century to begin the peace-making work (on which our Saviour has pronounced a blessing) of gathering into one some of the scattered fragments into which the controversies of last century broke up the Presbyterian household.

Once again the Presbyterians of the Lower Provinces can claim the honour of being foremost for peace. The union that is now being negotiated between the four Presbyterian churches of the Dominion was not at the beginning of last month beyond the danger of being spoiled.

Matters, however, may be regarded as safe there, if we understand aright the portion of the brethren that have dissented in the Synod of the Church of Scotland.

In the Synod of the Presbyterian Church of the Lower Provinces the position of Presbyteries in regard to Union stood thus:

- Halifax Presbytery and all the Congregations, and Sessions favorable.
Pictou Presbytery all favorable.
Truro Presbytery all favorable.
St. John Presbytery all favorable.
Miramichi Presbytery all favorable.
P. E. Island Presbytery all favorable.
Cape Breton Presbytery all favorable.

Three Congregations take exception to one resolution appended to the Basis, but none objected to the Basis, or to the Union.

The final decision on which there arose discussion (in which some were inclined to delay action until the decision of the sister Synod was ascertained,) was at last however unanimous. The position of parties to the issue is thus given in the Halifax Witness of last week:

"Rev. John McKinnon then pointed out that the Union has been approved with remarkable unanimity by the whole Church. He could see no choice for the Synod but to proceed. Dr. Waters moved, and Rev. Mr. Christie seconded, a resolution to the effect that in view of these returns we are prepared to take the necessary steps to consummate Union. Rev. Thomas Sedgwick expressed a strong doubt as to proceeding further till we should know the mind of our brethren of the Kirk. Rev. J. K. Smith warmly approved of the motion. H. B. Webster, Esq., also supported it. Rev. J. McGregor MacKay stated that he was opposed to Union from the first, and that he could not heartily go with the Union unless our Kirk brethren should come with us. He deprecated rushing on this Union. A number of our people approve of the Union only on condition that the other brethren should come in. Rev. Isaac Murray urged the duty of doing our work as it comes up. Do not let us raise difficulties in advance. Rev. H. B. MacKay, Rev. John Munro and Rev. J. Bennet and others supported Dr. Waters motion amid the general applause of the house. The motion passed unanimously, and the result was received with cheers, and on the call of the Moderator, the Rev. Dr. McCulloch led the Synod in a prayer of Thanksgiving. Rev. Messrs. Bennet, R. Sedgwick, A. Ross and Judge Stevens, and J. F. Blanchard, Esq., were appointed a Committee to convey these facts to the Sister Synod. Revs. A. McL. Sinclair, E. Grant, and D. McCurdy (Elder) were appointed a Committee on travelling expenses.

In the Church of Scotland Synod, there was more difficulty in arriving at a finding, as there are, it seems, a few, chiefly in the district of Leith, who are opposed to union on the ground of their attachment to the Established Church of Scotland, from which the Union will, they say, separate them. This is a mere sentimental objection; but such sentiments are often deep and difficult to overcome by argument: To imperil union, however, on this ground when matters have gone so far and when

there is such a need of Presbyterians lending their united strength to the work that awaits them, in helping to shape the destiny of our Dominion, to imperil union we say on the ground of mere sentiment and sympathy, for there is no doctrine at stake, would be surely worse than weak and silly. No doubt Moses had many sentimental attachments to the beautiful palaces in which he had spent 40 years of his life, but there was nothing in his eyes when duty called him away from them all. Duty and not sentiment is the true guiding star in a voyage like ours. Our enquiring must be in what position can we fight best for the master; not in what position will we feel most easy and comfortable.

It is therefore cause of gladness that the sentimental brethren of the Church of Scotland Synod do not intend to give trouble about their sentiment, nor to found thereon any lawsuit as the sentimental brethren of our Province threaten, as appears from the following telegraphed to the Halifax Witness:

"In the Church of Scotland, Synod Union was carried by a vote of twenty-six to seven. The minority will not resort to extreme measures. A fine spirit prevades the whole Synod. A conference of the two Synods was held this forenoon. The Synod of the Presbyterian Church of the Lower Provinces marched in a body to St. Andrew's Church where the Church of Scotland Synod was sitting. An hour was spent in prayer, praise and short speeches, and appropriate resolutions were adopted. This meeting was exceedingly happy. The Synods will close to-day. The next place of meeting will be appointed after full conference with Churches in the Upper Provinces.

THANKSGIVING.

Thursday, 29th ult., was the day appointed by the Lieutenant-Governor of this Province as a day of thanksgiving. It was appointed to be observed by our own Church as well as by some of the other churches. The propriety of setting apart such a day will scarcely be called in question. It is to be regretted, however, that so large a number practically neglect the duty in question. How meagre is the attendance in many of our Churches on a day of thanksgiving. Whatever gratitude may be felt by many of our people to God the giver of all good, they fail to give expression of it in this way. Now this is wrong, very far wrong. Just as we ought not only to believe in Christ with the heart, but to confess Him with the mouth, so in like manner, we ought not only to feel gratitude in our hearts to God, but we ought to give expression to it with the lip. It is a duty frequently enjoined both in the Old Testament and in the New, "offer unto God thanksgiving." "O, give thanks unto the Lord for He is good, his mercy endureth forever." "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." "In every thing give thanks." The duty pointed out in these passages is plain, and no one can neglect it without incurring great guilt. If we fail to show gratitude to an earthly benefactor we are guilty indeed, but how much more if we fail to manifest gratitude to our great Heavenly benefactor.

How numerous are the blessings for which we ought to render thanks unto God? The expression of the Psalmist is a very beautiful and expressive one. "He daily loadeth us with his benefits." His mercies are new unto us every morning, fresh every moment of our lives. Every breath that we draw is a new mercy from God: every fresh beating of the pulse is a renewed manifestation of His goodness. The food that we eat, the raiment with which we are clothed, the houses that shelter us, the friends that minister to our wants and that cheer us with their presence are all so many matters of thanksgiving.

There may be those, however, who think that they have nothing for which to give thanks; nothing that they are indebted to God for. In looking at their worldly possessions they may be ready to say, "by our own hands and by our own might have we gotten us all these things." To such the rebuke of the prophet of old is but too applicable, "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know; my people doth not consider."

Our ungrateful Spirit may often be owing to the want of consideration. Like Israel of old, men do not consider. A clergyman once called upon a woman who thought that she had nothing to be thankful for. The minister asked her if her neighbor had not a drunken husband who beat her? Did he come home at night? Yes. Did her husband beat her in that way? No. That was one thing then, that she had to be thankful for, and on consideration she found that she had other things to be grateful for. She had healthy children. She had food to satisfy their

wants. She had clothes to cover their nakedness. She had a house to shelter them from the cold and so on. In this way a spirit of thankfulness was begotten in her.

It is often our most valuable blessing that we are least thankful for. How little gratitude do we feel for God's great and crowning blessing, the gift of His Son—his unspoken gift—Christ Jesus? How little gratitude do we feel or give expression to, for the sun, that orb of day that illuminates our world with his beams, and daily lights up our dwellings with joy and gladness; how seldom do we thank God for our intellect, our reason—that gift that distinguishes us from the brute creation.

An individual was one day walking through the wards of a lunatic asylum, when one of the inmates came up to him and asked him if he had ever thanked God for his reason and then darted off without saying another word, leaving the question to sink deep in the mind of the hearer.

It is to be feared that there are many even among professing Christians who never thanked God for their reason. It is to be feared that there are very many who, like the individual referred to in the following anecdote, never thanked God that he had given them the "human face divine" instead of the countenance and visago of the brute. A good bishop was going along one day, and he saw a man weeping bitterly, and he asked him why he was weeping so? His answer is well worthy of our notice, "God" said he, "might have made me as ugly and as vile as that toad, and yet I never thanked him that he has not done so."

On an occasion like the present, we may well consider how much we have to be thankful for as Canadians. Our privileges as Canadians are neither few nor small; we are blessed with civil liberty. It is not with us as it is in some countries, where the property, the life and the liberty of the subject are at the mercy of the reigning despot. Here the law throws the broad shield of its authority over us, and our property, our liberty, and our lives are protected by it. But we are in possession not only of civil but of religious liberty as well. We sit under our own vine and fig tree, none daring to make us afraid. We are privileged to worship God according to the dictates of our own conscience.

And then look at our education system. In Ontario, at least, our school system will bear comparison with any in the world, and the other provinces are following suit as fast as they can. In our happy land the blessings and benefits of a good education are brought within the reach of the poorest child. Education is not here the privilege of the favored few; but the privilege of the many—the privilege of all as it ought to be. Here, too, the poorest may rise to the highest offices in the State. In our present Premier we have an example of this. Twenty-five years ago he was a working mason, wielding the chisel and the mallet. If Scotland can boast of a Hugh Miller, Canada can boast of an Alexander MacKenzie. Here, however, Scotland would divide the honour with us.

What, with our civil and religious liberty, our religious and educational institutions, and our free press, what may we not as a people, with God's blessing resting upon us, become? Our population is not as yet great, but it is about as great as that of England in the time of the Stuarts, and it is rapidly increasing. And then our resources may be said to be almost inexhaustible. Our territory, embracing as it does half a continent, and extending from Prince Edward on the one hand to Vancouver on the other, is capable of sustaining a population of many millions. Our large and great Dominion does indeed extend from sea to sea, and from the rivers to the ends of the earth. It extends from the Atlantic to the Pacific, and from the St. Lawrence to the frozen regions.

Truly may we say, "our lines have fallen to us in pleasant places, and we have a goodly heritage"—a heritage for which we ought constantly to thank the Disposer of all events, who appoints to us the bounds of our habitation.

During the present year, too, a merciful Providence has been kind and good to us. There has been no raging epidemic in our midst. There has been no "pestilence walking in darkness, nor destruction wasting at noon-day. There has been no war within our borders, and we have been blessed not only with peace, but with plenty. A benignant Providence has "opened His hand liberally and supplied all our wants. He has given us rain from heaven and a fruitful season; filling our hearts with good and gladness. He has crowned the year with His goodness, and His paths drop fatness.

Rev. Dr. J. B. Fraser, accompanied by his wife and children, left Toronto on Monday last for Formosa. Several ministers, a number of students of Knox College, and many friends were present to see them off. He goes by way of San Francisco.

INDUCTION AT ASHBURN.

The Presbytery of Ontario met at Ashburn on Tuesday, the 27th October, to induct the Rev. W. M. Roger, M. A., into the pastoral charge of the congregation of Ashburn and Utica. There were present ten ministers besides Mr. Roger. The Rev. J. Campbell, of Cannington, preached from 1 Cor. 2, 1, 2, an appropriate, eloquent, and impressive sermon. The Revs. Dr. Thornton and J. Thom addressed the minister and people respectively, after the proper questions had been put to and answered satisfactorily by the minister and people, and prayer engaged in by the Rev. J. B. Edmondson, Moderator of the Presbytery. The members of the congregation, who were present in gratifyingly large numbers, by evidently very cordial shaking of his right hand, welcomed their new pastor among and over them.

Mr. Roger's name was duly added to the roll of the Presbytery.

In the evening was the usual, and seemingly become, indispensable feast of the induction; though not the only feast of the occasion. Our good and patriarchal friend, Mr. W. Heron, entertained the Presbytery at a generously and sumptuously provided dinner. In the evening a large multitude sat down to a well-gotten up tea in a hall. Thereafter speeches and music were the order of the evening, in the church. Mr. Roger presided ably and gracefully. The Brooklyn Church Presbytery choir, aided by a good organ, rendered some good anthems in capital style. Suitable and well-appropriated addresses were given by several members of the Presbytery.

The Lord grant that this may be a beginning of brighter days than ever before to the Lord's flock in that locality.

Book Notices.

THE BRITISH QUARTERLY REVIEW

For October (republished by "The Leonard Scott Publishing Co., 41 Barclay Street, New York,") offers great attractions to the general reader, several of the articles being of unusual interest. Foremost among them we may mention "The Lesser Light," which is an account of what is known and conjectured concerning our satellite, given with a charming freedom from dryness and statistics, Motley's writings are so well known and liked, that one turns with pleasant anticipations to anything that comes from his pen. There are many extracts from his "New Historical Work" in the present review. The article on Landseer is not biographical, but is a description and criticism of his style and works. We find two controversial articles on ecclesiastical topics, "The Abolition of Patronage and the Scotch Churches," referring to the Church Laws of Scotland, some of which have recently been altered and amended, and "The Established Church and its Defenders," on the much discussed question of Church and State in England. "Our Naval Requirements" sets forth the advantage or desirability of having a large naval reserve always ready for the protection of vessels engaged in commerce, and to be ready for prompt action in case of war. Eighty pages of this Review are devoted to notices of new books, under the heading "Contemporary Literature." Works on all subjects are mentioned, and they are so classified that either student or general reader can see at a glance what new treats the literary world has in store for them. Our readers will do well to provide themselves for the coming year with one or all of the periodicals reprinted by the Leonard Scott Publishing Co. They are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, \$4 a year for any one, \$15 for all.

NATIONAL S. S. TEACHER.

Prof. S. C. Bartlett writes for the November number of this valuable publication, an interesting and instructive article entitled, "A Day on the Sea of Galilee." Rev. E. F. Williams sums up the characteristics of "The Miracles of the New Testament" in a way which will help the Sunday-school teacher on the lessons of the last quarter of the year. Pres. J. M. McGregor, L. L. D., adds another of his admirable articles on Teaching; this time his attention being given to developing "The Law of the Teaching Process," by which a teacher awakens his scholars to self-impelled activities. The notes upon Sunday-school topics, the sayings of wit and wisdom of prominent Sunday-school men, the faithful gleaming of all interesting items of Sunday-school work, and the care taken to gather up all the practicable and commendable hints about method in Sunday-school work, besides its able and full exposition of the lessons, are some of the characteristics of this magazine. Every teacher should examine a copy. Published by Adams, Blackman, & Lyon, Pub. Co., Chicago, Ill., who also issue The Little Folks, for primary classes.

Ministers and Churches.

The Rev. H. H. Warden, the agent of the new Knox College Building, having removed to this city, his address will hereafter be Toronto Post-Office. Parties desiring to correspond with him will please govern themselves accordingly.

The address of the Rev. John McLean, late of Roxborough, will in future be Rugby Post-Office, County Simcoe, Ont.

REV. R. H. WALKER having accepted the appointment of General Agent of the new College, Toronto, has resigned his charge at Bothwell, and with his family removed to Toronto. Previous to leaving his late field of labor he was entertained at a farewell meeting, and presented with an address expressive of the regard and affection of his congregation. The address was accompanied with a purse from the Sutherland's Corners branch of his charge, as also a handsome sum of money from his Bothwell friends. Mrs. Warden was likewise the recipient of several gifts, including one from her Sabbath-school class.

At a meeting of the Chatham Presbytery last week, the members individually testified to their high esteem for Mr. Warden, and the following resolution was adopted, a copy of which has been kindly sent us:—"Having received from the Rev. R. H. Warden, of Bothwell, the resignation of his charge, consequent upon his acceptance of the position of General Agent of Knox College, Toronto, that the Presbytery do accept the same; that the pastoral tie be immediately dissolved, and that Mr. W. Walker be appointed to preach in the church vacant on Sabbath, 1st November. The Presbytery desires to express its deep regret at being called to have removed from their midst their brother, Mr. Warden, who, for the past eight years, has given such full evidence of his ability and zeal, both as a pastor and preacher, who, since the commencement of this Presbytery, has manifested such energy and wisdom as its Clerk and Convener of its Home Mission Committee, and who, in all its bearing towards its members, has shown such unvarying brotherly kindness and regard. At the same time the Presbytery rejoices in the hope that, though at a distance, Mr. Warden may be able to retain in the meantime his connection with the Presbytery, and records its earnest prayer that in the discharge of those duties to which he has been called by the church, and for which he is so admirably qualified, he may long be spared and greatly blessed of God in his person and in his family, and that under the Divine hand of the church he may be eminently successful in promoting his glory." It was also agreed to continue Mr. Warden's name on the Presbytery's Roll, and to ask the sanction of the General Assembly therefor. Mr. Warden has consented for a time to retain his position as Clerk of the Presbytery and Convener of its Home Mission Committee. He enters immediately upon his new duties.

At a meeting of the Presbytery of Montreal, held on the 9th ult., the following testimonial, submitted by the Rev. R. F. Burns, D. D., was received and adopted, viz:—"The Presbytery would place on record their sense of the worth of the Rev. John McLean, and the success of his pastorate at Roxborough and Finch. He has labored faithfully and successfully, and acceptably, and his labors have not been in vain in the Lord. His people reluctantly part with him. The Presbytery would sympathize with them in their deprivation, and pray that the Great Shepherd may speedily supply them with another pastor after his own heart. The Presbytery trust that their brother may be very happy, and owned of the Master, in his new field of labour."

The Presbytery of Stratford held a pro re nata meeting on the call of the Moderator, in Widder St. Church, St. Mary's, on Monday of last week, at 2 o'clock. The conduct of the Moderator was sustained, and the induction of the Rev. Mr. McAlpine was agreed to take place in the above church on Wednesday, 11th inst. Rev. J. E. Croft, M. A., to preside; Rev. Peter Scott to preach, Rev. Mr. Hamilton to address the people, and Rev. Mr. Drummond the minister.—Com.

A LARGO gathering took place on the evening of the 23rd ult., in the Canada Presbyterian Church, Port Perry. After partaking of a sumptuous feast provided by the ladies of the congregation, Mr. Gordon, M. P., on behalf of the Sabbath school and congregation, presented Mrs. Thom with an elegant gold watch and chain, valued at \$150. Rev. Mr. Thom made a suitable reply. The entertainment was enjoyed by the singing of an excellent choir, led by Mrs. Thom, also by readings of select pieces by Messrs. Crawford and Galloway and speeches of an instructive character by the reverend gentleman present.

The Avonbank Sabbath school annual festival took place on Thursday evening of last week. The church was well filled, the Rev. Mr. Hamilton, pastor, occupying the chair. Short and appropriate addresses were given by the chairman, and the Rev.

Messrs. Hishop and Hill, also by Messrs. J. W. Laird, and A. S. McGregor. The ladies of the congregation, to whom much credit is due, provided an ample supply of cakes and other good things. The proceedings were enlivened by vocal music, rendered by the scholars and others.—Com.

Last Sabbath the Rev. W. Walker of Chatham by appointment of the Presbytery of Chatham, preached in the Presbyterian Church, Bothwell, and Sutherland's Corners, and declared the pulpit vacant.

A very pleasant social reunion, styled a Floral Festival, took place in the basement of Knox Church, Ottawa, recently, and was largely attended. The Hon. Mr. Laird occupied the chair, and gave a very interesting and instructive address. The Revs. Messrs. Hunter and Cameron also addressed the meeting. There was a beautiful display of flowers, to which Mrs. Matlamor contributed largely by donations made while on a recent trip to Europe. Refreshments were supplied in abundance; tea, coffee, and fruit were heartily partaken of by these present. All enjoyed themselves well, and seemed sorry to part, but trusted soon to meet again under similar circumstances.

SHAMEFUL.—The Hamilton Times says:—"On Saturday, as the Rev. Mr. Wait of Waterdown, was driving into the city he was run into by a waggon being driven quickly, and the driver of which would not give sufficient room for him to pass. The result was that one of the buggy wheels was broken off, and Mr. and Mrs. Wait violently pitched out of the vehicle to the ground. The buggy was also much broken. Proceedings should be taken against the careless teamster who should be made to pay roundly for such ill-mannered and illegal action and for the damages he inflicted."

The editor of the Halifax Witness attended the late Evangelical Alliance meeting at Montreal, where he met Rev. A. Henderson, a Presbyterial minister, who has completed the 91st year of his age and the 64th of his ministry. He is senior pastor of St. Andrew's, up the Ottawa valley. He is clear headed, and by no means feeble in body. His voice is strong and clear, and his intellect active. He attended the ordinary meetings of the Conference, and most of the Prayer Meetings. He also was present at and seemed to enjoy, the Reception at Principal Dawson's. He belonged to the United Presbyterian Church, and is now a member of the Canada Presbyterian Church. He is one of the oldest, if not the most aged Minister in the Presbyterian connection in the world.

The Rev. Hugh Thomson, of Winterbourne, was inducted into the pastoral charge of St. Andrew's Church, East Oxford, C. P., on Tuesday, the 21st inst., by the Presbytery of Paris. The Moderator Mr. Wright, Ingersoll, presided. The Rev. Mr. Cavan, Tilsonburg, preached from Heb. iv 16, after which the Moderator put the usual questions to minister and people, and inducted Mr. Thomson as Pastor of the Congregation. The Rev. Mr. McTavish, of Woodstock, then gave a very impressive address to the ministers, and Mr. W. Quarrie, of Princeton, in a practical manner the Congregation. At the close of the service, the Rev. Mr. M. Mullen, of Woodstock, accompanied the newly inducted Pastor to the church door, where a very warm welcome was given him by the congregation. In the evening a tea meeting was held, and very largely attended. After a blessing was asked, an excellent tea was served and enjoyed to the full, got up in first-rate style by the ladies. After which, the Rev. Mr. W. Quarrie, chairman, congratulated the people of East Oxford on the auspicious event of the day, and suitable addresses were delivered by Mr. Peart, of New Durham; Rev. Mr. Locke, of Princeton; Dr. Clarke, Princeton; Rev. Mr. Vincent, on the Saskatchewan Valley &c., and the Rev. Hugh Thomson, the Pastor. The Princeton choir, under the leadership of Mr. Beamer, rendered excellent and appropriate music, thereby enlivening the occasion. Proceeds eighty-five dollars. On Sabbath Mr. Thomson preached to a large congregation, on 1 Cor. i. 23, "We preach Christ crucified." The settlement promises to be a happy as it is, a harmonious one.

Mr. J. B. S. Burner has been called by the congregation of Dunroon and Nottawa.

The annual Sireo of Melville Church Sabbath-school took place on Tuesday, Oct. 20th, in the Highland Creek Orange Hall. There was a large attendance, and the hall being completely filled. After all had partaken heartily of the good things provided by the friends of the school, the chair was taken by the pastor, Rev. Geo. Burnfield, M. A. Speeches were delivered by the pastor, and by Mr. William Stephenson, Superintendent of the school. The music was provided by Mrs. John Elliot. A large number of prizes were distributed to the scholars. The entire proceedings were satisfactory and pleasant, and all seemed to enjoy themselves. The school has greatly increased during the past year, and much credit is due to those who were engaged in the work.

Presbytery of Chatham.

This Presbytery met in Adelaide street Church, Chatham, on Tuesday and Wednesday, the 29th and 30th September. There was a large attendance of Ministers and Elders, and considerable business was transacted. Among the more important items were the following: A report of an encouraging nature was given by Mr. A. A. Scott of the field in Mersea where he labored during the summer. It was agreed to unite Mersea and Tibury West for the winter, giving supply alternately to each field. Mr. Scott was certified to the Senate and Board of Examiners of Knox College, Toronto. Rev. P. Nicol reported visiting Cokerow settlement, where he found some 22 Presbyterian families, who were anxious for preaching in connection with Dover, and were ready to contribute liberally for the same. Messrs. Walker, K. Urquhart and J. McKerrall were appointed to visit Dover and Cokerow as soon as convenient, and endeavor to arrange so that services be held in both places hereafter, with a view to the formation of a congregation at the latter. The Presbytery presented a call from Florence and Dawn to Mr. D. McKerrall; the call was signed by 57 members and 46 adherents, the salary being \$650 per annum. Rev. D. Duff of Brant was appointed to prosecute the call before the Presbytery of Bruce. A very encouraging report was received from Wallaceburgh where there are now 55 Presbyterian families. The congregation there petitioned to be united to the Sydenham station with a view to call a minister, and Messrs. Gray, Becket and Wm. Webster were appointed to visit Wallaceburgh, Cresden and the Sydenham settlement in regard to the matter, and to cite all interested parties to appear at next regular meeting when the petition will be disposed of. Mr. Gray to preach at Sombra, and Mr. Becket at Wallaceburgh and Dresden on Sabbath, 26th October, and hold missionary meetings during their visit. The Presbytery gave leave to the Comber people to erect a church in that village. The Remits on Union and the Constitution of the Assembly were approved of, Messrs. McColl and McKerrall were appointed to audit the Treasurer's books, and the Clerk was instructed to write those congregations in arrears to the Presbytery Fund asking payment of the same. Rev. J. MacLaughlin, and the Session and Congregation of Chatham, were cited to appear at a special meeting of Presbytery to be held in Adelaide St. Church, Chatham, on Wednesday, 28th October, at 11 a.m. The grants to Stations contemplated by the Assembly were revised. It was agreed to hold the next regular meeting in Wellington St. Church, Chatham, on Tuesday, 5th January next, at 11 a.m.; a conference on the State of Religion to take place on the evening of that day, to arrange for which Messrs. Walker, McColl, K. Urquhart, and McKerrall were appointed a committee. The committee appointed to arrange a plan of Missionary Meetings, and the deputation who recently visited St. Anne, Illinois, were instructed to present written reports at the Special Meeting, on the 28th October. A Sabbath School Conference was held on the evening of Tuesday, and suitable topics discussed and addresses given.—R. H. WARDEN, Pres. Clerk.

Presbytery of Cobourg.

This Presbytery met at Perrytown on the second Tuesday of September for the induction of the Rev. W. Hadnett. Mr. Sutherland preached from 1 Tim. iii. 15. Mr. Roger thereafter addressed the minister, and Mr. Mitchell the people. The regular quarterly meeting was held at Millbrook on Tuesday, the 29th of September. Returns to the Remit on Union were called for. Fourteen sessions and congregations reported unanimously in favour of union on the basis set down; and in each of two others, viz, Peterboro and Batemore, the same conclusion was reached with only one dissident. It was unanimously agreed to approve of the proposed enlargement in this representation of Presbytery in the next general assembly. A communication from the Rev. W. Reid, announcing that the assessment on this Presbytery for the assembly's fund for the present year, amounts to \$196, was read. A scheme for the equitable assessment of congregations for this fund was adopted. Instructions were renewed to Mr. MacWilliam to moderate in a call at Norwood and Hastings, when it shall seem desirable to do so. Reports were read from the missionaries within the bounds. These reports showed that satisfactory progress was being made in the different mission fields. Mr. McKay gave in a report of a visit which he paid in the beginning of September to the mission field of Chaudou and Burleigh, in which he spent two Sabbaths, dispensing the ordinance of the Lord's Supper twice, and preaching eight times. Mr. McKay strongly recommended the division of this field. The cordial thanks of the Presbytery were tendered to Mr. McKay for the very diligent and faithful manner in which he had discharged the duty assigned to him. An annual report of a visit paid by Mr. Clark to Warsaw was given in, and in like manner acknowledged by the Presbytery. It was unanimously agreed to instruct ministers within the bounds to hold missionary meetings within their respective congregations. It was further agreed that the Presbytery shall inquire from time to time whether these instructions have been complied with. The Presbytery's Home Mission Committee were empowered to call on members in turn to give a Sabbath to the mission field, and to arrange, if possible, for a missionary meeting being held at each station. Messrs. Ewing and Loch head were appointed to visit Haliburton at some period convenient for themselves, and also at the same time visit and preach in the Minden Mission Group. Mr. Bennett gave notice that he would at the next regular meeting move that a system of regular Presbyterial visitation of congregations be instituted. It was agreed that the next regular meeting of Presbytery be held at Peterboro on the second Tuesday of January, 1875, at 11 a.m.; and that in the evening of that day, a conference be held on the state of religion, and that addresses be delivered by Messrs. Douglas, Mitchell, and McKay.—W. DONALD, Pres. Clerk.

Presbytery of Kingston.

At a special meeting held on the 10th day of September last, Mr. R. W. Leitch was ordained, and inducted into the pastoral charge of Camden and Safield. This settlement leaves only one remaining vacancy within the bounds, namely, Lausdowne. A quarterly meeting of this Presbytery was held in Chalmers Church, Kingston, on the 13th and 14th days of October. Messrs. John Ferguson and W. E. D'Argent, missionaries, furnished interesting information concerning their respective fields of labour during the summer. From the report of the former, it appeared that the average attendance at Lausdowne station was 103, and at Fairfax, 67. A Bible class was conducted at each place, as also a Sabbath school and prayer meeting. The attendance at each was very encouraging. 123 visits were made, and hopeful indications presented of good having been done. Five persons declared their intention to make a profession of their faith in Christ at the first opportunity. He received, in addition to board and the use of a horse and buggy, the sum of \$150 for his services. From the report of the latter the Presbytery learned that the average attendance at Mill Haven was about 60, and at Wilton 50. A well attended Bible class was conducted at Mill Haven. Fourteen additions took place at the last dispensation and the Sacrament of the Lord's Supper. \$15 were received by him, besides board, and more was expected. The Presbytery expressed great satisfaction with the diligence and zeal of these missionaries. A proposal to ordain Mr. Andrew Dowsley, licentiate, as a missionary at Lausdowne, was considered, and the decision in regard to it postponed to the next meeting. It was agreed to take advantage of his services in that field during the interval. The Presbytery, learning that Mr. Gallagher's support was inadequate, appointed a commission to visit the congregations of Glenville and Harrowsmith, for the purpose of stirring them up to greater liberality. Returns from several of the sessions and congregations were read, all of which were favourable to the consummation of union on the terms proposed. Defaulting sessions and congregations were enjoined to send in reports forthwith. Owing to the smallness of the numbers present, the Clerk was instructed to correspond with the absentees, and require them to appear at the next meeting, and present excuses for their non-attendance. In lieu of the usual sermon, Mr. Gray was appointed to prepare a paper for the next meeting suitable as a preparation for the conference on the state of religion. The deferred deliberance amount the visitation of the congregation of Amherst Island was taken into consideration, whereupon the following decision was adopted: "This Presbytery would place on record their deep sense of Mr. McIntosh's long and faithful services; at the same time, considering that the infirmities of age are fast bearing upon our brother, would tenderly press upon him the propriety of resigning his charge at our next regular meeting; in the meantime appoint a committee to take into consideration what steps the Presbytery can take towards obtaining a retiring allowance for our brother. It was ascertained that the assessment for the Assembly Fund would require contributions at the rate of seven cents per communicant. The clerk was directed to notify absent members to that effect. A collection for the Presbytery and Synod funds was appointed to be taken up before the end of February next. The Presbytery gave its sanction to an engagement entered into by Mr. Burton with the Bible Society, which would occupy his attention for about two weeks.—THOS. S. CHAMBERS, Pres. Clerk.

CHURCH OF SCOTLAND.

ADJOURNED MEETING OF SYNOD.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, met on Tuesday night last in St. Andrew's Church, pursuant to adjournment in Ottawa in June. There was a fair attendance of ministers and of the laity. The proceedings of the Synod were opened with divine service, conducted by the Rev. Mr. Rennie, of Chatham, the Moderator of the Synod. The reverend gentleman preached from John xiv. 22, "Judas saith unto Him (not Iscariot), Lord how is it that Thou wilt manifest Thyself unto us and not unto the world?"

The business of the Synod was then opened by prayer.

In the absence of Rev. Professor Mackerras, the Clerk, the Rev. Principal Snodgrass, was invited to fill his place, and consented to do so.

Dr. Snodgrass, upon taking his place, said that, there being no minutes to read, the first thing for them to do was to decide who constituted this Synod.

Mr. Croll thought that on strict technical grounds they should be perhaps, having to accept the old roll.

Rev. Dr. Bell held that as the Synod consisted at all times of all the members of all the Presbyteries, this Synod consisted of the present members of Presbyteries, unless there was some special legislation with regard to meetings of this sort, and he thought there was not.

Rev. Mr. Burnett said that this was merely a continuation of the meeting of the Synod in June last, and therefore the Synod must have the same constitution now as it had then.

Rev. Gavin Laing said that he would like to know what their brethren in the Canada Presbyterian Church did with regard to the point under consideration; and a knowledge of their procedure might be useful here.

After a protracted discussion, the Moderator ruled that the members of Synod were those who were members of the Presbyteries at the present time.

Rev. Mr. Burnett expressed his dissent from the ruling.

CANADA PRESBYTERIAN CHURCH.

FIFTH GENERAL ASSEMBLY.

ADJOURNED MEETING.

The General Assembly of the Canada Presbyterian Church, adjourned from Ottawa on the 1st of June last, resumed its session on Tuesday evening at Knox Church, Toronto. The Moderator (Rev. T. McMullen, of Stratford) took the chair at half-past seven o'clock. The 67th psalm was sung, and the Moderator read the 17th chapter of St. John's Gospel. Rev. Mr. Scott, of Ottawa then led the Assembly in prayer. The 132nd psalm was sung, and the Moderator engaged in prayer. The Assembly was then constituted. The Moderator expressed his hope that during this season they would find, as in Ottawa, the continued presence of Christ among them and the prevalence of harmony and brotherly love. The roll was then called.

The Clerk (Rev. Mr. Reid) read the resolution sending down the remit to sessions and congregations, and appointing this adjourned meeting.

Rev. Principal Cavan suggested that any business could be taken up by this meeting which was deferred from the previous meeting of the Assembly, and therefore it would be necessary to pass a resolution to take up the Union question.

The Clerk said the adjournment took place for a specific purpose, viz., the consideration of the Union question. The other matters would be taken up subsequently.

Rev. Dr. Proudfoot said it would be a waste of time for the Assembly to take up the returns to the remit on Union in detail. As usual, they should be referred to a committee. He moved their reference to a committee, to report after devotional exercises to-morrow.

The Moderator re-nominated the Remits on Union as had been appointed at the meeting in Ottawa.

The Clerk mentioned that several Presbyteries had sent in overtures on new subjects.

Rev. J. McTavish said he understood that no new business could be taken up at an adjourned meeting of the Assembly.

Mr. T. W. Taylor said it had been so ruled in the adjourned meeting of the Assembly in 1871.

Rev. S. C. Fraser asked the Moderator to rule on the point.

Rev. Principal Cavan said it was too important a matter to ask the Moderator to rule on. There was nothing touching the matter in the Constitution, and no ruling of a Moderator or of an Assembly became part of the Constitution, or bound a subsequent Assembly.

The Clerk considered that it would be dangerous to introduce a precedent of taking up new business at an adjourned meeting.

Rev. Dr. Proudfoot suggested that the question should not be raised at this juncture. The new overtures were of such a character, that he thought they might waive the objection at present, without establishing a precedent.

Rev. W. Moore, of Ottawa, pointed out, that similar business was transacted at the last adjourned meeting of the Assembly.

After some further discussion.

Rev. G. Cuthbertson, moved that no new business be taken up.

Rev. A. Wilson seconded the motion.

Rev. J. Ross contended that, properly speaking, this meeting of the Assembly could not take up the returns to the remit on Union. (Laughter.)

Rev. Principal Cavan moved in amendment, that the Assembly decline to make any declaration on the matter at present.

Rev. J. Ross seconded the amendment.

Rev. W. T. McMullen moved that the papers referred to by the Clerk be referred to the Committee on Bills and Overtures.

After a long discussion on points of order a motion was made by Rev. Dr. Burns of Montreal, seconded by Rev. Principal McVicar, simply ordering the Committee on Bills and Overtures to meet.

The Moderator, on an appeal from Principal McVicar, ruled Mr. Cuthbertson's motion out of order. He also decided that Mr. McMullen's motion was out of order, as it referred to papers of which the Assembly had no official knowledge.

Rev. Principal Cavan withdrew his motion, and Dr. Burns' motion was agreed to. The diet was then adjourned, to meet again to-morrow at 11 o'clock, a.m.

The Beecher Tiltton Exposure.

The Rev. Henry Ward Beecher has returned to Brooklyn, and resumed his duties as pastor of Plymouth Church. His congregation gave him a most enthusiastic reception, and at the first prayer meeting after his return, the church, which was densely crowded, rang with plaudits when he appeared at his desk. No one has any particular right to complain about this oration. These people know the kind of preaching and the kind of pastor that suits them best, and in a "free country" like Uncle Sam's dominions they have a right to choose for themselves. If many of them are like Mr. Beecher's friends, "Theodore," and "Frank," and "Elizabeth," it seems quite possible that they may not care very much whether Beecher is guilty or not. We were somewhat surprised to see a letter from a correspondent in the BRITISH AMERICAN PRESBYTERIAN, recently complaining because that excellent paper has not published Mr. Beecher's "statement," and we suppose espoused his cause generally. We think our valued contemporary acted very wisely—as did most of our religious papers—in keeping their columns clear of this deluge of filth. If we of the "lay persuasion" may be permitted to make a suggestion to our friend of the PRESBYTERIAN, we would say, keep your ear out of that filthy pool. The PRESBYTERIAN's correspondent evidently considers Beecher innocent, and possibly the conductors of that paper think so too, but some of its very best friends we know, have a very different opinion, and if the war once begins, the whole mass of filth will have to run through the PRESBYTERIAN'S columns.—Stratford Beacon.

Party.

The Work of Jesus.

As sinners saved, we love to sing, Jesus died, Jesus died; God's grace doth still salvation bring...

The Prayer of the Destitute.

Give me a song and I will sing it, Give me an offering, I will bring it; Give me Thyself, and I will take Thee...

A Minister's Paradise.

The Parsonage was the dearest little cottage in the world. It had a sunny bay window, full of blossoming plants. It had broad, shaded verandas, quaint little balconies and towers...

look crept over her worn face, and the sermons grew better and better every Sabbath. The ladies held festivals, and were exceedingly persistent in their efforts to earn money...

with a grim smile of pride, and in defiance cried: "I wish I had flesh enough to be sent to every city of Christendom, as a testimony to the cause for which I suffer..."

Quick as Wink. Our notions of the value of time are altogether relative. Ordinarily a minute more or less is a matter of little moment. A would-be passenger, who arrives at a railway station just in time to be too late...

The Natural Style of Public Speaking. Writers on the art of speaking in public concur in recommending as a fundamental rule the maxim, "Be natural." Upon this, the question arises, What is a natural manner?

The "Church" Conflict.

The Church Congress in this country substantially asks whether there is no common ground upon which High and Low Churchmen—the artificial flowers of St. Albans and the tall dip of Bishop Whipple's frontier cabin—can meet and agree...

The Value of the Village Minister.

I tell you, men and women, the fact that in these neglected and deserted towns there lives such a man and a family about him, where God and his law and his name and his day are reverence, and proclaimed by deed as well as by word...

Moral Heroism.

D'Aubigny records this circumstance of Luther: As he drew near the door which was about to admit him into the presence of his Judges (the Diet of Worms) he met a valiant knight, the celebrated George of Freundsburg, who, four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia...

By the Wayside.

Two aged men entered a street-car a few days ago, in a neighbouring city. One of them, who was paralyzed, said in reply to a question of the other as to his welfare: "I have a very large interest in the next world..."

Power in Sympathy.

Many a "foe goes down to her grave" adulated and dispirited woman, simply because her good and faithful husband has lived by her side without talking to her. There have been days when one word of praise, or one word of simple good cheer, would have girded her up with new strength...

How to Get Money for God's Work.

At the inauguration meeting of the Pastor's College, in connection with the Metropolitan Tabernacle, in the course of the evening, Mr. Spurgeon said he saw the necessity of erecting such a building, but did not say much about it, but he resorted to what he considered the proper plan for getting money—namely, asking God for it. He did not ask the congregation; and he did not think he mentioned it to any one, except the few who gave the money, till he got \$20,000. One woman wished to give a sum as a suitable memorial to her husband, and she gave £3,000 for the college. In all he had received £12,600, and he wanted about £2,000 more. They had, he said, unlimited funds. Money was always to be had by asking God for it. The other day a person told him that he supposed he must be very rich. He told him in reply that he was richer than any Jew; that he had got more money than the Rothschilds, for when he required any money he had nothing to do but to ask God for it; that if it were good for him that he should have it, he had it; and if it were not good, he was the better for not having it. It was very singular how God did move people to give. How could he have carried on this and other work without? Three weeks ago at the Orphanage there were the bills to pay, and they had no money. He said they could not ask God for it until they could themselves, and he put down £25, and several others did the same. He then prayed to God, and said, "These are Thy children and this is Thy work; send us this day a considerable sum of money, if that be Thy will."

A Lesson for Smokers.

Plain speaking was formerly considered a duty by the Quakers. It is a pity they do not practice it often on smokers, taking the following as a specimen: Recently, a Quaker was travelling in a railway carriage. After a time, observing certain movements on the part of a fellow-passenger, he accosted him as follows: "Sir, these seem well dressed, and I dare say they consider themselves well-br 2 and would not demean themselves to do an ungentlemanlike action; wouldst thee?" The person addressed promptly replied with considerable spirit, "Certainly not, if I knew it." The Quaker continued: "And suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thee had drank out of it thyself; wouldst thee?" The interrogated replied—"Abominable! No! Such an offer would be most insulting." The Quaker continued: "Still less would thee think of offering me thy knife and fork to eat with after putting them into thy mouth; wouldst thee?" The interrogated answered: "To do that would be an outrage on all decency, and would show that such a wretch was out of the pale of civilized society."

Development.

No man knows his capabilities till trials bring him to a test. A father will lift a load far beyond his usual strength, if his child is being crushed beneath. A mother will work and watch till all conclude some miraculous support attends her, when a loved one demands her care. Heavy burdens make strong men; ease and luxury tend to weakness. Thousands who pray the strong to help them will be more blessed by refusal than consent. It is not help that they need, but burdens; not lighter loads, but heavier; not relief, but increase of trials. Those who rise must climb; and climbing is always rough and wearisome. Our helping hand is profitable when it adds to our courage and self-exertion, but hurtful when it leads to ease. Multitudes of Christians are weak and timid, because few burdens crowd them; others are proud, and hence injured, though they do crowd them. A great sorrow or a great sacrifice, a great struggle or a great venture, offers to make them strong and happy, but they cringe, and fret, and flinch, and become sore and weak rather than healthy and strong. Faith and courage would have crowned them with blessing.—Baptist Union.

The strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living Church, which itself is walking in new life, and drawing life from Him who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand. Let us live in like manner, and then, though hell should have a short-lived triumph, eventually must be fulfilled what St. Augustine says, "Love is the fulfilling of the truth."—Christlieb.

DELAY not repentance one moment, for if you repent not this present day, you will have a day more to repent of, and a day less to repent in.

"Not Me!" "Yes, You."

The green cross-town cars are the most disagreeable for cleanly people of any in New York. To take passage in one of them requires some courage, and necessarily offly will constrain any one to expose himself to the odours and sighs that will assail his senses. But it is a very useful line, and the people who ride on it are just as good, in the sense of being virtuous, as those who do not work in the places from which these passengers mostly come.

The car was quite full when I stepped into it, and laying hold of a strap (with some hesitation too), I steadily myself, or rather swung, as we are required to by the parsimony of our masters, the car companies, and the fears of our authorities to offend them by requiring them to furnish seats for all the passengers.

As I swung loosely above the heads of those sitting, I found that my ear came just over a couple of youngish people—a woman perhaps of twenty, and a man of thirty or more. And in spite of the noise of the car, I had to hear what they were saying. For they spoke louder than they would have done had they been able to see now near to them I was obliged to stand. But they were both blind. This I perceived by the way in which they sat while conversing, then by noticing their eyes, and finally by the remarks they made. Their talk was general and cheerful, and did not arrest my attention until I heard the young woman ask her companion this striking question: "If you could have your wish, what would you choose?"

He did not wait to think, but immediately answered: "If I could have my wish, I would give you your sight."

She was silent for a moment, and then said: "Oh no, not me!"

"Yes, you," he repeated, and then they were both still, and neither of them spoke a word while I remained in the car.

My own eyes were moist, and I presume the blind eyes of both of them were full of tears, for something had been said that was a revelation of affection and sacrifice such as is almost without parallel in human love. Who these people were I know not, never may know of them again, whether they are brother or sister, or lovers, or that they should be so bound to each other that one of them could be willing to prefer to have the other restored to sight rather than to himself to have that priceless boon. They were plainly-dressed people, and as the cars passed the door of the blind asylum, I thought perhaps one of them was an inmate, perhaps both, and they were making an excursion. I left them thinking, and stepped out into the thronged street of the great city—its rush, and push, and crush, enough to banish all sentiment from the soul, and compel one to forget that unselfish hearts could be beating under homely clothes in the green cross-town cars.

No, nor me! She probably was taken by surprise at the sudden and astounding declaration that he would rather she had her sight than to have it himself. For what on earth does a blind man more desire than to see. "Lord, that I may receive my sight," was the cry of Barthelemy to the son of David, who could have made the beggar a prince as easily as to make him see. But he was blind, and though a beggar, he wanted sight, and sight only, at the hand of an Infinite Giver. Yet my poor blind brother in the car knew something more to him and better than to have the light of heaven poured upon his sightless balls, and that something was that the unspeakable gift might be given to another! It is not impossible that when she asked the question to which this wonderful answer came, she thought he would cry out as Barthelemy did, "That I may receive my sight," and then she would overwhelm him with the response, "But I would rather you could see than I." For women are so much more unselfish in their love than men; they are so much more like Christ in willingness to suffer in the stead of others, that it would have been less strange had she made this almost divine surrender for the sake of one she loved. She might have said, and it would have been like a woman to say it, "You shall be eyes for me. I will go leaning upon your arm, and hear you speak of the worlds of light and beauty in which we walk; we will go to the seaside, and when my head is on your breast, you shall tell me of the old ocean that I have so often heard of and would die to see, and its murmurs would not be half so musical as your voice gently telling me of the glory shining on your open eyes."

But he was before her in the thought, for it came from his heart, and the more I have thought of it the more have I believed that it is one of the most beautiful examples of unselfishness in the "simple observers of the poor."—Irenaeus, in N. Y. Observer.

Ashamed of Christ.

Ashamed to confess Christ? Ashamed, dear friend, to acknowledge before the world that God is your King, Christ your Saviour, the Spirit your Comforter?

Ashamed to renounce worldliness, and to own that hope and peace and joy reign in your heart, and that this open avowal is their first fruit?

Ashamed of Jesus, who, toiling under the very instrument of his own death, with bleeding back and thorn-scared brow, was buffeted and reviled for you and me?

Ashamed of him who, innocent himself, bore such a shameful death as malefactors bear who justly suffer for their crimes?

Ashamed of God! yet not ashamed, day by day, to live upon his bounty, eat and drink of his provision, enjoy the comforts of his bestowment, and breathe the air made fresh and pure by his care, without one thought save of self alone!

Ashamed of God and Christ! On the last day, amid the glories and the terrors of the judgment, what wilt thou say, when the Judge—Saviour no more?

How pitiable, how mean, how most contemptible of all offered on that solemn day, will be this excuse, "I was ashamed to confess thee before men!"

THE Old Testament speaks of God for us; the Gospels and Acts, of God with us; the Epistles, of God in us.

The Withdrawal of Professor Swing.

The case of Prof. Swing came before the semi-annual meeting of the Chicago Presbytery on the 5th inst. The report of the Committee appointed to prepare a report of the Swing trial was adopted as follows:—

The Committee to whom was referred the supervision of publishing a correct history of the trial of the Rev. David Swing would report that they now present a copy of such history, which, with the exception of some verbal and typographical errors, and the omission of the vote in detail, they pronounce substantially correct. They recommend that this copy of "The Trial of the Rev. David Swing" be and is hereby regarded as a part of the records of the Presbytery, except the following papers:—the arguments of the prosecution, the arguments of the defence, and the opinions of the members.

The following letter from Prof. Swing was then read:—

CHICAGO, Oct. 5, 1874.

To the Chicago Presbytery.—When in May last I withdrew from the church of my birth and choice, the request for a letter to some kindred church was postponed, because my withdrawal was based, not upon a desire to haste into some other denomination, but to hasten away from one in which military spirits, weary of prolonged peace, had become prominent, and fixing upon me as a *casus belli*, were gathering up the implements and passions of an insane war. In the few months which have since elapsed, I have said nothing and thought nothing about seeking a home in some other denomination, not only because my present position is sufficiently peaceful and good, but because society being still full of that human nature which made the old Germans, when they admitted a new ally into their confederation, espouse all his quarrels as thenceforth their own, I have felt unwilling to knock at the gates of any adjoining tribe and thus ask them to accept any part of a conflict that seems to be desolating the land from which I am making escape. The seeking of some other ecclesiastical relations may be, therefore, postponed to days of peace. Your Synod will soon assemble, and you will be asked to enter upon a second conflict; and knowing what loss of time, or even injury to religion, is destined to result from a strife that draws vitality, not from a love of usefulness, but from a fanaticism of dogma, I desire to be wholly removed from your body as a cause of excuse for a most harmful conflict. Avowing myself a Presbyterian in the sense in which the vast majority of clergymen wearing that name are Presbyterian, I will not contend for my rights to such title, nor to any of its honours, but will yield all, that the pastors of your body, toiling in a large city, may be set free from this combat with a few closet theologians, and may give their time and powers to their noble work of leading the multitude to Jesus Christ. I, therefore, declare myself independent, and ask the esteemed Presbytery to drop my name from its rolls. With assurance of brotherly love, yours,

DAVID SWING.

This letter was referred to a committee, which reported in favor of dropping Prof. Swing's name from the rolls. The vote upon the adoption of the Committee's report was as follows:—

Yeas—Messrs. Swezey, Trowbridge, Johnson, Post, Curtis, Forsyth, Patterson, Hurd, Noyes, Walker, Matthews, Hair, Hood, Adams, Wisner, Davis, Blackburn, and E. N. Barrett—18.

Nays—Barrett, Burroll, Vandaron, McLeod, Brown, Elliott, Burns, Moore, Smith, Marsh, and F.aser—11.

The Rev. Dr. Swezey then introduced the following resolutions, which, after some discussion were adopted:—

Resolved: That having long known, honored, and loved Prof. Swing, and having no occasion to abate anything from the affection which we have given to him in former years, the Presbytery takes this action with great reluctance and sorrow.

Resolved: That we hereby assure Prof. Swing that our prayers and good will and warm personal regard will follow him in his Christian work.

A True Story with a few Words.

Some few years ago, a clergyman of a neighboring city, equally remarkable for his piety, usefulness, and eccentricity (now deceased), while travelling on a steamboat, met a plain elder of a country church, with whom the following conversation was held. We give it substantially as it was told the present writer:—

Minster—What is the state of your church?

Elder—very discouraging. We are without a pastor. Our people take very little interest in the church.

M—How long have you been without a pastor?

E—More than a year.

M—Are you an elder in that church?

E—Yes, sir.

M—How is your Sabbath School getting along?

E—We have no Sabbath School. The teachers did not attend punctually, the children got tired, and the school was broken up.

M—(sighing)—Did you say that you are an elder in that church?

E—Yes, sir.

M—Well, how are your prayer-meetings attended?

E—Very poorly; few attended; we have them but seldom, and there is no interest in them.

M—(Sighing very heavily)—Oh! oh! Did you say that you are an elder in that church?

E—Yes, sir!

M—Why, I wonder that you are alive! I wonder that God has not killed you!

How the interview ended we were not told, but the elder went home with an arrow in his heart, and a load on his conscience, and it was not long before his poor church had a minister, Sabbath School, prayer-meeting, and prosperity.

Perhaps some of our languishing churches have elders who need just such rebukes, and repentance, and doing again of the "first works." To all such we commend it.

Pulpit Plagiarists.

Of all plagiarists some of the most brazen have been those of the pulpit. The story is told of Dr. South travelling in the North of England, where he dropped into a country church one Sunday morning. In coming from the church the rector suspected him to be a brother in the ministry, and spoke to him. He received the rector's courtesies, and thanked him for the edifying sermon he had preached, suggesting that it must have been the result of a good deal of labor. "Oh, no," said the rector; "we turn off these things rapidly. On Friday afternoon and Saturday morning I prepared this discourse. "Is that possible, said Dr. South, "it took me three weeks to write that very sermon." "Your name is not Dr. South," said the rector, beginning to look foolish. "It is, sir," said Dr. South. "Then," said the rector, "I have only to say that I am not ashamed to preach Dr. South's sermons anywhere." The coolness of the reply is inimitable. But the plagiarist is not always so fortunate as to escape on such easy terms as these. A few years ago an anecdote went the round of the press in connection with the late Bishop of Tuam. He delivered a charge which was so much admired that he was pressed by the late Mr. Dallas, and others who heard it, to send it to press. He consented. The charge was published, and so fell into the hands of the late Archbishop Sumner. Great was the Archbishop's surprise to find that a charge which he had delivered to the Clergy of Canterbury had been appropriated without acknowledgment, when it came out that the Bishop of Tuam had commissioned his private chaplain to prepare a charge. The chaplain had had hands on one of Archbishop Sumner's charges, and passed it off as his own composition, and so there was a double plagiarism. The unfortunate Tuam was reminded by the press that Bishop had forgotten the distinction between *meum* and *tuum*. The "plagiarist" priest, as Bishop Hall describes one in his own day, is a character too common down to the present day. The epigram on the person who lost his portmanteau containing his entire stock of sermons is well known:—

"They stole my portmanteau—I pity your grief, They contained all my sermons—I pity the thief."

The late Chauncy Townsend, who if a pulpit plagiarist, had the wit to acknowledge it, and join in the cry of 'stop thief,' has dressed the same epigram up in these lines:—

"That thief who stole my sermons, on which I set such store, May safely give them back again, for they were stole before."

An anecdote is current as to an English squire, apparently of the Sir Roger do Coverly stamp, who, on being invited to meet Dr. Guttime, said he would be delighted, for his son always preached the doctor's sermons.—Leisure Hour.

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INSOLVENT ACT OF 1869.

CANADA Province of Ontario County of Simcoe, In the County Court of the County of Simcoe.

In the matter of Della Wilson, individually and as one of the firm of Frank Keen & Co., of Orillia in the County of Simcoe, an Insolvent. The undersigned has filed in the office of this Court a deed of composition and discharge, executed by her creditors, and on Tuesday the third day of November next she will apply to the Judge of the said Court for a confirmation of the discharge thereby effected. Dated at Orillia, in the County of Simcoe, this 29th day of September, A. D. 1874.

DELLA WILSON, by BIGELOW & HAGEL, her Attorneys ad litem.

INSOLVENT ACT OF 1869.

Canada, In the County Court of the Province of Ontario, County of York.

In the matter of Thomas Dill, in the City of Toronto, in the County of York, an Insolvent. On Tuesday, the tenth day of November next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. Dated at Toronto this sixth day of October, A. D. 1874.

THOMAS DILL, by BIGELOW & HAGEL, His Attorneys ad litem.

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Dated, 16th Sept., 1874.

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Official Announcements.

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TORONTO—In the Knox Church Lecture Room on 1st Tuesday of November, at 11 o'clock a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.

Births, Marriages, and Deaths.

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At the Presbyterian Manse, Embro, on the evening of Saturday, October 31st, the wife of the Rev. Gustavus Munro, M.A., of a son. Both doing well.

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By the Rev. J. Carswell, at Carleton Place, on Tuesday the 29th ult., Mr. John Cameron to Miss Bridget McTavish, both of Bookwith.

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Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the liver to have been extensively deranged.

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Statement for the year ending Dec. 31, 1873. Premiums \$1,670,935 11 Interest 631,791 81 Total Receipts \$2,302,726 92

DEBITMENTS Death Losses \$416,500 00 Paid for Surrendered Policies 130,263 24 Paid Return Premiums 345,401 37 Paid Matured Endowments 1,599 00 Total amount returned Policy-holders \$359,400 41

Assets, \$2,000,000; Surplus at 41 per Cent., \$1,353,371. This Company unites absolute safety to low cash rates; it is economically managed, and returns yearly all surplus monies to the Policy-holders. Its liberal features are equalled by few Companies, and excelled by none.

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