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Contributors and Correspondents

SUSTENTATION OR SUPPLEMENT.

No. IV.

In my former letters I have attempted to show that, from congregations just up to the self-sustaining point, contributions could not be had for a Supplemental Fund. I am anxious to hear from some one who thinks the probabilities are not as I have indicated, and to have his reasons for so thinking. What little I know of human nature and of congregational tendencies leads me to the conclusion expressed.

Not only, already self-sustaining, but weak congregations, will contribute more largely under a sustentation than under a supplemental scheme. From some congregations now paying only \$600 or \$700 stipend, and Home Missions combined, we will get twice the sum. Let us go over to Prince Edward Island for some illustrations here. From Richmond Bay we will receive \$900 instead of \$700; from Princeton will come \$1,442 instead of \$662; from Alberton \$1,900 instead of \$700.

Take the Presbytery of Pictou, N.S. From Barney's River we will have \$1,746 instead of \$928; from Scotsburn \$1,147 instead of \$611; from Merigomish \$1,661 instead of \$788.

Now let us come to the rich province of Ontario. Take the Presbytery of Stratford—Fullerton will give \$1,125 instead of \$707, Milverton, \$1,008 instead of \$754; Avonton; \$1,008 in place of \$752. From these specimens you may learn much regarding the whole.

Now, supposing we have a Sustentation Fund, and a law requiring contribution at a certain rate per member, think how many of our wealthier congregations would be taught a lesson they very much need. There are not a few congregations contributing \$1000 to \$2000 of stipend and yet do not give as much as supplemented congregations themselves are now required to do. I would instance the cases of St. Andrew's, London; Knox Church, Galt; Central Church, Hamilton. What a shame that these congregations do not give even so much per member as to qualify them to receive supplement.

Now, Mr. Editor, the congregational subscriptions, under any system, for ministerial support are our main stay. Bequests and donations are exceedingly unreliable. Dr. Chalmers had more faith in the pennies of the poor than in the pounds of the rich. "Many lilies make a muckle." The great rivers are formed of little rills; the mountain avalanche, of flakes of snow. Donations and bequests are just as likely to be made on the behalf of the one scheme as on behalf of the other.

I hope, Mr. Editor, we have been enabled to fulfil our self-imposed task of giving an answer to the question, "Whether of the two schemes now before the Church gives the best promise of realizing the object contemplated, viz.: the payment of a salary of at least \$300 to every minister of the Church?"

At some future time you may hear from me again on another branch of the subject.
W. BARNETT.
Springville, Aug. 24th, 1877.

ROSSEAU, MUSKOKA DISTRICT.

While spending a few days at this pleasant summer resort I was greatly pleased with the prospects of our Church there. I heard on all hands that the Presbyterian Church was the most largely attended—I was present when over sixty met in a school-room—several of these being visitors. Mr. Seculler, student-missionary, conducts services with great acceptance, and faithfully and wisely discharges the various pastoral duties among the people.

I understood that some six of the fourteen families in the village belong to us, and several families scattered over the district. They are nearly all very poor as yet, and find it difficult to make a living among the rocks. Yet a neat frame church is in the course of erection, which they expect to have opened for public worship by the first Sabbath of September.

The handful of poor people there have great difficulty to meet the payments, and any assistance which the friends of our Church can send them will be thankfully received by J. B. Reid, Esq., Merchant, or Mr. Seculler, Missionary, Rosseau, Muskoka, or may be handed to Dr. Reid, Toronto.

A Missionary should be stationed there during the winter as soon as possible, as they are liable to be drawn away by others who remain all the year. We have eight missionaries in a district extending over 110 miles, and these have a great deal of travelling on foot as well as by water.

ROBERT WALLACE.

CHURCH EXTENSION—HOME MISSIONS. No. II.

The Home Mission Work in Manitoba has gained the ear, the purse, and the sympathy of the entire Church, and I rejoice at it. Let me draw attention to another as important, if not more important, field. Look at the map of Ontario. From the south corner of the county of Lanark to Muskoka is a distance of over 150 miles from east to west, and from that line to Nipissing as much more. The region is being gradually settled from the Ottawa on the east, Muskoka on the west, and the Hastings Road on the south. If the Church were fully alive to its duty, a Synod might be formed out of it that would in ten years hence be almost as large as any existing Synod. We have been too dilatory in the past. In some cases there are only one or two weak congregations in a whole county. This ought not so to be. Even in old settled districts we should aim at nothing less than a congregation in every township. Much more in new townships not less than two, that the Church might overshadow the whole land. If we believe in our mission we shall say, Canada for the Lord.

Beside my own charge proper, I have formed Mission-fields extending from fifteen miles south of Madoc to over seventy-five miles north, and averaging twenty-five miles wide, and I yet preach over them all at least twice a year. Students have been my chief helpers. At least sixty of these have come and gone. What a magnificent training-school for them! The work done has cost the Church the merest bagatelle. The groups of stations are as follows:—

1. Huntingdon, ten miles south; two stations, with two possible outlying ones; one church free of debt; three townships represented. A Queen's College student labors there this summer.

2. St. Columba and St. Paul's congregations, eight miles north, with two possible outlying stations; a reduced charge; two churches free of debt; one manse, with a heavy debt; over fifty members. A Queen's College student in charge.

3. The Jordan, sixteen miles north; one central station, and two possible outlying ones; unoccupied, but should be taken up; three townships represented.

4. Thamet and the Ridge, thirty-two miles north; two stations; two possible outlying ones; one church building; three townships represented; over fifty members. A Montreal College student labors there. This is a needy field.

5. L'Amable, forty-five miles north; three stations. Mayo, or 4th, ten miles east; two possible ones west. A glebe of thirteen acres purchased and paid for; and the Montreal College Missionary Society has nobly undertaken to help to build a \$1000 church in it in another year. Members over fifty. A Montreal College student occupies this important centre. Three townships represented.

6. Carlow, seventy-five miles north-east; two stations, with two promising outlying ones; a fine glebe of twenty-five acres purchased and paid for, and a Church of \$1,500—that will be free of debt this winter; sixty-five members. A Knox College student is at work in this promising field.

7. Maynooth, seventy miles north; six stations, the outlying ones to be legion; four townships represented, with two others beyond; a needy, hard field. A laborious Knox College student is breaking up the fallow ground. A large Popish element to contend with.

Resume: Four Churches built, one manse, one Church building, one to be built next year, two glebes, and all free of debt save the manse.

Wanted: 1st. For next year, six students and three ministers, to be settled in St. Columba and St. Paul's, Madoc, L'Amable, and Carlow.

2nd. The Home Mission Fund to give to each of these \$300 yearly till they are self-supporting. Liberality in such cases is the best economy.

3rd. Gentlemen with consecrated purses, to purchase glebes in important mission centres. They are first-class investments.

4th. The appointment of a Church Extension Committee in every Presbytery, to generate and foster new stations wherever they are practicable.

5th. A spirit of religious enterprise among our laity, and self-sacrificing lives among our ministers.

The entire region above indicated is as yet almost wholly in our hands. Were similar work to be done from the Georgian Bay to the Ottawa, that rocky country would become a garden that the Lord would bless. We have city and town ministers going out as missionaries to the foreign field. Has the Home field no charm for the devoted? Zealous men, physically and intellectually vigorous are

needed, who will face hardships with cramped means, and rejoice in their self-denying lives. The accessions to the Church would be great, certain, and at a very limited outlay. Were the neglected districts throughout the Dominion to be looked up and saved to the Church, and were the double charges to be divided, how soon would we be 1000 ministers strong.

The best mission work that any congregation in easy circumstances could be engaged in would be the supporting of one or more missionaries in new fields.

Knox, and Halifax Colleges seem to make Foreign Missions a specialty; and Montreal college does the same thing with French Evangelization. Were Queen's College to make Home Mission work a specialty, it would at once take the front rank, as it is the oldest, and prove itself the real Alma Mater of our Zion.

MADOC.

INTELLIGENCE OF FEMALE MISSIONS.

EXTRACTS FROM MRS. DRURY'S JOURNAL.

Even my grand resolution to rest brain and body after half-past five o'clock p.m., has had to give way, as often that is the only time which I can spare to go out and pay "visits of ceremony" to my native friends—and every first visit to the house of the better class of high-caste native gentlemen must be ceremonious. On these occasions the visitor is received by the native master of the house himself in his own apartments; and he introduces his wife, daughter and other female relatives, who desire to learn. Compliments are exchanged, the day fixed for teaching to commence, sweetmeats, fruit and flowers offered: the latter are always taken away; but although the former must not be refused, it is generally sufficient courtesy to take a little bit of each. In very rich houses, garlands are made of a kind of seringa, and the visitor often has to enter her carriage to leave, decorated with a floral chain and bracelets. . . . I make it a rule always to begin my visits (after the first) with instruction from both Old and New Testament portions, the pupils reading for themselves when they can, listening to it read by the Bible-woman when they cannot. I then show them the picture illustrating the subject, question them, and lead them on to make their own remarks. I generally show them a map of the world after teaching about the creation, and explain to them the shape and size of the earth, etc., etc., as I think the study of the first principles of Geography calculated to enlarge the views: most certainly it arrests the attention; for those who have seemed dull at first always begin to attend directly I bring out my atlas; and often quite a crowd collects about me, then I lead back to the subject of all others. . . . Sarah John suffers so much from asthma that she cannot be as regular in her attendance at the houses as a Bible-woman must be: as soon as possible, therefore, I must get another Bible-woman in her place, and give her school work of a lighter kind. A Bible-woman must work six hours a day to do any real good; and although regularity in school-work is essential, an absentee's place can be supplied occasionally; and there are holidays in schools, for which there is no necessity, except in very hot weather, for Bible-women. In naming out of Bible-woman in last Journal, I forgot to calculate conveyances, occasionally in Monsoon, or for long distances; we ought, I find, to calculate support for a good Bible-woman at £20 a year—not too much surely, dear friends at home, for one who gives her whole time to carrying the Word of God to those dark recesses where not a single ray of the blessed light of the Gospel could enter but for those women who have come out from the darkness of heathenism to life. European ladies can do much, thank God! but there are times innumerable, on feast days, etc., when a British lady must not enter a native caste house for fear she should defile it, when these women are allowed to enter, and carry on their teaching. So while I say, come out by all means, my British sisters of suitable age (not too young), without homes to make you home-sick, let us strive to bring as many native caste women as possible into the work. If their faith be weak, their knowledge of the light only a glimmer, let us even, if they be only just on the Rock, pray with them, encourage them, get strength from above ourselves, and strengthen their hands. Then, I believe, great will be the blessing; for of course these women know better than we can ever do the train of thought in the native mind, and the best modes of arresting the attention of the apathetic; so, while European superintendency, constant supervision and visiting with Bible-women must always be, much more work will be accomplished, I think, by encouraging native women to become Bible-women.

During my absence, news of my visiting at native houses had spread, and go in what direction I would of my three special districts in Madras, on my return I was beset with entreaties from surrounding houses to come and visit them there also. So that now I have entrance for regular teaching, assisted by two Bible-women, into twenty-six houses, containing in all about forty adult pupils. Many more I cannot take till I get some help, for the weather is still very hot; and this visiting is so interesting that I often stay when pressed to do so by some interested listener, longer than, for health's sake, I really ought. I do wish some half-a-dozen widow ladies, with a small income of their own to help our mission funds, would come and help; there would be work for all; or perhaps one

more widow in addition to myself, and four or five young ladies, of about twenty-four years of age, with enough money for their private wants, would be better. There ought to be matrons to aid and support the younger ladies, for one has to undergo questions not quite pleasant for young girls. . . .

In Pursuivankum there is no other caste girls' school but yours—no other lady worker but myself. It is a decidedly high-caste district, inhabited by bigoted Brahmins, Moodoohars. In Triplicane are many schools and other workers, though not in the streets I have taken up for zenana work; and of the other two ladies who work there, one goes to Mahomedan houses (where a knowledge of Hindustani is needful), the other to Tamil families, while I have taken up Telugu houses. This also is a high-caste district.

In Blacktown, or little Madras, the native town in fact, is an immense district with mixed native inhabitants of all classes, containing many schools of all sorts, several lady workers (and room for more); not nearly so pleasant a district as the others; the caste people are terribly superstitious, ignorant and over-bearing—the men and old women, I mean. The younger women, poor things, are kept in greater subjection than in the other districts. It is no uncommon thing here during my visits for some old woman to scream with laughter in a perfectly fearless manner, and tell me downright she does not believe a word I say; or some young man to laugh in a haughty, contemptuous style, and make some such remark as was made to me yesterday, "Madam, it is very good of you to come here to try and teach these women; but, bah! it is no use trying to teach a woman."

THE LONDON "SPECTATOR" ON THE COUNCIL.

Our readers will doubtless be interested in the remarks of the London Spectator—one of the leading literary journals of England, and certainly not of Presbyterian proclivities—on the late Council at Edinburgh. In its issue of July 21st, it says:

"The assemblage had a veritable ecumenical character, and the exhibition made of the cosmopolitanism that belongs to Presbyterianism, of its capacity for maintaining a vigorous life under the most diverse and trying conditions was very striking. It was fit the meeting should be held in the gray metropolis of the North. The American and Colonial Churches are all of Scotch-Irish descent; and even as Carthage loved Tyre because from it the founders of Carthage came, as many of the early churches long cherished a warm affection for the mother church of Jerusalem, so it was meet that the far-scattered children of Knox should assemble in the city that was his home and the cradle of their testimony. To a stranger educated in the idea that a Presbyterian and a disputant are interchangeable terms, that the chief business of every Presbyterian votary is to cultivate the habit of profitless jangling, that the sarcasm launched by Samuel Butler more than 200 years ago, which described the whole set as being—

Of stubborn saints, whom all men grant To be the true Church militant."

is true, no spectacle could be more astonishing than the unanimity, the deference, the mutual respect which were shown. Perhaps these amiable and engaging qualities were too carefully and too ostentatiously displayed. Sober onlookers certainly have that conviction. There was shown a nervous dread of anything that might arouse feeling or promote controversy, which spoke ill as to the strength of those bonds which unite the Alliance and its chances of future usefulness. By its constitution it is necessarily made advisory and deliberative, no authoritative character being claimed or assigned to it; but how can any council advise to any good purpose when care is taken to keep from its notice every subject upon which diversity of opinion prevails? So far, this grand conclave shrank from all specific duty, save the labor of 'marking time.'"

"That, however, may prove a useful exercise. Its performance, in this case, causes both disappointment and good hope. It is to be deplored that the narrowest and hardest opinions, such as most people have learned to look upon as extreme, had an unquestionable ascendancy. The foreign delegates, notably those from the United States, propounded views as to the jus divinum of the Presbyterian order, and the most repulsive tenets of the Calvinistic system, (tenets of which Calvin himself is guiltless); that must have thrilled with a feeling of pain men of culture and liberality like Principal Tulloch, Prof. Flint, Dr. Dykes and others. Yet, on the other side, there was much to admire and to applaud, and especially the capacity for overlooking national or territorial boundaries. The history of Presbyterianism has on its record the tale of many noble deeds, and it is well that those who adhere to it, without dropping their own specialities or losing their integrity should learn to look beyond their own borders both for stimulus and for improved modes of culture and warfare. On the ground of mere dogma there is little to be said. The Bond which has been formed professes to rest not only on the acceptance of the Presbyterian polity in Church administration, but on a consensus of all the reformed symbols—which consensus, however, has yet to be formulated. If the attempt should be made in earnest, nothing will come of it save what would afford common ground for the Anglican Pearson, the Lutheran Dornier, and the Jesuit Petau. In this regard, it is manifest that a spirit of comprehensiveness and liberality is growing, which the somewhat fanatical outburst at this Council will stimulate rather than

repress. Beyond, there is only advantage to be anticipated. The ideas and aspirations that have possessed some men will necessarily fall. The dream of an organic unity among all the Presbyterian Churches of the world is a dream, and nothing more. But in the department of missionary labor it may be expected that means will be provided for seeing that all unseemly and injurious rivalry among Churches of the same denomination shall cease; that instead of thwarting each other's efforts, or overlapping the territory any one may have chosen, there shall be mutual concert and help. Farther it is not too much to suppose that the display which has taken place may have the effect not only of concentrating opinion and effort; so far, but also of recruiting strength; and no one who understands that marvelous power of concentrated action which resides in the Presbyterian system, its capabilities of deliberative and executive rule, the style in which it unites freedom of private judgment with the benefit of a vigorous Church order, will regret such a probability. No man has studied the problem of ecclesiastical powers and relations with so much painstaking and insight as Dr. Dornier, of Berlin (with extracts from whose writings Archdeacon Hare was wont to crowd the notes to his charges), and he, in apologizing for absence from the gathering wrote: 'The Presbyterian Churches represent the muscular system in the great body of Evangelical Christendom—the principle of powerful motive and initiative.' This witness is, to a certain extent true."

Worth Reading.

The following is a portion of a letter recently received from Scotland. It was addressed to the Rev. George Outhbertson, who has kindly placed it at our disposal:

I sent you the file of the Synod and the two Assemblies, and hope you received the whole of them. I addressed them to St. Thomas in obedience to your last directions; but this letter and all subsequent ones I will address—Wyoming, which I suppose will be enough to find you.

I was present at the meetings of the U. P. Synod which was held in Glasgow this year. The two Assemblies met in Edinburgh, and owing to the excellence of reporting, though there were persons in both I would have liked to see,—I did not go through to them. Two—or at most three—hours' reading after breakfast each morning gave one a better idea of what each of them did on a previous day, than he could possibly have got by sitting the whole day in both of them which was a thing impossible. Scotland—and I might also add England—is at present undergoing a great religious upheaval. What the result of it may be, and when the subsidence shall take place no man can tell. There is no one living yet—at least old enough to be in any of the churches—who will live long enough to see the end. I do not refer merely to the questions regarding hymns, organs, and disestablishment. These are all of course questions of more or less importance in themselves; but none of them—not even disestablishment—are of sufficient magnitude to produce the agitation at present felt by the religious mind of Scotland. This agitation is not confined to any one in particular of the three largest denominations in Scotland. On the contrary, the whole three of them are, and will be for a long time, under the sway; and the nature of the movement is different in each from that in either of the others. And when you reflect how intimately each of these denominations is connected with the other two, and how much each one—apart from its own internal course of agitation—is liable to be swayed by the other two, you may have some faint idea,—but by no means a just appreciation—of the commotion which at present agitates the religious world. And the great cause, or at least the chief element of that cause, is the Calvinism of the seventeenth century,—and that chiefly as embodied in the Westminster Confession. All our old landmarks, and the lines along which men have walked in faith, and hope, and charity, for the last two centuries and a-half, are to be pulled up, and thoroughly examined and investigated, and laid down anew in the language of the nineteenth, or it may be even the twentieth century. I have no idea, that when all those who are now writing and talking upon these varied subjects shall have arrived at their respective conclusions, there will in reality be much change made in the great doctrines of Calvinism,—I hardly think there will be any. I think, however, that the external shape and form of our creeds and confessions, for the different purposes for which they are at present used in the Church, will be greatly changed. I think for all practical purposes they will be greatly diminished. There are many things in the Confession at present which I think will be struck out of it, and some things not in it which, I think, will be put into it. As belonging to this last category I may mention the duty of every individual Christian,—as a Christian—to support the gospel for himself,—that is in the Church and congregation to which he belongs; and also to send it, according to his individual ability, to those who have it not. The doctrine and duty of Missions, for example, is not in the Confession of Faith, and could not possibly be; for it had no part in the theology of the seventeenth century and had scarcely a place in the thoughts of the most advanced Christians, till the early years of the present century. But a truce to this subject for the present. It would require as many letters as ever Paul wrote, and as long ones too, even to set it fairly before the mind.

The Rev. Donald Macdonald has accepted the call to Napier, and his induction will take place on the 4th September.

Pastor and People.

Religious Persecution and Religious Freedom.

Unfortunately, Calvin inherited the Theodosian Code of the Catholic Church, the worst feature of the theocratic system—namely, the principle of appeal to the secular arm for the temporal, and if necessary, capital punishment of spiritual offences, as being offences against the order and peace of society. This principle is inconsistent with liberty of conscience (which Beza called a diabolical dogma), and justifies all manner of persecution, as duty or policy may suggest. With his intense antagonism to the papal tyranny, he might have thrown off this relic of the Middle Ages, if it had not been for his conviction of the perpetual validity of the Mosaic civil code and his theocratic theory. He thought that the burning of innocent people by Romanists was no good reason why Protestants should spare the guilty.

It was the misfortune of Calvin that this false theory, which confounds two distinct spheres and ignores the spiritual nature of Christ's kingdom, was brought to its severest test and explosion under his own eye, and to the perpetual injury of his fair fame. We mean, of course, the terrible theological tragedy of the Spanish physician, Michael Servetus, a restless fanatic, a pantheistic pseudo-reformer, and the most audacious and even blasphemous heretic of the 16th century, who attacked the doctrine of the Holy Trinity as tritheistic and atheistic, as the greatest monstrosity, and the source of all corruption in the Church. After being condemned to death, and burned in effigy by the Roman Catholic authorities in France, he fled to Geneva, was arrested, tried, and executed at the stake, for heresy and blasphemy, by the civil government, with the full consent of Calvin, except that he made an ineffectual plea for mitigation of the punishment, by the substitution of the sword for the fagot.

Severely as we must condemn the great Reformer from the standpoint of our modern civilization, for this the saddest mistake of his life, it is evident that even here he acted consistently and conscientiously, and that the blame attaches, not to his personal character (for toward sincere and earnest heretics, like Lælius Socinus, he showed marked courtesy and leniency), but to his system, and not to his system alone, but the inherited system of his age, which had not yet emerged from the traditions of the Roman pseudo-theocracy. The burning of Servetus was fully approved by the Reformers—Beza, Farel, Bucer, Bullinger, even the mild and gentle Melancthon. If Romanists condemned Calvin, they did it from hatred of the man, and condemned him for following their own example even in this particular case. The public opinion of Christendom at that time, and down to the eighteenth century, justified the right and duty of civil government, not only to protect, but to support orthodoxy, and to punish heresy by imprisonment, exile, and death; and this right was exercised, with more or less severity, in all the countries of Europe, and even in Puritan New England during the colonial period. Protestants differed from Romanists only in their definition of heresy, and by greater moderation in its punishment. Protestants complained of being innocently persecuted in France, Spain, Holland, and under the bloody Mary in England; and Catholics raised the same complaint against the systematic cruelty of the penal code of Queen Elizabeth, which looked to the utter extermination of Romanism and Puritanism alike.

A protest against the principle of persecution, first raised by Justin Martyr and Tertullian in the early Church, but forgotten as soon as the Church ascended the throne of the Cæsars, was revived by heretical Anabaptists and Socinians, who themselves suffered from it without having a chance to persecute their persecutors, and who thus became martyrs of religious freedom. All honor to them, even to Servetus, for the service they rendered under this view to future generations. During the seventeenth century this feeble and isolated protest was considerably strengthened by Arminians, Baptists, and Quakers for the same reason; and during the eighteenth century Christian liberty and philanthropy on the one hand, and religious indifference and infidelity on the other, made such progress that the doctrinal foundations of persecution were gradually undermined, and toleration as it was first patronizingly and condescendingly called, and is still called in despotic countries, became the professed policy of civilized governments. But this is not enough: all Christian governments should legally recognize and protect liberty of conscience as an inherent and inalienable right of every immortal soul; and this requires for its full realization a peaceful separation of Church and State, or an equality of all denominations before the law.

In view of this radical revolution of public opinion on the subject of persecution, it becomes a practical question whether those sections of the Protestant confessions of faith which treat of the relations of Church and State should not be reconstructed and adapted to the principle of religious freedom all the more since the Papal Syllabus has consistently condemned it as being one of the errors of modern times. Such a change, at all events, is necessary in the United States, and has actually been made in the American revision of the Thirty-nine Articles, and of the Westminster Confession.

The principle of religious liberty does not necessarily, as was formerly supposed, imply indifference to truth or a weakening of intensity of conviction. It follows legitimately from a sharper discrimination between the secular and spiritual sphere, between the Old and the New Testaments, between the law of Moses and the Gospel of Christ, and from the spirit and example of Him who said "My kingdom is not of this world," and who commanded the carnal-minded Peter to "put up his sword into the sheath." God alone is Lord of the conscience, and allows no one with impunity to interfere with his sovereign right. Religion flourishes best in the atmosphere of freedom, and need not fear error as long as truth is left free to combat it.—The Creeds of Christendom, by Dr. Schaff.

Thanking the Minister.

It is strange how few persons in the average congregation feel called on to thank their pastor for any sermon of his which brings them a word of comfort, stimulus, or instruction. They perhaps value his ministrations, but they do not tell him so. Indeed, some of them think it would savor of forwardness or flattery for them to say in so many words that they were helped by the truth he preached to them, and that they are grateful accordingly. Yet those same persons would feel it no more than their simply duty to say "I thank you," if the man who is their pastor should direct them on the street to some place which they wanted to reach, but of the location of which they were in doubt; or if he should assist them into or out of a crowded street-car, or point to them some danger of which they had been unobservant. Why then should they hesitate to express their thanks as freely when he has sought earnestly and prayerfully to prepare that which will direct, or assist, or warn, or cheer them, and has brought it to them in the hope that it will prove timely and serviceable?

Many a pastor feels the lack of these words of thanks more than is commonly supposed. It is hard for him to work on month after month in behalf of those whom he loves and would fain help, without ever being assured that he has met their needs or excited their gratitude. The very effort of a preacher to fill his place acceptably tends to exhaust his nervous force, and to bring a doubt if, after all, he has succeeded in the work to which he was set. When, therefore, not one of his hearers acknowledges help received, or expresses thanks for acquired benefit, the sensitive preacher is tempted to depression lest his work was a failure. Said a venerable pastor, "I have been preaching to one people for now more than thirty years, and there are members of my church who have never in all that time told me that any word I had spoken was of service to them, or that they were grateful for its speaking." How could such an experience be otherwise than depressing?

"But," it may be said, "a pastor ought to go on faithfully in his appointed work, without being dependent on warm words for his encouragement." Of course he ought to; and most pastors do this; but that does not relieve any hearer of his duty to speak fitting words of thanks and cheer. A mother ought to be faithful to her children, even though none of them ever thank her for her kindness; and a wife should be true and untiring in her home duties while her husband fails to say anything in recognition of her fidelity; but those children and that husband ought to be ashamed of themselves for never thanking her who loves and helps them; and a church-member who does not thank his pastor for speaking wise and fitting words in the pulpit has reason to be heartily ashamed of his thoughtless and neglectful silence.

It is not praise, nor compliment, that a good pastor needs for his encouragement. It is a recognition of his special service to a hearer, with thanks for the timeliness of his well-chosen words. He wants to know who has been helped by each particular phase of truth, that he may the better shape his preaching to the necessities of those before him. And he craves the assurance that the message he brings has touched some heart and made it newly grateful. If a man stops at the door of a friend's house to tell an item of good news which he thinks will give pleasure there, he does not care to be told that he delivered it gracefully; but he is glad to be thanked for bringing the intelligence to those whose hearts it would lighten. Thanks are not necessarily flattery. The receipt of them will hardly endanger a clergyman's spiritual standing.

There are warm-hearted and thoughtful persons who have this truth in mind, and who are always prompt to speak of the help they have had from a sermon or a prayer-meeting talk, from a teacher's instructions or a superintendent's lesson review, and to thank whoever has thus ministered to them for what they have gained from him. In any church or school or class such persons are a power for good. They do much to promote good preaching and good teaching. Even a stranger coming into their field of influence feels the inspiration of their thoughtful and considerate recognitions of faithful service, and is made glad and made stronger accordingly. The number of such persons ought to be multiplied. It will be if those who have hitherto refrained from expressing in such cases the gratitude they have had in their hearts, will henceforth say plainly to their pastor, or teacher, or occasional minister, what words of his have come home to them for their good, and will be free to thank him heartily for each special service by which he has given to them assistance or enjoyment.—S. S. Times.

Pew Doors.

The Rev. Dr. Barclay thus writes in the Lutheran Observer: "Who invented pew doors? Some claim them as a relic of the dark ages. We are glad they have gone out of fashion. But some who have no wooden doors, have cast iron ones in their countenances when strangers are shown into their pews. This is selfishness, not Christian spirit. We pity such narrowness; we had almost written, we despise it. Christians like their pews full, their church full. Not for mere fashion's sake, but for Christ's sake, they are glad. It is not easy to forget our first visit to Spurgeon's church in London. A polite usher met us at the door—a hale and hearty English gentleman welcomed us to his pew—and we felt at home; and should we ever return to London we will surely visit that place of worship again. A little thing it may be; but little things make the sum of life, and little things in religion go a great way. Politeness costs nothing. Be courteous, and not forgetful to entertain strangers."

To no kind of begging are people so averse as to begging pardon, i. e., when there is any serious ground for doing so. When there is none, this phrase is as soon taken in vain, as other momentous words are upon light occasions.—Archd. Hare.

Strength for To-day.

Strength for to-day is all that we need, As there never will be a to-morrow; For to-morrow will prove but another to-day, With its measure of joy and sorrow.

Then why forecast the trials of life With such sad and grave persistence, And watch and wait for a crowd of ills That as yet have no existence?

Strength for to-day—what a precious boon For the earnest souls who labor, For the willing hands that minister To the needy friend or neighbor.

Strength for to-day—that the weary hearts In the battle for right may quell not And the eyes bedimmed with bitter tears In their search for light may fall not!

Strength for to-day, on the downhill track, For the travelers near the valley, That up, far up, the other side Are long they may safely rally.

Strength for to-day—that our precious youth May happily shun temptation, And build, from the rise to the set of the sun, On a strong and sure foundation.

Strength for to-day—in house and home, To practice forbearance sweetly; To scull kind words and loving deeds, Still trusting in God completely.

Where Hell Is.

"I wish to ask you a question," said Mr. Sharp to our young minister, as he met him in the street; "I am anxious to know where hell is. The Bible I have read, geographies, histories, and other books, and I can't find out where it is exactly."

The young minister, placing his hand on his shoulder, and looking earnestly into his eyes, replied encouragingly:

"My dear sir, do not be discouraged; I am sure you will find out after awhile. As for myself, I have made no inquiries, and really don't wish to know where hell is. About heaven I have thought, and read, and studied a great deal. I wish to make that my home, and by the grace of God I will. Ask me about heaven and I can talk. I don't know where hell is, and you had better not find out."

Sleeping Saints.

In most of our Sabbath congregations about these days may be found good, weary souls who are unable to resist the inclination to fall asleep. However resolute to keep wide awake they are sure to succumb, and are often deeply mortified by such Sabbath sluggishness. How much clarity is demanded for these Sabbath sleepers we are not able to determine. No doubt man's indoor habits and outdoor avocations have much to do with this propensity, and they are entitled to our sympathy.

Where the indiscretion is of deliberate intention it certainly merits rebuke, and the course taken on a certain occasion by Elder Swan is to be commended. Seeing a man adjusting himself in his pew for a comfortable nap, the Elder suddenly arresting his discourse, is reported to have said: "When people are overcome with sleep I am moved to pity them, but when I see them deliberately making a nest for themselves, like that man over yonder, I consider it a downright insult to the preacher."

We remember once hearing Elder Knapp at a hot evening service in the church at Hamilton, in which many were nodding, when they were suddenly startled by his repeated thumping of the Bible, while he cried out, at the top of his voice,—"Wake up! wake up! This house is free for all who wish to hear the gospel, but those who come here to sleep will be charged two shillings for their lodgings."

In our student days we were acquainted with an eccentric young man, who, when supplying a pulpit not many miles from the institution, was greatly annoyed by observing an unusual number of bowed heads in the congregation, whereupon, he gravely remarked: "If all you that have your heads down are praying, it's all right; but, if you are sleeping I might about as well stop preaching."

The effect of these different interruptions was decidedly salutary in waking up the sleepers, and if no better way can be devised of rousing the drowsy and dreaming people in our congregations, it may be well to try some such devices as the above upon them.

A Course of Reading.

Rev. Joseph Cook, in connection with a recent lecture, took occasion to recommend a course of reading. The books he named are well worth reading, but it is proper to say of some of them that they are pretty "strong meat," such as "belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." They are books not to be, as Bacon puts it, merely tasted, but chewed and digested. With such use, the books named below will do much for the mind and the life of any serious reader:

- For devotional reading: 1. Jeremy Taylor's "Holy Living and Dying;" 2. Thomas à Kempis' "Imitation of Christ;" 3. Bunyan's Works;" 4. Pascal's "Thoughts on Religion;" 5. Horace Bushnell's "Sermons for the New Life;" 6. Bishop Huntington's "Christian Believing and Living." On the Deity of our Lord: 1. Liddon's "Bampton Lectures on the Divinity of our Lord;" 2. Dornor's "History of the Person of Christ;" 3. James Freeman Clarke's "Orthodoxy;" 4. Prof. Moss Stuard's "Miscellanies," including "Letters to Channing;" 5. Seeley's "Ecce Homo;" 6. "Life of our Lord." On Christian Evidence: 1. Butler's "Analogy in connection with later works;" 2. Farrar's "Critical History of Free Thought;" 4. Fisher's "Supernatural Origin of Christianity;" 5. Christlieb's "Modern Doubt;" 6. "Aids to Faith;" 7. Whately's "Poenitentials of the Christian Religion;" "Historic Doubts about Napoleon," and "Christian Evidence;" 8. Horne's "Introduction," new edition; 9. Westcott's "Introduction;" 10. Miller's "Doctrine of Sin;" 11. Hagenbach's "Decline of German Rationalism;" 12. Dornor's "History of Protestant Theology."

"We Pay Him for Preaching."

Is it true that you pay your preacher for preaching? If true, does it not follow as a truth that he is preaching for what you give him—pay? If that be a true state of the case, does it not also follow that you and your preacher are both wrong? How often do we hear it said: We pay him for preaching. Now, what is involved in that expression? Does it not, in its form, take on a commercial aspect—a trade idea—and to such an extent as to be incompatible with the spirit of Christianity? Is it not pay for service rendered? If this be true, then are they not controlled by an acknowledged principle of trade life? viz.: An approximate equivalence in service rendered and service secured, or that which is given and that which is received? And is there no higher motive than enters into the relation between people and preacher? It may be that some people think they keep to the idea of equivalence, in view of the manner, style, and talent of the preacher, without an appreciable value of "the truth as it is in Jesus." Do they pay him for preaching as they pay a mechanic for building a house or running an engine? The house is built and is paid for; the sermons are preached and are paid for. And is that all that is involved in the relation of preacher and people?—that the character of the obligation growing out of the relation? In the aspect of the subject just presented, there is no intrinsic appreciation of the true nature and end of the Christian ministry. The work of the Christian ministry involves vastly more than preaching so many sermons for which a given amount is received. But, to carry out properly the business idea that some people have, with reference to preaching, viz.: value secured—then, often one sermon would more than bankrupt the world—for it saves a soul from eternal death. "For what would it profit a man to gain the whole world and lose his own soul!" Properly speaking, you cannot pay the man of God for preaching. What is your wealth compared to that of the whole world? and the world is too poor to discharge the obligation—to pay the debt. Nor can the true man of God preach for pay—he preaches to save souls. True, he ought to, and must have pay enough, according to the oracles of God, to supply his temporal wants, and be relieved of worldly anxiety. In order to do the infinitely greater work of preaching with a view of saving souls. When men simply preach for large salaries they are actuated by a motive wholly incompatible with the spirit of a true minister of Christ, and in worldly antagonism to the "love of Christ which should constrain them." When men are actuated by such a motive, then, indeed, may the laymen say: We pay them for preaching. Let the Church take the broad Scriptural ground—we feel it to be a duty, a privilege—a happy privilege—without grudging to serve tables, in providing food and raiment for the minister and his household, while he gives himself exclusively to the nobler, grander, and more heavenly and essentially important work of ministering to our souls that we may be fully prepared for the duties, trials, and real interests of life, and become qualified for a home in heaven. But, alas! how many never concern themselves as to the actual necessities of their minister. What an account they will have to give at the last day!—Richmond Christian Advocate.

Primitive Worship.

Let us look at some of the particulars of this early Christian worship, that we may endeavor to frame our own after it. (1.) It is a reverent worship. How profound is the adoration of God as the alone Great and Good and Holy! How solemn is the sense of that rightful sovereignty over us and all things, which breathes in the first word and in the first clause of the prayer! These men did not rush together as we do around the divine footstool—talking, jesting, smiling, whispering—as though the visits were to an equal, or as though indeed the presence-chamber were empty. Let not such worship think that it can receive anything of the Lord. The least that can be looked for in this house of prayer is reverence; the feeling of the sinful approaching the sinless the creature the Creator, the thing formed him that formed it. Bending low before His footstool on our first entrance, let our one endeavor be to preserve throughout the solemnity of the opening, and to say, in manner as in word, "Lord, thou art God!" (2.) Theirs was a Scriptural worship. They quoted Scripture in it. They recognized a divine inspiration in the voice of man. "The spirit of the Lord spake by me, and his word was in my tongue. Who by the mouth of thy servant David hast said." It is not essential to prayer that it be in Scripture words, but is essential to prayer that it be founded on Scripture doctrine. It is essential that our petitions be addressed to God as He is, and not to God as we fancy Him. And we can know God as he is by becoming acquainted with Him in His Word. There is verily a fault in us in this matter.

An Extraordinary Sentence by a Judge.

The following extract is taken from a sentence recently pronounced by Judge Reading, of Chicago, upon the liquor dealers who had violated the law by selling it to minors. It will repay a careful perusal:

"By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are to be used to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent—your business is legalized, and no one may interfere with you or it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all and pursue your legal calling—you are licensed. You may fit up your

lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your own lawful trade; you may fill it with the allurements of amusement; you may use all arts to induce visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may then induce thirst by all contrivances to produce a raving appetite for drink, and then you may supply that appetite to the full because it is lawful; you have paid for it—you have a license. You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their fathers quaff the sparkling glass, you may be schooling and training them for the period of twenty-one, when they too can participate, for all this is lawful. You may hold the cup to their lips, but you must not let them drink—that is unlawful. For while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, "Leave my son to me until the law gives you a right to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection. That will be soon enough for me, for his sister, for his mother, for his friends, and the community to see him take the road to death. Give him to us in his childhood at least. Let us have a few hours of his youth in which we can enjoy his innocence, to repay us in some small degree for the care and love we have lavished upon him." This is something which you who now stand prisoners at the bar have not paid for; this is not embraced in your license. For this offense the court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of \$75 and costs; and that you stand committed until the fine and costs of this prosecution are paid."

We have not heard from any source such an arraignment of the license law as this.

Random Readings.

To those whose god is honour, disgrace alone is sin.—Augustus Hare.

Truth is the foundation of all knowledge, and the cement of all societies.—Dryden.

Many people are busy in this world gathering together a handful of thorns to sit upon.—Jeremy Taylor.

The truest help we can render to an afflicted man, is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—Phillips Brooks.

Come, then—a still small whisper in your ear, He has no hope who never had a fear; And he that never doubted of his state, He may perhaps—perhaps he may—too late.—Cowper.

Life has such hard conditions that every dear and precious gift, every rare virtue, every genial endowment, love, hope, joy, wit, sprightliness, benevolence, must sometimes be put into the crucible to distill the one elixir—patience.—Gail Hamilton.

We can all find trouble without going very far; and very likely, too, we can all be like the old colored woman in New York, who, hearing the jubilee melody, "Nobody knows the trouble I've seen," said, "Yes, and nobody knows how much less trouble we might see if we would only stop looking for it."

BELIEVE me, the providence of God has established such an order in the world, that of all which belongs to us, the least valuable parts can alone fall under the will of others. Whatever is best is safest, lies most out of the reach of human power, can neither be given nor taken away.—Bolingbroke.

POETS know, and statesmen ought to know, it is by sentiment when well directed,—as by sorrow when well used,—great nations live. When sentiment dies out, and mere prosaic calculation or loss and profit takes its place, then comes a Byzantine epoch, a Chinese epoch, a decrepitude and slow decay.—Kingsley.

GRIEF banished by wine will come again, And come with a deeper shade; Leaving, perchance, on the soul a stain, Which sorrow hath never made. Then all not the tempting glass for me, If mortal, I will not be mad; Better sad, because we are sinful, be, Than sinful because we are sad.

THE Bible itself must be brought out as the best defence against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development, can ever account.—Taylor Lewis.

BROWN your day aright. A good start does not insure good all through, but it helps immensely. Not to start well is a failure at the outset. Therefore, secure some time in the morning for communion with God before you plunge into the work and worry of the day. To begin your day thus is to begin it aright.

JUST as the eye seeks to refresh itself by resting on neutral tints after looking at brilliant colors, the mind turns from the glare of intellectual brilliancy to the solace of gentle dullness, the tranquilizing green of the sweet human qualities, which do not make us shade our eyes like the spangles of conversational gymnastics and figuratives.—Oliver Wendell Holmes.

GOD respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are,—but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces, prevail in prayer.—Trapp.

To consolidate and methodize, and complete what has been most successfully begun in former years—to turn theory into practice—to attack with vigor the great task of life—to cast out old evils, and by grace to exhibit a holy character, these are the duties of him who is growing old. The whole prospect is deeply serious, though it need not be alarming.—J. W. Alexander.

Our Young Folks.

Hugh Miller's Early Days.

The name of Hugh Miller is well known. He devoted himself early to a life of hard labor as a quarryman and a mason; and by the steady exercise of the powers which God had given him, rose to a position of much usefulness and honor. This story has been often told, to show what can be done by the earnest use of common means. The father of this celebrated man was a master of a sloop belonging to Scotland, which was lost in a fearful tempest. In consequence of this bereavement, the widow had to work late into the night as a seamstress to provide for the family. Hugh used to frequent the harbor and watch the shipping, sadly missing the familiar vessel, the return of which need to be the cause of such joy to him. He would also climb day after day, a grassy knoll of the coast, close behind his mother's house, which commanded a wide view of the Moray Firth, and look wistfully out, long after every one else had ceased to hope, for the sloop with the two stripes of white, and the two square top-sails, commanded by his father. But they never appeared again. He learned the letters of the alphabet by studying the sign posts; he afterwards attended a dame school, and persevered in his lessons till he rose to the highest form and became a member of the Bible class. The story of Joseph aroused his interest, and he became a diligent reader of all the Scripture stories. Hugh then began to collect a library in a birch-bark box about nine inches square, which was found large enough to contain all his books. He had described, in his "Old Red Sandstone," the feelings with which he began work, and the happiness he found in it. "To be sure my hands were a little sore, and I felt nearly as much fatigued as if I had been climbing among the rocks; but I had wrought and been useful, and had yet enjoyed the day fully as much as usual. I was as light of heart next morning as any of my brother workmen." After describing the landscape, he says: "I returned to the quarry, convinced that a very exquisite pleasure may be a very cheap one, and that the busiest employments may afford leisure enough to enjoy it." Various wonders soon disclosed themselves in the rocks; marks of furrows, as of an ebbing tide fretted in the solid stone, fossil shells and fish, and leaves of plants. Almost every day opened new discoveries to his curious eye, and awakened deeper interest. And thus began that course of observation and study which made him famous as a geologist, and enabled him to render valuable help in the progress of science. His first year of labor came to a close, and he found that "the amount of his happiness had not been less than in the last of his boyhood. The additional experience of twenty years," he adds, "has not shown me that there is any necessary connection between a life of toil and a life of wretchedness." "My advice," says Hugh Miller, "to young working men desirous of bettering their circumstances, and adding to the amount of their enjoyment, is a very simple one. Do not seek happiness in what is misnamed pleasure; seek it rather in what is termed study. Keep your consciences clear, your curiosity fresh, and embrace every opportunity of cultivating your minds. Learn to make a right use of your eyes; the commonest things are worth looking at—even stones and weeds, and the most familiar animals. Read good books, not forgetting the best of all: there is more true philosophy in the Bible than in every work of every sceptic that ever wrote; and we should all be miserable creatures without it."—Child's Companion.

The White Ants of Siam.

Here they are, all about my lamp, over my table, creeping across my paper and my hands, and going on a journey up my sleeve. They have a little black head, a long round body, four brown wings, and six little legs. I suppose they thought they would get up a "surprise party," and come and visit us to-night, but I'm not a bit glad. But how rejoiced the Siamese are, and they are out with bowls and basins, catching them by the handful. To them they are as much of a treat as that feast of the Israelites, when the quails came with the east wind, and fell all about the Hebrew camp in the wilderness. They have them for sale in the market; and wouldn't it be funny if you lived here and your mother should send you to market to buy a pint of white ants for breakfast. They do not come on wings very often, and I am thankful for that, because when they do come they take possession of everything; but instead of routing us out of the house, we go to bed and let them have it their own way. Poor foolish things! they flutter about the lamps, but when the light is put out they are lost, and something comes in the dark to eat them up. In the morning there is no trace of them left, but hundreds of little brown broken wings everywhere. The Siamese say that these queer insects are the white ants in one stage of their existence. If so, it is truly a wonderful change from the little ant that builds a great mud house for itself, with long covered passage-ways leading off from it in several directions. They give a great deal of trouble in this country, by taking possession of a post or pillar, or perhaps a beam or rafter, and eating through and through the wood, so that it crumbles away like a honeycomb. They love cool, dark, damp places, and often in a single night they will build several feet of their little covered pathway. They like to eat pine wood better than any other kind; so if you ever send me a missionary box, you may be almost sure that some day or other it will fall to the white ants, and they will make a grand feast over it, and have a jubilee, until the poor old box can stand it no longer, but fairly splits its sides with indignation. I sometimes think they can smell pine wood, for they will build their road and come up to the second or third stories of a house, in pursuit of a little box you may have tried to hide away in some corner. But even these ants are little missionar-

ies, and we should learn of their ways and be wise. I never saw them building their road down. They are always up to some thing, and seeking their highest good. I should not wonder if they had chosen "Onward and Upward" for their motto. That is a good one for everybody.—Mary L. Cort, in "Children's Work for Children."

How to Keep Our Boys at Home.

And now let us talk a little about the boys, whose future is so closely interwoven with our own happiness and well-being. And the first question we must ask is: "What course shall we pursue to interest them in the work of farming?" That is the chief topic to discuss, because, unless we do make it for the interest of the boys to remain with us and to pursue the honorable calling of their fathers and forefathers, they will surely seek for pleasanter places in the large cities. Often, though, their search is unsuccessful, and after many years spent in unprofitable labor, they may gladly return to the old farm, whose rocky hills and green forests will then seem to them like the Garden of Eden. Therefore, we should endeavor to make the home attractive; to give a cheery appearance to the sitting-room and the kitchen, and even to the boy's chamber, which so often is located in the attic or upper chamber of the woodshed, and contains nothing but the bare necessities of a bed-room—a bed, a table, one or two chairs, and nails upon the door to hold the few garments which are their only possessions. So let us commence with these chambers first. Give up a few of the comforts of the rarely-occupied guest-chamber, if need be, and cover the bare boards of the floor with some kind of a carpet; or, if that is not obtainable, braid or knit some bright colored rugs to spread beside the bed and in front of the bureau or washstand. Your sons are becoming men now—are sixteen, eighteen, or twenty years old, as the case may be—and demand at your hands a more comfortable apartment than was needed in their childhood. Perhaps they possess a desire for "pretty things," as well as your daughters; and it is a proper desire, and should be gratified in every possible way. Their bed should be made comfortable and the table should be covered with a spread. If it is knitted by your own hands or embroidered on linen by their sisters, so much the better, for it shows them that their pleasure and comfort are akin to yours and that you take delight in making them happy. Brightly-colored oilintz and cottons can be procured at cheap rates now, and, by their aid, out of the homeliest materials, such as old boxes and barrels, you can fashion comfortable chairs and couches. A planned and neatly-fitted square top can also be made and nailed over a barrel, and a strong table will be the result, which, when covered with a cloth, answers every purpose. An ingenious boy, with the aid of his mother's and sister's fingers, can fashion all sorts of pretty articles, at little expense, which will make his chamber attractive and pleasant to himself and his friends. Then, boys should be encouraged to work with a will by presents of a colt, or a calf, or a lamb. Even if they possess these three varieties of stock, it will not be an injury to them, but a decided advantage, because the love of possession is inherent in the human breast, and, if gratified, often increases one's desire to be of use in the family—to do what is to be done with pleasure and as if it were play-work, rather than labor. Give your boy a cock and a half-dozen hens as his own property, and see with how much more zeal he will attend to the needs of the poultry. Give him a share of the egg-money and see how many more dozens you will carry to market. The chief trouble with our boys is the want of possession. They have no direct interest in the affairs of the farm, and so they take little heed to its prosperity. Again, it is well to encourage pleasant society for them—to join the farmers' clubs and the agricultural societies, and strive for the prizes the latter offer. Cultivate good manners, as well as good morals; and do not ridicule your sons if they like to look well-dressed when they go into society, but give them the means to do so and tell them how nicely they appear. If farmers would but pursue this course, the boorishness and rusticity of their class would be greatly diminished. To be sure, there are farmers in our midst who are among the best educated and the best-bred men of New England, and their sons are being trained to grace a rural life; but their number is very small, and it does not increase in due proportion of the whole.—Springfield Republican.

Bible Readings.

The Chicago Interior refers to the forthcoming production of a former Knox College student in the following terms:— We understand that Rev. John O. Hill, of Adrian, Michigan, has a work in hand and nearly ready for the press, to be entitled "Hints on the Preparation and Delivery of Bible Readings," together with a compilation of Bible readings by prominent ministers of different denominations. We cannot doubt that such a work, prepared with care and good judgment, will be very valuable as a help and guide to our ministers, evangelists, elders, Sabbath-school teachers and other intelligent Christians. The attention of the public, under the successful labors of Mr. Moody and others, who have adopted and recommended this method of handling the Scriptures, has been largely turned to the subject of Bible reading and exposition. It is certainly one of the demands of the hour. And nothing can be more certain, than that it is a reasonable and healthful demand to which our pastors and all other religious instructors, ought to respond promptly and cordially. Mr. Hill has thought much on the subject, and has had a good deal of practical experience in Bible reading into his own people. He wields a ready and able pen, and with such assistance as he can command, will no doubt be able to bring out a book which will meet the want, and be at once popular and useful.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XXXV.

PAUL AT CORINTH.

Sept. 2, 1877. { Acts xviii 1-11. } COMMIT TO MEMORY, vs. 6, 9, 10. PARALLEL PASSAGES.—1 Cor. iv. 12; Ezek. xxxiii. 4. SCRIPTURE READINGS.—With vs. 1, 2, read Rom. xvi. 3, 4; with v. 3, read 2 Thess. iii. 8; with v. 4, compare Acts xvii. 1-3; with v. 5, read Matt. x. 5, 6; with v. 6, read Matt. x. 14; with v. 7, 8, compare 1 Cor. i. 14; with v. 9, read Acts xxiii. 11; with v. 10, read Jer. i. 10, and with v. 11, read 2 Cor. i. 1.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Paul, Aquila, Priscilla, Claudius, Silas, Timotheus, Justus, Crispus. ALSO THE FOLLOWING PLACES: Athens, Corinth, Pontus, Italy, Rome, Macedonia. GOLDEN TEXT.—Not slothful in business; fervent in spirit; serving the Lord.—Rom. xii. 11. CENTRAL TRUTH.—The Lord's ministers are of good courage. For Athens, and Paul's treatment there, see Lesson XXXIV. A different place, in character and tastes, is now to be approached. The gospel is for men of every class and condition, and of every variety of feeling and habit, as we see by the variety of places to which it is sent. This is a blessing for us in many ways. The following may be noticed:— As evidence. Christianity did not hide itself in obscure places, but invited the scrutiny of men in the centres of thought. As instruction. We are to aim at the capture of great cities for the Lord. As encouragement. The busiest mart of trade are as likely to yield their harvest to God as the quiet university towns. New York as New Haven, Boston as Cambridge, Corinth as Athens, or Liverpool as Oxford. As direction. Various places with their own features, vices, sins, becoming the seats of churches, as Corinth, Colosse, Ephesus, and letters to them forming a part of the New Testament, we are shown how to proceed, and in the true sense be "all things to all men." We need not despair of any city or of any church when we study the history of that at Corinth.

A journey of about forty-five miles by land, or less than two days by water, brought Paul to Corinth (v. 1), the summit of whose lofty rock he could see from Athens. It had at the time a vast commerce, sat as a queen on two seas, and had probably half a million of people, many Jews being among them, attracted by openings for trade. No congregation called him; no one guaranteed his support, and it was no part of his method to throw himself on charity. A fine, robust feeling among the Jews expressed itself in the saying that he who did not teach his son a trade, taught him to be a thief. Paul had a trade; it made him independent; secured a home for him; made an opening for usefulness, and enabled him practically to command honest, self-reliant industry. (See Eph. iv. 28; 1 Thess. iv. 11. His associates were (v. 2) Aquila and Priscilla, husband and wife, of Pontus (full Latin name, Pontus Euxinus), in Asia Minor to the north, whose king, Mithridates, was conquered by Pompey, Pontus becoming in time a Roman province. Its Jewish residents are noted in Acts ii. 9, 10, and in Peter i. 1, the only other places where it is mentioned in Scripture. The expulsion from Rome by Claudius is probably that to which Suetonius refers, naturally blundering concerning "their tumults under a leader Chrestus," ignorantly (as has often been done) confounding Christ, the occasion, with Christ a creator of strife. A certain tent-cloth was made in Cilicia of hair, known as Cilicenne (as called from calicut), which the Cilician, Paul, knew how to make (v. 3). At this Paul labored, rebuking the childish contempt for honest handicraft, and leading the innumerable company of siffling ministers whose extra-professional labors gave them fitting sustenance, while they preached the gospel. But no need to toil prevented the right Sabbath-keeping. A place so rich as Corinth had no doubt many synagogues, and as he had opportunity, he availed himself of the right to give a word of exhortation at the invitation of the elders or rulers. (See Acts xiii. 14, 15.) No breach between Jews and Christians had yet taken place. His work was that of "persuasion" to receive Christ as the promised Messiah. All discussion, argumentation, reasoning from Old Testament Scripture, had this persuasive element in it, and like all true gospel ministry, it aimed at leading the hearers to Christ. Paul had a twofold difficulty. As a Jew, he was keeping the sacred day in face of Gentile scorn, and as a believer in Jesus he was pleading his Master's cause in face of passion and prejudice.

Ever long he was strengthened in his work by the coming of Silas (Silvanus is the full name, contracted like Apollus for Apollonius, after a common fashion in names passing from land to land). He was likely a Roman citizen (Acts xv. 87), a leading disciple at Jerusalem (Acts xv. 22), and Paul's companion in his second journey (Acts xv. 40; xvii. 40). Timothy we already know. They came from Macedonia, and brought money to Paul from the grateful believers there. (See 2 Cor. xi. 9.) Their presence and perhaps this very money, setting him free from the need to work for his support, urged him to "easier efforts for the people. He was pressed in spirit—the secret of all forcible eloquence. (See Job xxxii. 18.) He must preach the gospel! (The reading is obscure, and may mean that they found him pressed in spirit.) But the reception is discouraging. They argued against, talked against, abused, reviled and poured contempt on Jesus' name, till all hope of doing good there vanished. He therefore left the synagogue. The right thing would have been for the congregation to have come to worship Jesus, and admit into its services the new spirit. But it would not. It was a necessity, therefore, to open another place, in which all who would receive Christ—Jews and Gentiles—would meet on a common level in Christ,

and have equal rights. This was a part of the breaking off (Rom. xi. 17). It was a justifiable separation, unpleasing in itself, but blessed in its results. He clears himself of responsibility in the most solemn and warrantable fashion, and charges on them their own ruin. What a parting sermon that must have been! (See Acts xiii. 45.) Another place in which to prosecute the work was found in the house of Justus, not to be mixed up with two other men who had this as a surname (Acts i. 23, and Col. iv. 11.) But the vision about the mode of which we need not concern ourselves assured him of safety, of the presence of the Lord Christ with him (see Matt. xxviii. 20), urged him to outspoken fidelity, and promised him large results (v. 10). "I have much people," &c. This is the comfort of a true minister. As he walks the streets and sees the throng, like the artist who sees the statue in the block of marble, he sees in them the Lord's "much people," and he is to call them out! Thus inspired, he remained six months, and his work summed up in our phrase is the common, life-long work, the work till the judgment day, in which true ministers and Sabbath-school teachers are one, "teaching the word of God." If Paul were in Boston, New York, Chicago, Philadelphia or Washington now, what else would he do?

From this we may learn: (1) Not to despise the day of small things. Paul, alone, a stranger, in Corinth, working at a trade, and by and by the Corinthian Church! Do not despise the little you can do individually. You are not Crispus, but may be Aquila or Priscilla. Often the lowly come first. (See 1 Cor. i. 26.) (2) Do not despise Paul's weapons. His life was honest. He had no self-aggrandizement in view. Thus he taught the truth (v. 4 and v. 11). He had the presence of Christ. He was bold and fearless. This is the kind of ministry the world requires. (3) Do not doubt the power of divine grace. Men who are tinged with the dying-out, unbelieving thought of Germany are said sometimes to be Germanized. Those who copy the loose flippancy of Paris are said to be "Frenchified." So the men of Paul's time had coined a word, "Corinthianize," equivalent to being dissipated and dissolute, so bad was the place. But its people were not proof against the gospel (1 Cor. vi. 11). This is the one radical cure for drunkenness, idleness, fraud, impurity, and all forms of sin and crime. (4) Do not doubt the true dignity of serving Christ. You may be in a bank as manager or messenger; in a store as owner or porter, but the main thing is that you are serving Christ. This is honor and true immortality.

SUGGESTIVE TOPICS.

Paul at Corinth—where—size—character—population—his fellow-workers—craft—object of working—how the Sabbath was spent—his skill—how received—the aid sent him—his burden of mind—the result of his preaching in the synagogue—his separation—the blessing—the danger—the comfort—the term of his ministry—the nature of it, and the lessons to us. LESSON XXXVI. Sept. 9, 1877. { Acts xix. 1-12. } COMMIT TO MEMORY, vs. 3-6. PARALLEL PASSAGES.—John vii. 89; Acts xiii. 48-52. SCRIPTURE READINGS.—With v. 1, read 1 Cor. iii. 6; with v. 2, read Acts viii. 16; with v. 3, read Matt. iii. 11; with v. 4, read John i. 28; with v. 5, read Acts ii. 41; with vs. 6, 7, read 1 Cor. v. 1; with v. 8, read Acts xxviii. 28; with v. 9, read 1 Tim. vi. 9; with v. 10, compare 1 Cor. xvi. 8, 9; with v. 11, compare Mark xvi. 20; with v. 12, read Acts v. 15. PERSONS TO BE IDENTIFIED, Apollus, Paul, John, Tyrannus. PLACES: Corinth, Ephesus, Asia. GOLDEN TEXT.—For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—1 Thess. i. 5. CENTRAL TRUTH.—The Holy Ghost gives grace and power. Four churches had now been founded in Europe: Philippi, Thessalonica, Berea and Corinth, and these were so many centres from which the truth might be spread. The apostle, no doubt under divine direction, comes to Ephesus, the great business city of the province of Asia, no doubt teaching, as he had opportunity, on the way. There he spent the years A.D. 65 and 66. The gospel thus came into collision with the worship of Diana, to whom the great temple of Ephesus, two hundred and twenty years in course of erection, was dedicated. As we shall see in the next lesson, Ephesus was wholly given to her worship, and to all sorts of sorcery and divination. (See Recent Discoveries, etc., p. 189.) Apollus is mentioned in verse 1, in continuation of his history as reported in Acts xviii. 24-28. He was a disciple of John, perhaps baptised by him, and only knowing what John preached, namely, the Messiahship of Jesus. He was not informed of His having actually come and died and ascended. Hence he did not know of the promise of the Holy Ghost, through this ascended Redeemer. Of course he could not teach it, and his disciples did not enjoy the gift. This fact explains the condition of the twelve (v. 7), mentioned in our lesson. He had gone to Corinth. Paul on coming to Ephesus would naturally find Aquila and Priscilla, who had instructed Apollus (Acts xviii. 26), and hear from them the condition of the Christian cause (v. 1). The "certain disciples" had reached the same stage as Apollus, but possibly were not within the influence of Apollus' kind friends, yet were willing to be taught by Paul. One may be a disciple, i.e., a willing learner, though not fully comprehending or enjoying all truth.

His question to them means, "Did ye receive the Holy Ghost?" i.e., in such special and miraculous manner as at that time witnessed for Christ and his cause. (See v. 6, and 1 Cor. xii. 1-6.) They answered they did not know that they had a

right to expect such gifts. The idea is not that they had never heard of God's Spirit, or that they had never been taught by Him (for they had), but that they did not know of this special privilege of that time. It is possible to miss great privileges through ignorance concerning them. The reason of their ignorance is in v. 3. They had gone no farther than if they had been with John the Baptist, before the beginning of our Lord's ministry, when Jesus was looked for, not seen, as appears from John i. 15, 27, 30. Paul recognizes their place and standing and John's ministry, with its bearing on Christ (v. 4), who came after him, and no doubt he gave full instructions on the subject, so that their act might be intelligent and with faith. We may see from this how much further than "Aesop's John's ministry" reached with its influence. They accepted this wondrous teaching, and were baptized (v. 5) in the name of the Lord Jesus, according to the command (Matt. xxviii. 19), thus showing their conversion to the promise not by the Redeemer. We, also, when we receive Christ, obtain the gift of the Holy Ghost in the very form and power which we require.

At this time, when churches are only being formed, when there were no Christian traditions, such as we inherit, when Christianity had no history, when long-established false beliefs had to be put away, when great tempers and influential priesthoods stood not unaided as the established religion of the states and nations, and when the New Testament was only being prepared, such powers as are here given (v. 6) were required, and the Lord gives what is good. Hence we read (1 Cor. xii. 28), the laying on of the apostle's hands, as was done in Samaria (Acts viii. 17), was the means of conveying these gifts to these twelve men, who are not further brought to our notice, but no doubt did their work afterwards to God. Their number is given to show that they were exceptions to the general character of Ephesian believers. They may have been able ministers there or elsewhere. The addition of a dozen members to a church is of little account in men's eyes, but how great an event it may be in the Lord's estimate!

II. PAUL'S SUBSEQUENT MINISTRY AT EPHESUS. The place in the first instance was, as usual, in the synagogue, where the Scriptures were read, and the rulers gave opportunity to a recognized teacher to speak (v. 8). It continued there for three months, during which time he discussed freely the Scripture arguments for the Messiahship of Christ, and presented in a clear and attractive way the truth regarding the kingdom of God, or the dispensation which Christ introduced. This was the truth which Jews needed to hear. The next place occupied by him was the school, possibly only the building, or perhaps the institution in which Tyrannus, of whom we know nothing, taught, and gave Paul the opportunity to meet with inquirers and give Christian instruction. The need to remove thither, thus breaking with the Jews, arose from the opposition of hard, unbelieving opposers, who rallied against the truth, "this way" (see Acts ix. 2, and xvi. 17) to the multitude, probably getting a vote for his exclusion from the synagogue. This led to the setting up, as we should say, of a new and separate congregation of Christians as distinguished from the Jews. He complied with their invitation (Acts xviii. 20) as long as it was possible. Then he and his friends seceded and formed a new society. (So in Acts xviii. 6, 7.) His labors here lasted two years, not including the previous three months (v. 8). He daily gave instructions. The result was a wide diffusion of the truth, for, speaking generally, all the people of (proconular) Asia, came to know in one way or another the Christian doctrine, and probably at this time were founded the "seven churches" of Asia of the Book of Revelation. In addition to his daily teaching, the apostle also wrote during this time the first epistle to the Corinthians and that to the Galatians. (See 1 Cor. xvi. 12, 19.) The miraculous means of his success are described in vs. 11, 12. No common heathen power had to be dealt with, and uncommon miraculous forces were with Paul. This is God's way. He vanquishes his foes on their own ground, as by Moses and Aaron in Egypt. The garments even of Paul, or of the sufferers, made sufficient communication between him and them for healing. The two kinds named, handkerchiefs or napkins for wiping the face, and aprons, such as workmen tie before them, are mentioned as specimens of the kind of loose garments which constituted the healing of an apostle." So it was in Acts v. 16. Men saw that a divine power was given to these men, and were not only thus led to attend to their words, but inclined to believe that the message borne by men, for whom God thus certified, must be true. The following points may be emphasized by teachers: (1) In addition to winning men to the truth, ministers must build them up in it, and a good minister will always seek and find opportunities for so doing. (2) The doctrine of the Holy Ghost as a living, working person is of vital moment. "I believe in the Holy Ghost," not as an influence merely, but a distinct, indwelling, mighty worker in the name and for the purposes of Christ. (3) A minister or teacher must adapt his teaching to the wants of those to whom he goes. Some require information, some reasons, some persuasion, some warning. (4) And the most faithful minister will be disbelieved and opposed by the hardened; when driven out by those who once encouraged, for the separation, which is an evil by itself, he is not responsible. (5) God can use any means He will for commending His truth and advancing His kingdom. SUGGESTIVE TOPICS.

Paul's way to Ephesus—Apollus' place of labor—their instruction—how far it had gone—meaning of the Holy Ghost here—Paul's explanation—their course—the blessings they received—their use at that time—Paul's first place of teaching—his second—for how long—the effects—the special miracles, and the lessons to be learned.

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, SEE FIRST PAGE.

C. BECKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

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

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

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

OUR GENERAL AGENTS.

MR. WM. SMYTH, General Advertising and Subscription Agent will visit places East of Toronto in the course of this and following weeks.

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

British American Presbyterian.

FRIDAY, AUGUST 31, 1877.

On Saturday, Aug. 11th, among the passengers which sailed from New York by the City of Berlin were the Rev. G. R. Ferguson, his wife and five children, from Torrington, and ten young ladies from various parts of New England, who have gone as teachers to the Cape of Good Hope in South Africa.

Two liquor bills were lately voted on in the English House of Commons. One provided for the closing of public houses in Ireland at 7 o'clock Saturday evenings; the other transferred the licensing power from the magistrates to boards elected by the rate-payers—a kind of "local option" principle. Both bills were lost.

Our pastors are dropping one by one into their pulpits. Some of them have been favoured in a remarkable degree by crossing the ocean, and taking part in the Edinburgh Council. Others have contented themselves with quiet resting places nearer home. We trust they are all entering upon a year of service in which their labours will be marvellously blessed in winning souls to Christ, and edifying the members of His body.

News from the seat of war are extremely meagre. The Turks are evidently well officered and they are drawing the attention of the world by their war tactics. Reports from Asia are unfavourable to the Russian Arms. The struggle will soon be over for the present season. The advent of winter will be welcomed by the opposing forces. Let us hope that something will transpire that may lead to the settlement of those grave matters which are causing the present fearful strife.

The London Advertiser, referring to the recent Dunkin campaign in this city says: "The agitation in Toronto has done good already, and is but a prelude to a campaign on a larger scale for a general prohibitory liquor law for the Province, if not for the Dominion. It is as well that those who have invested, or propose to invest, in the manufacture or sale of liquor should look the situation straight in the face. Prohibition in Ontario within a few years we regard as a certainty."

It is very interesting to watch the proceedings of the Sabbath School Parliament convened on the Thousand Isle park. We observe that several of our Toronto celebrities are spending their holidays at this great gathering. Distinguished clergymen and eminent lecturers are there, giving the enthusiastic audiences the benefit of their valuable instructions. Some of the prelections have been of rather an abstruse nature, but generally speaking the lectures are simple and deeply interesting, and such as to benefit those who are earnest and faithful teachers of God's Word. Rev. Joseph Cook has taken a prominent part in addressing these meetings. This parliament is now a recognized institution. It answers the important purpose of combining recreation with religious instruction.

DURING the past fortnight the weather has been most charming. Warm days are given to ripen the fruits and bring the root crops to maturity. The most delicious nights intervene with their refreshing breezes, and with the glorious panorama in the Heavens above which they open to view. So charming are the nights at present that it is not uncommon to see whole families with their friends sitting on their stoops and looking upwards with rapt and reverent gaze. Mars is an object of curiosity and attention. It is remarkably brilliant, and the recent discovery that this planet has another moon hitherto unobserved gives a fresh interest as we admire this sparkling gem of the skies. Astronomers are telling us that Mars is peopled by beings of superior intelligence. It is likely that it is so, and if it is what interesting problems arise to the mind as in these beautiful nights we lift up our eyes to the starry firmament.

THE BLESSING OF THE LORD.

This is an expression that occurs very frequently in Scripture. It is found in some form or other in nearly every book. In Genesis we read of the Lord blessing His servants and blessing His people. When Jacob wrestles with the mysterious visitant and takes Heaven by violence, we learn that the object of his importunity and his earnest desire is the blessing of the Lord. This blessing is esteemed by the patriarchs and all the Old Testament saints as the greatest good they can possibly receive. In the Book of Numbers we have the Divine direction given to Moses as to the manner in which the children of Israel would be blessed. Their leader was to say to them, "The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace." David, in a number of places, makes mention of the blessing of Jehovah. "Thou, Lord, wilt bless the righteous." "The Lord will bless His people with peace." Solomon utters the significant sentence, "The blessing of the Lord, it maketh rich and addeth no sorrow with it." Ezekiel speaks of "showers of blessing." Malachi prays that God would open heaven, and pour upon the people a blessing. The Apostle Paul speaks of being blessed with all spiritual blessing in Christ.

These expressions are most instructive. They tell us to distinguish between the blessing of the Lord and temporal prosperity. Many regard the latter as of the same meaning with God's blessing. But by studying the Scripture we see they are not to be viewed in the same light. How many there are who are in the enjoyment of physical health, and yet are not thinking about the Lord's blessing. How many there are who are increased with goods and think they have need of nothing else, who are yet far from being happy in their souls. How many who succeed in gaining all that this earth can afford—its vegetable and mineral produce, its honors and rewards, power, rank and influence, who cannot be regarded as the children of God. There have been millionaires who cared not for God's honor, successful merchants who were thinking only of self, literary men who were leading the lives of the indifferent, artists, lawyers, physicians, eye, even ministers, who have thought only of the fame and reputation to be gained from their works. In seeking earthly things they may yet be forgetting the one thing needful. With all their successes and triumphs, their lives may yet be accounted failures.

The blessing of the Lord is something beyond and above what we call temporal or earthly blessings. What was it that Jacob so earnestly sought when he asked God to bless him? Not flocks, for he was sufficiently increased with these; not riches, for he was esteemed at this very time to be a man of wealth; not rank, for he was as a prince and ruler amongst his own followers. We believe he sought the favor of God—that he required the directions of the Divine wisdom—that he desiderated the strengthening grace of his Heavenly Father. In consequence of the triumphant success of that prayer, he was ever afterwards a different man from what he was before. He had obtained the blessing of Isaac by subterfuge. He had now learned it was the blessing of God he most required. When a son is leaving the home where he has been nurtured and brought up—where he has learned of the Saviour and been taught to value the Bible, what is it he asks when he implores his father's or mother's blessing? It is not goods, for there may be little or nothing of these for him to receive. It is not letters of commendation to the wealthy and influential, for his father or mother may not have such amongst their acquaintance. It is their prayers he desires. It is their approval he wants. It is the precious influence of their goodly example he wishes to carry with him. In the same way, the blessing of the Lord is something which, though not palpable, is yet real; which, though it cannot be touched and handled, is yet an actual and most blessed possession. It is a spiritual communication. It is something which will give light to the eye, and joy to the countenance, and buoyancy to the whole man. It is that which will make him brave when called to meet trials and afflictions. It is that which will make him strong in the midst of temptations. Joseph-like, he will be bright and happy whether in a prison or on a throne. Like Paul and Silas, it will make him sing when his feet are in the stocks. Oh! how precious, then, is this secret influence, this communication of a special grace, this glorious reservoir of strength and comfort.

But while the blessing of the Lord is not health of body, or earthly prosperity, or success in one's business or profession, it is that which leads to these and other results. "The blessing of the Lord, it maketh rich, and addeth no sorrow with it." With God's blessing we learn habits of industry, patience, zeal, economy, honesty, of skilful working, which crown our lives with the good things of this world. Occasionally there may be starving, suffering, poverty, in the lot of those whose steps are ordered

by the Lord. Times of famine, of pestilence, of war, of deluges of fire, may involve all alike—whether good or bad, just or unjust—in great loss. But he who has the blessing of God is rich with a corn of bread, a cup of cold water, or with a single garment. He does not repine or mourn. He has learned to say the will of my Father be done. But allowing for suffering and loss on the part of God's children, how few, indeed, there are who in the course of a long lifetime really suffer. How many, on the contrary, there are who are rich, who are continually adding to their possessions, and who, though they give lavishly to missionary and benevolent enterprises, are never the poorer, but seem to be attended with all the greater success. We maintain that the solidly comfortable, those who rise thoroughly above want, those who are permanently prosperous, are far more frequently the children of God, than the men of this world who make money and property the chief end of their existence—their grand aim in life. The farm that is cared for by the industrious Christian, will be found through a long course of years to be more productive than, generally speaking, that which is owned by a godless man. The business which is sound to the core, and which increases from year to year through thrift and integrity, will, for the most part be found in the hands of him who has the fear of the Lord before his eyes. Will not the home which has God's blessing upon it be the happiest in the long run? Will not the Church that is most earnest about the blessing of the Lord, be generally the most free of debt and other incongruous loads? And what of bodily health? There is indeed an intimate connection between the blessing of the Lord, and vigor of health, or soundness of mind. They are, therefore, wise who are ever most earnestly praying for the blessing of the Lord resting upon their own hearts and lives.

Thanks be to God that we can pray for His blessing to be poured out upon others, upon our dear friends and intimate companions, upon the inmates of our homes, upon our associates in business, upon our fellow-members in the Church, upon the Sabbath School, upon every good and noble cause. What a special reason of thanksgiving that we can entreat with God on behalf of others. This will be seen to be the advantage of having the blessing of the Lord in our life time. Having tasted and seen that God is good and gracious, we can pray that He may be seen and felt to be so by those who are near and dear to us. But what a great benefit when we come to die! In a new sense we shall feel that the blessing of the Lord maketh rich and addeth no sorrow with it. We must leave earthly wealth behind, but with the blessing of the Lord, we can go forward with calm confidence into the dark valley of the shadow of death, fearing no evil, but comforted with the assurance that we are going to a Kingdom where we shall possess infinite treasures of wisdom and goodness. Oh! let it be the prayer of all our readers for blessing and honor and strength from above.

PRESBYTERIANISM IN THE UNITED STATES.

THE REPORTS OF DR. PRIME AND REV. DR. MATHUEWS TO THE GENERAL PRESBYTERIAN COUNCIL, EDINBURGH.

Dr. Prime, editor of our contemporary, the New York Observer, read an elaborate, and very excellent paper on American Presbyterianism before the recent General Presbyterian Council, in Edinburgh. The paper is to be inserted, we believe, in the forth-coming volume containing a full report of the proceedings of the Council, and it well deserves a place there.

As Publishers of the "PRESBYTERIAN YEAR-BOOK for the Dominion of Canada" we cannot but feel pleased that Dr. Prime, who has his residence in the very centre of the group of Churches on which he reports, should do us the honor of coming to Canada for some portions of the statistical information in regard to the churches of his own country which he presented to the Council in such a lucid and accurate fashion.

In one point we regret that Dr. Prime followed the Canadian Year Book somewhat too closely. It so happens that the "Associate Reformed Synod of the South" meets not till September each year. The Minutes are not published till about the time our Year Book is going through the press, sometimes in November, so that the statistics of last year (1876) did not appear in the Year Book of 1877, but only the statistics of 1875. In the case of the Year Book there was no help for this; but surely Dr. Prime who must have written his reports after the Minutes were published in November last year, might have improved on the Year Book by quoting the Statistics of the Associate Reformed Church for 1876, as their Minutes could be had any time after November of that year. If this trouble had been taken the statistics of the Associate Reformed Church would, then, be exhibited for 1876 like all the other churches mentioned in the report.

We cannot understand how Dr. Prime fell into the mistake of giving the statistics of the Reformed Church (German) for the year 1863. On page 115 of the Year Book the statistics of that Church taken from the minutes of 1875, are given in five columns, beginning with 1868 and ending with 1875, for it is only triennially the General Synod of this Church meets. Instead of quoting, therefore, the last column of the five, which reports 1876, Dr. Prime quoted the first column, which reports 1863 with this difference, that the number of congregations should be reported as 1342 and not 1099 as Dr. Prime reported to the Council, the number of ministers 656 and not 447, the number of communicants 120,868 and not 87,871. The contributions of 1875 are, however, reported at \$398,117 quite correctly; but it is a strange oversight to give the membership of a church for 1863 and its contributors for 1875, in which time there was an increase of 40,000 in that membership.

We suppose it is not considered necessary in quoting statistics to be very particular in acknowledging the labours of those who do the mechanical, but still very toilsome work, of compiling the statistics from documents open to all. It is, we presume, for this reason or from oversight that Dr. Prime acknowledges no obligation to any source for his figures.

The Rev. G. D. Mathews, of New York, also furnishes an admirable report on American Presbyterianism to Dr. Blaikie, which is inserted in the sketch of the history, statistics, and work of the Presbyterian Churches throughout the world, compiled by desire of the committee of the General Presbyterian Council, and submitted, to the Council at its meeting at Edinburgh. We cannot be sure that Mr. Mathews has ever seen or heard of the existence of the Canadian Year Book; but if he quotes at all, it is from the issue of the year 1876. Our issue for 1877 gave, from the pen of Dr. William Roberts (the Moderator in 1876) a short sketch of this energetic and interesting Church, and a full statistical table of the Church's work and position for the year 1876. If Mr. Mathews had had that table before him when he penned his report he would not have returned the number of ministers in the Welsh Church as seventy-six when the number is 119, nor would he say that the number of communicants is 8696 when the number is 9189, nor that the number of children in the Sabbath Schools was 8696 when it is 10,785. The figures Mr. Mathews embodies in his report as the figures for 1876 are the figures that appear in the Canadian Year Book a year ago and constitute the report sent to our Editor by the Clerk of the Welsh Synod as the statistics for the year 1875.

It was surely an act of great remissness to embody in such an important document as is this report, (officially laid on the table of the General Council by its own Committee,) statistics imperfect and out of date, when perfect and recent statistics could be had for little trouble. But, if it be said in behalf of Mr. Mathews that he may not have been aware of the full and correct information contained in the Year Book on the subject of the Welsh Church through the kindness of Dr. Roberts, then we reply that he should have applied to the officials of the Welsh Church for that information, who would only be too glad to have their Church correctly reported before the Council.

We hope these mistakes will be corrected before the volume containing the proceedings of Council, now going through the press, is published. It is promised in the concluding paragraph of the report on American Presbyterianism that in the forth-coming volume the statistics for 1877 will be substituted for those of 1876. In that event, these blemishes will, we trust entirely disappear from a volume that will have a world wide circulation.

On the 19th inst. Rev. Mr. Beattie, of Campbellford, visited L'Amable, one of the fields in North Hastings, under the charge of the Students' Missionary Society of Montreal Presbyterian College, for the purpose of dispensing the ordinances of Baptism and the Lord's Supper. Thirty-nine communicants partook of the latter, seven joining on this occasion, three by profession and four by certificate. Faithful, loving sermons were preached morning and evening to large congregations, appreciating the speaker's earnest efforts. On the Wednesday previous, a very successful picnic was held under the auspices of the Sabbath school and Bible class of this station. The attendance was large, about 250 persons being on the grounds. Notwithstanding the cry of "hard times" which has prevailed in this region for some time, the table groaned beneath its load. A spread was there which would do credit to any of our towns in their most prosperous times. Mental refreshment was also provided, in the form of beautiful hymns and anthems rendered by the choir and others. Addresses were delivered by Messrs. Jno. Wilson and J. R. Tait, of L'Amable; Findlay, B.A., and Jamieson, of Knox College; Munro, B.A., and Donald, of Montreal Presbyterian College. People of different denominations, together with students of two colleges, and representing the missionary societies of these two, all joined together in spending a happy time.

Ministers and Churches.

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

The new Presbyterian Church at Exeter is roofed in.

The Rev. Colin Fletcher, M.A., has declined the call to East Nisour.

The Rev. David Taylor, late of Spencerville, Ont., was on Tuesday last unanimously called by the Bass River congregation, N.B., to become their pastor.

The Lord's Supper was dispensed by the Rev. D. Wishart both in St. Paul's and in St. Columba's Churches on Sabbath the 29th July. "Revive thy work O Lord."

On Friday evening of last week Mr. Jas. Smith delivered his lecture on "Hindooism" in the Presbyterian Church, London East, before an appreciative audience. Mr. Warren Rock, Q.C. occupied the chair.

The Presbyterian Church of Belgrave have extended a call to the Rev. A. Beamer. The Rev. Mr. Beamer has but lately been received into the Presbytery, he having been formerly connected with the Episcopal Methodist Church.

On the 15th August the Rev. D. Wishart set out to dispense the Lord's Supper at Carlow on Sabbath the 19th, spending eight days on the way, travelling 150 miles, and preaching at the Jordan, Thanes, L'Amable Mayo, and Carlow, eight times in all. The visit was productive of much good in the several mission fields.

On Thursday evening, 28th inst., the choir of Knox Church, Toronto, gave a complimentary concert to Mr. D. A. MacRae, their conductor, who is about to leave the city and take up his residence in Galt. A large and appreciative audience assembled in the lecture room. The choir is in excellent training, and executed the various pieces in a superior manner, while the solo singing of Professor Jones, Mrs. Morris, and several amateurs, added greatly to the enjoyment of the evening.

PROFESSOR MURRAY, of Montreal, preached in the Abbey Church, Paisley, on Sabbath, the 5th ult., to a large congregation. His discourse on the "Temptation of Christ" was a fine exposition of Gospel truth, and was listened to with much attention and interest. A correspondent in the Paisley Daily Express has since suggested that as there is a chance of a vacancy in the Abbey, that congregation might do worse than try and get the Professor, if he will come. The writer urges that he is a townsman, and that independently of his great gifts, his heart will naturally be warm to his native place, and the home of his father.

The Clinton New Era of the 26th of July contains lengthened notice of presentations to the Rev. F. McCuaig on his leaving that town to go to Kingston. First the Bible Class which he had taught for seven years presented him with an address and a purse of \$82. The address was a very complimentary one. Then the members of the Presbyterian Church of Brucefield, near Clinton, presented him with an address and twenty-one volumes of Lange's Commentary on the Bible, valued at \$105, as an expression of appreciation of Mr. McCuaig's services as Moderator of the Session of that Church. On the following Monday evening, the night before Mr. McCuaig left Clinton, a farewell meeting was held, at which he was presented with a purse of \$181, accompanied by an address. These things show how well Mr. McCuaig was appreciated by his people in the west, and we have no doubt he will be equally popular in Kingston.

"Semper Eadem."

Guibord, of Montreal, Canada, died under the ban of the Roman Church, and had to be buried in his own lot by the strong arm of the British Empire. Priests and people would have torn the polluting body from the "holy ground," and tossed it to the dogs, if they had dared to take their own way. "Of course," some of us thought "such a monstrous thing could never have occurred in the United States!" That is it. We will never give Rome credit for sincerity in her boast, "Always and everywhere the same." A Guibord case has just turned up at Vinland, New Jersey. The cadaver of Joseph Maggioli was so unfortunate (or shall we say fortunate?) as to get buried in consecrated ground without absolution before death, whereupon his widow's good pastor, Father Vivet, threatened to dig up the dead body unless the friends would save him that trouble. But the citizens of Vinland made rather a vigorous objection, and Father Vivet discreetly referred the matter to his bishop. Rome's semper eadem does have its inconveniences at times! Would it be amiss to suggest to our anxious Roman Catholic fellow-citizens that if they would hear the Master's Word, and follow Him in all loving, humble, gentle, and comforting offices to the living, and let alone these superstitions about the sepulchres of dead men, they would save their credit and their comfort at once? "Let the dead bury their dead." "Vivet"—he shall live—is a name that early Christians wrote above the graves of their dead in the Catacombs of Rome. But American Christians want no such "Vivet" as this Vinland priest guarding the gates of their sepulchres, and threatening their last sleep with an ignominious resurrection. Rome must modify this rule or bury it.—Philadelphia Presbyterian.

Book Reviews.

THE FORNIGHTLY REVIEW. Toronto: Bedford Brothers. August, 1877.

This is the third number of the North American Series of this well-known English periodical. We simply give the table of contents without comment. The titles show the importance of the subjects; and the character of the magazine is sufficient guarantee for their being ably treated: (1) "Secret Societies in Russia," by D. Mackenzie Wallace; (2) "A Plea for Rational Education," by M. E. Grant Duff, M.P.; (3) "Sea or Mountain," by Dr. Burney, Yeo; (4) "Cavour," by H. M. Hyndman; (5) "The Indian Civil Service," by A. J. Balfour, M.P.; (6) "Three Books of the Eighteenth Century," by the Editor; (7) "On Evolution and Positivism," by Mark Pattison; (8) "Home and Foreign Affairs;" (9) "Books of the Month."

SCRIBNER'S MONTHLY. New York: Scribner & Co. September, 1877.

This number contains ninety-eight illustrations accompanying eight papers, as follows: 1st, "The Immigrant's Progress"—from the village inn in the old country to the prairie farm in the new—by W. H. Kidding, with some remarkable wood-cuts; and, "The Fan," a historical and descriptive paper by Maurice Mauris; 3rd, "The Land of the 'Arabian Nights,'" by Wm. Perry Fogg, including an interview with the present Turkish Minister of War, formerly Pasha of Bagdad; 4th, "Old Streets and Houses in England," with anecdotes, by an anonymous writer; 5th, "An Island of the Sea," being Fort George Island, Florida, which is described by Julia B. Dodge with enthusiasm, and is illustrated by Thomas Moran; 6th, a practical paper on Wells and Cisterns as a Source of Water Supply, showing how they can be protected against fouling; 7th, Mrs. Herriek's studies of "Microscopic Corals;" and 8th, Dr. Holland's "Nicholas Ministr," which will come to an end next month. There is, besides, a great variety of matter which is not illustrated, including descriptive sketches, fiction, poetry, etc.; and all the regular departments of the magazine are well filled.

THE INTERNATIONAL REVIEW. New York and Boston: A. S. Barnes & Co. September-October, 1877.

The heading of the first article, "The Communist and the Railway," indicates what evil principle was, in the writer's opinion, at the bottom of the July Railway Riots. He does not even deem it necessary to prove that these troubles have arisen from nothing more or less than French Communism: he simply states the disagreeable fact as self-evident. In this view he is not alone. The Editor of the CANADA CHRISTIAN MONTHLY, in an article which will appear in the September number of that publication, but which was mostly written immediately after the events occurred, makes the same terrible announcement, and points out that the only real cure for the evil is to be found in the diffusion of Christianity, with its golden rule and its unselfish spirit—communism being the offspring of infidelity. Alexander H. Stephens, in an article on "The Letters of Junius," labours to show that these much-admired and much-imitated models of Newspaper correspondence were possibly written by the younger Lord Lytton, certainly not by Philip Francis; by-and-by an article by some other writer will appear, showing just as conclusively that they were possibly written by somebody else, certainly not by the younger Lord Lytton; and thus it is game of foot-ball will go on as it has done for a century. The present number also contains "Modern Armies and Modes of Warfare," by Prof. Sheldon Amos; "The Administration of American Cities," by Simon Sterne; "Judicial Partisanship," by Dr. Francis Wharton; with several other interesting and important articles.

ST. NICHOLAS. New York: Scribner & Co. September, 1877.

This magazine makes its appearance, as usual, in good time and full of instruction and amusement for the young. The frontispiece is a wonder of spirited execution; and the first article, "Young Folks' Fun in Central Park," from the pen of Mr. Charles Barnard, with pictures by Kelly, sustains and adds to its exhilarating effect. George MacDonald follows with the first half of a charmingly simple story of Scottish shepherd-life, marked by his characteristic touches, and flashes of insight, and carrying an admirable lesson. The little poem, "A Batteronp," has a cheery heartiness about it that corresponds with the sunny hue of its subject. Mr. Howard Pyle, in both the text and silhouette illustrations of "Drummer Fritz and His Exploits" treats the youngsters to a rare and jolly feast of extravagant adventure; and Joel Stacy comes forward with some funny verses explaining a picture of the "Fair-minded Men who Walked to Domahan." Olive Thorne has a capital sketch of child-life in the little paper entitled "Robbie Talks;" and Mr. Wm. M. F. Round introduces a lively and well-illustrated account of the reception of "An American Circus in Britain"—the museum of fossil customs and ideas.

Professor Proctor, with the aid of diagrams and maps, tells the secrets of the "Dipper," and the appearance of the Stars for the month; Ina Carol has a brief but pleasant article on "Thistle-puffs," with an exquisitely executed illustration; the bushy-tailed favorite of the autumn woods, under the name of "Panchy," frisks about and travels long stationary journeys, as related by Mrs. Frances M. Lathrop; and Mr. Frank R. Stockton delightfully combines amusement and sound counsel in a life-like account of "How I went a-Drumming," the article being accompanied by a capital picture of the "Drum."

THE COMPLETE PREACHER. New York: The Religious Newspaper Agency. August, 1877.

The contents of this number are: "Thy Kingdom come," by Henry Potter, D.D.; "Special providences," by O. H. Fowler, D.D., LL.D.; "The Golden 'A B O,'" by Rudolph Kogel, D.D.; "Demetrius, the Silversmith," by Henry Ward Beecher; "How is salvation received," by C. H. Spurgeon. Dr. Fowler preaches from James iv. 13-15: "Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." He follows McCosh's classification of the different views held regarding the laws of nature and the Providence of God:

(1) "This man sees in nature only mishaps and accidents and derangements and sorrow and disappointment and desertion and defeat, and he goes along the way of life mad; he is angry at everything; he sees no future; he is certain only of the present, and often in great doubt about that. That man is an atheist. His view finds no God, no hope, no personality. (2) Here is another man who finds God in everything—in the cloud, in the storm, in the flowers, in the mountain torrent—everywhere. He is back of everything, behind all causes, and under all forces, and in all power; but he has no personality; he does not come out into actual manifestation; there is no individual volition; there is no ordering by a direct purpose; it is a sort of steady on-moving of a kind of animated principle. That man is a pantheist. (3) Then here is another man, who sees God in the lightning that kills the widow's cow and burns the poor man's barn, and he sees the Almighty in Vesuvius, and in the breath of the pestilence and the roar of the tornado; he sees the angry glance of the Infinite in the leaping lightning; but he sees Him nowhere else. That man is a superstitious man. (4) There is another man over yonder who sees the Almighty in everything—in the violet as well as in the mountain crag; in the song of the meadow-lark as well as in the roar of the tempest; in the blessed dew that comes upon us with its baptisms of life, as well as in the lightning flash that dazzles the eye; in the health of the peeples as well as in the blast of the plague. He seems to be aware of the Divine presence in all things—moving steadily with reference to our interests, caring for us, training us, schooling us, handling us as if we were indeed going to another country, and were being qualified and fitted in this land for a future and a far better abode. That man is a Christian."

We are sorry that we cannot quote more largely from this excellent sermon, every line of which reveals the Christian philosopher. We can only make room for one or two of the illustrations:

"I have a friend, a good class-leader in the church to which I belong, who was down at Petersburg during the war. He was several times promoted for courage on the field, and a braver man I think I never saw. He said to me: 'One day I sat back of the intrenchments, at some little distance, with my back against a tree preparing to eat my lunch, when I was suddenly seized with an almost resistless desire to get down behind the breastworks; and without waiting a second, without stopping for a second thought, I leaped down, and 'zip!' went a bullet into the tree where I sat.' Away up in a tree within the rebel works sat a sharpshooter, who had his eye on him and God had His eye on the sharpshooter. He was saved just as much as if the Lord had come down and turned aside that gun."

"Down yonder is a little fishing port from which a ship had gone out on a whaling voyage. It had been gone three years. By and by the glasses discovered her in the offing trying to come in, and a poor woman whose only son was on that craft, put on her poor best and went down to meet her boy as he landed from his long voyage. As the twilight thickened, a storm sprang up and they saw the vessel driven upon the rocks, and knew that she was being pounded to pieces. The mother went away to her little old log cabin and all night long she walked up and down and prayed, now and then dropping on her face in agony in a corner of the room. Just at daylight the door flew open and in leaped her boy, saying 'I knew, mother that you would pray me ashore.' She too had got hold of the great Combiner. That is what I believe about Providence and about prayer, and the Bible is full of it, from one end to the other."

The following is Mr. Spurgeon's introduction to the sermon on "How is Salvation to be received?"

"We shall turn daring yet another Sabbath morning to one of the great vital truths of the Gospel. I feel it to be important more and more to bring forward the fundamental doctrines, since they are in certain quarters placed so much in the background. I met with a remark the other day that even the evangelical pulpit needs

to be evangelized. I am afraid it is too true, and therefore we will give such prominence to the Gospel, and to its central doctrine of justification by faith, that no such remark shall be applicable to us. We have heard it said that if an instrument could be invented which would serve the same purpose toward sermons as the lactometer does toward milk, you would with great difficulty be able to discover any trace of the unadulterated milk of the Word in large numbers of modern discourses. I shall not subscribe to any sweeping enunciation, but I am afraid there is too much ground for the accusation. In abundance of sermons the polish of the rhetoric is greatly in excess of the weight of the doctrine, and the wisdom of words is far more conspicuous than the cross of Christ.

"Besides, the Gospel is always wanted. There are always some persons who urgently need it, and will perish unless they receive it. It is a matter of hourly necessity. There may be finer and more artistic things to speak about than the simplicity of Christ, but there are certainly no more useful and requisite things. The sign-posts at the cross roads bear very simple words, generally consisting of the names of the towns and villages to which the roads lead; but if these were painted out and their places supplied with stanzas from Byron, or stately lines from Milton, or deep thoughts from Cowper or Young, I am afraid there would be grievous complaints from persons losing their way. They would declare that, however excellent the poetry might be, they thought it an impudence to mock them with a verse when they needed plain directions as to the King's highway. So let those who will indulge in poetical thoughts, and express them in high-flown language; if shall be ours to set up the hand-posts marking out the way of salvation, and to keep them painted in letters large and plain, so that he who runs may read."

"There is another reason for giving the Gospel over and over, again and again. It is the reason which makes the mother tell her child twenty times, namely, because nineteen times are not enough. Men are so forgetful about the things of Christ, and their minds are so apt to start aside from the truth, that when they have learned the gospel they are very easily bewitched by falsehood, and are readily deceived by that 'other gospel' which is not another; therefore we need to give them 'line upon line and precept upon precept.' I scarcely remember the old rustic rhyme, but I recollect hearing it sung in my boyish days when the country people were dibbling beans, and according to the old plan were putting three into each hole. I think it ran thus:

One for the worm and one for the crow,
And let us hope the other will grow.

We must be content to plant many seeds in the hope that one will take root and bear fruit. The worm and crow are always at work, and will be sure to get their full share of our sowing, and therefore let us sow the more."

Signor Gavazzi on Ritualism and the Confession.

Signor Gavazzi, the converted Romish priest, delivered a lecture at Warwick a few days ago, in the course of which he said: I am sorry to have to carry back to Italy such tidings of your condition in England, for you are retrograding and have many perversions from the Gospel to Romanism. Ritualism is an ally to Popery, therefore I am here to say—beware of Ritualism, because against an open enemy you can defend yourselves, but not against a concealed enemy, a traitor in the camp, as Ritualism is nothing more nor less than Popery in disguise and Romanism under a mask. What I have seen and what I have read bring me to the conclusion that those men who call themselves clergymen of the Church of England are traitors to that Church. They have no other object than to bring their congregations into the deadly embrace of Romanism. Ritualism is an exaggeration of Romanism. As an ex-Papist I know these things, and I say that the original Popery is more simple than the sham Popery of Ritualism. The original is more in accordance with logic and common sense than the counterfeit, which is more extravagant and absurd. When I heard of a so-called clergyman riding into church on a donkey, in imitation of his Divine Master riding into Jerusalem, I did not know which most to admire, the donkey below or the donkey above. Ritualism is tomfoolery and nothing else. Crosses and candlesticks, vestments and wafers and genuflections are all tomfoolerics in their case. There is not worship, it is a theatrical display; and they are not clergymen, they are pantaloons and clowns. In this country I am met with the announcement that good Protestant England is going to submit again to the scandal of the confessional. Oh, my friends, when I think that your forefathers stood at the stake bravely in order to free England from such an infamous thing as the confessional, and that in the 19th century some puppets dare to introduce such a thing once more in the Church of England I am appalled. Mind! the clerical principle of Ritualism is pride at the altar, and lust in the confessional. At the age of thirty-three I was forced to be a confessor, and I tell you that the confessional is lust from beginning to end—lust in its agent, the confessor; lust in its patient, the penitent; lust in its method of examination; lust in its consequences in families and in society; lust everywhere, and therefore shame. I say shame on the law that it should be introduced into England, shame on the bishops that they cannot obtain the removal of such infamy from the English Churches, shame on the clergymen who seek to usurp the authority belonging to God alone, shame on the penitents who go there for that abomination which comes from God exclusively, and shame on England if it does not put down the confessional at once. Remember that the confessional means the destruction of the purity of your wives and daughters, and of the privacy of your families.

The rebellion which was reported from Hayti has been quelled.

Religious Freedom.

In the course of his sermon last Sunday evening, the Rev. Mr. Campbell, of the St. Gabriel Street Presbyterian Church, Montreal, made the following reference to recent events in the city:

It is our opinion that our Roman Catholic brethren cherish many things in their religion that are not included in what Christ or His Apostles taught; but they have the same right that we have; that of judging for themselves of this question. We do not desire to interfere with their exercising that right to the fullest extent; but toleration does not preclude us from attempting to persuade them that their views are erroneous. We challenge them to consider with us the claims of Jesus to the love and obedience of all men—we ask them to read the Holy Scriptures for themselves. But we equally recognize their right to endeavor to bring us to adopt their views if they consider us wrong. In this world it is inevitable that we should influence each other's notions, and our constitution manifestly provides that it should be so. The great thing to be considered is the means to be employed to give effect to our wish to bring others to think with us. The weapons which Christianity prescribes for the accomplishment of this purpose are not carnal. The appeal is not to be to pistols or bludgeons, but to be reason and conciliation and the spiritual instincts; and if Roman Catholics can, by employing these instruments, convince us that we are wrong, they are not only free to do so, but in duty bound, according to the relations in which men stand to one another, as neighbors, to attempt it. But there must be reciprocity here—we ought to be allowed to operate as freely upon their minds by the same implements, without being exposed to the taunt that we are insulting their faith, when we hold and teach that it is erroneous. I don't consider that a Roman Catholic insults me or does me an injury, when he tells me that he thinks my religious principles are wrong, and wishes to persuade me accordingly, provided he does it in a right fashion. On the contrary, I should respect him all the more for his well-meant efforts. It would be to me evidence that he was sincere in his belief, and that he loved me and considered that my true happiness was at stake in the matter. It is just at this point where it seems to me our Roman Catholic friends go wrong. They do not appear to think it legitimate for any one to remark upon their faith or to endeavor to alter it. But if they would come to see that Christianity itself never would have made any progress in the world, nor would the Church of Rome be the mighty power it is to-day on the earth if the ground they take had been acted upon for nineteen centuries by the champions of Jesus Christ. I am not here speaking of Orangeism, that institution which is apparently the special horror of our Irish brethren. I am not sufficiently familiar with its aims and methods to have a right to say much about it. But, as I understand the question, it amounts just to this. The members of the order lay great stress upon a particular event in the history of Great Britain, the overthrow of the Stuart dynasty, and the accession to the throne of the present German line of Sovereigns. Now, if it pleases them to observe the anniversary of that event, I cannot, for the life of me, see what harm their doing so inflicts upon others, or why they should not be indulged in their wishes, provided they do so peaceably, and without trenching on other people's rights. And I do not understand why others in the community should consider it an insult to them that the admirers of William III. should every year assemble to recall the virtues and valorous deeds of their victorious favorite. If others consider James the Second a loftier ideal than William, and choose to get up a demonstration in his honor, I am sure nobody would interfere with them, or deem himself injured by their celebrating his excellencies, or deploring the fact that he was driven from the British throne. It appears to me that the very existence of a Protestant church, which is avowedly in its teaching opposed to the peculiar tenets of the Church of Rome, must be a still greater insult to our Irish friends, if they only told all their mind. At the most, Orangeism only aims at commemorating what took place in the civil domain, and in a less degree; whereas, Protestantism is the acknowledged opponent of Roman Catholicism all long the line of its doctrine and polity. If the right of Orangeism to hold its cherished anniversary and display its badges is denied, what assurance can we have that those daily exhibited badges of Protestantism, our churches and colleges and schools, or even our clergy, shall not next be violated? I repeat, we must take our stand in the threshold of this conflict, and maintain unflinchingly, liberty of speech, and liberty of dress, and liberty of assembly, or we shall have no security for the continued enjoyment of our rights as British freemen. We tell our Irish Roman Catholic fellow citizens this frankly, but firmly, and in the spirit of Christian charity.—Montreal Gazette, 12th Aug.

Presbytery of Quebec.

An adjourned meeting of the Presbytery of Quebec was held at Richmond, on the 18th of July last. The following were the principal items of business: The consideration of the call from Chalmers' Church, Montreal, to Rev. P. Wright, of Chalmers' Church, Quebec, which had been received by the Presbytery at Three Rivers on the fourth of July. All parties interested were well and largely represented. In behalf of the Session of Chalmers' Church, Montreal, there appeared Messrs. McDougall and Rodger, and as representatives of the congregation Messrs. Pymester, M. Morrison, and Wilcox; for the Session and congregation of Chalmers' Church, Quebec, Rev. W. B. Clark, and Messrs. Robert Neil and James Ross; for the Presbytery of Montreal, Rev. E. H. Warden; and Mr. Wright for himself. The case was well and strongly argued on both sides, after which Mr. Wright was asked to express his own mind on the matter now under consideration, when he, while expressing his strong attachment to the people of his present charge, and more particularly to the young, stated that he saw the path of duty to lie

clearly in the direction of accepting the call now presented to him from Montreal. On this being removed, the Presbytery decided in accordance with the view now expressed so decidedly by their brother, agreeing to his translation from Chalmers' Church, Quebec, to Chalmers' Church, Montreal; the same to take effect from and after the 19th of August. Rev. W. B. Clark on that day to preach the pulpit of Chalmers' Church, Quebec, vacant, and at the same time he along with Dr. Cook were appointed to draw up a suitable minute in reference to Mr. Wright. Two calls were presented to the Presbytery at this meeting; one from the congregation of Danville, in favor of Mr. Boudreau, preacher of the gospel, signed by thirty-seven members in full communion and thirteen adherents, accompanied by a promise of a stipend of at least \$600 per annum. The other call was from the united congregations of Richmond and Windsor Mills, which was also accompanied by a promise of a stipend of \$800 per annum, together with a manse. Both calls were sustained. Mr. Boudreau who was present, on the call being placed in his hands, declared his acceptance of the same, and his ordination and induction were appointed to take place at Danville, on the 8th of August; and those of Mr. Dewey, in the event of his acceptance, on the day following at Richmond. Subjects of trial were proscribed for both, to be heard at Danville, in the forenoon of the 8th. Rev. W. B. Clark was appointed to preach, preside, and address the minister at Danville, and Dr. Cook to perform similar duties at Richmond; while Rev. Mr. McCaul was appointed to address the people at both places. A petition from the minority of the congregation of Lingwick, who had refused to sign the call and acquiesce in the settlement recently effected there, was read. It asked the Presbytery to appoint one of their number to organize them, the minority, into a regular mission station, separating them thus from the congregation existing there. It was agreed to receive said petition, and notify all parties interested therein to appear at next regular meeting. It was then moved and agreed that the next regular meeting be held at Quebec, within Morris College, on the second Wednesday of September next; and this meeting was then closed with the Benediction. The Presbytery again met at Danville according to previous agreement, on the 8th day of August. Members present were: Ministers—Revs. W. B. Clark, J. McCaul, P. Wright, M. Mackenzie, and C. Tanner, who was asked to sit with the Presbytery; Elders—A. McCallum and J. Tanner. At Mr. Wright's request the time for declaring the pulpit of Chalmers' Church, Quebec, vacant, was changed from the 19th of August to the 16th of September next. A petition was presented from the French Protestant Church, Quebec, praying this Presbytery to use their influence to have the services of Rev. Mr. Oriens retained for them as their pastor, who they stated has been laboring among them for some time with much acceptance and success. It was agreed to transmit the petition to the Board of French Evangelization, asking them to arrange so that the prayer of the petition may be granted, and at the same time expressing the hope that the College Board in Montreal may so compress Mr. Oriens's labors in the College as to leave him free for the greater part of the year to labor in Quebec. Mr. McCaul gave notice that at next regular meeting he would submit a resolution for raising a fund to defray the expenses of the delegates to the General Assembly in June last. The Presbytery then proceeded to examine and hear the trials of Messrs. Boudreau and Dewey, now under call, the one to Danville and the other to Richmond. The trials of both were most cordially sustained by the Presbytery, after which they proceeded with the ordination and induction of Mr. Boudreau. The Rev. W. B. Clark preached a very appropriate discourse, which ended, the questions prescribed in the formula were put to Mr. Boudreau, and being answered satisfactorily, he was thereafter, by prayer and the laying on of the hands of the Presbytery, set apart to the office and work of the ministry. Mr. Clark then addressed the minister, and Mr. McCaul the people, in their respective duties. After the Benediction he accompanied by the Moderator, Rev. W. B. Clark, proceeded to the door of the church, where he received a most cordial welcome from the congregation. It was then agreed to meet at Richmond, on the day following at two o'clock p.m., for the ordination and induction of Mr. Dewey into the past and charge of Richmond and Windsor Mills. According to agreement, the Presbytery met again at Richmond, on the 9th of August at two o'clock p.m., and proceeded with the ordination and induction of Mr. Dewey. In the absence of Dr. Cook, Mr. McCaul acted in the request of presiding and preaching here as at Danville. Mr. Wright addressed the newly inducted minister, and Mr. Mackenzie the people, in their respective duties. At the close Mr. Dewey received a warm expression of welcome from the people of his charge; and what gave the welcome a still more substantial form, a quarter's salary was paid in advance, while he is to be presented in the autumn with horse, buggy, and harness. Both young men enter upon their respective fields of labor with fairest prospects of success.

TURKEY is encompassed by three neutrals—Persia on the east, Servia on the west, and Greece on the south—all ostensibly at peace with her; but all, in reality, much more "armed" than "neutral." The Shah's dread of England, and Servia's dread of Austria, have hitherto kept both from openly siding with Russia; but they have done what they could.

There appears to be a horrible rivalry between the Russians and Turks in the perpetration of atrocities upon the hapless people whose country they overrun. Thus far the Turks are very much in advance in the exhibition of heartless cruelty and the wholesale destruction of life and property. A correspondent states that it is doubtful whether a single Christian will be left alive south of the Balkans. In one district thirty churches and five hundred school buildings have been destroyed. In this district Tehran, and in Eski Sagra, it is confidently asserted that from 12,000 to 15,000 Christians have been massacred.

Choice Literature.

Jovinian: or the Early Days of Papal Rome.

CHAPTER VI.—Continued.

He was one day paying a domiciliary visit to the temple of Apollo, having entered by the door sacred to the flames in the rear of the edifice. Gains had a long conversation with the chief flamen, while Jovinian was allowed to amuse himself with looking over some ancient manuscripts kept in a chest in the room in which they were sitting. The flamen listened attentively to the remarks of his superior.

"By the Immortals, we need not despair, Cocuus guiding us!" he exclaimed; "whatever he proposes, he may depend on our carrying out to the letter." "Then listen, Flaccus," said Gains; "we can no longer hide from the people the progress made by the new faith, or that it is patronized by the emperor, but we may persuade them that the gods are grieved at the abandonment of the ancient worship; or should a pestilence occur, or an earthquake, or a storm of unusual violence, we may easily make them believe that the infliction has been sent as a punishment for their infidelity. Would that such would occur! it would help us greatly in our object. In the meantime, we can employ such means as are at our disposal. It would be well if we could make all the statues of the gods in Rome weep together, or roll their eyes, or groan in concert."

"The thought is a bright one," answered Flaccus; "by means of arrangements in the interior of our statue we can reach the head, and through the two small holes in the corners of the eyes, press forth from a sponge a rivulet of water, if we so wish. I will then, from before the altar, announce the cause of the great Apollo's grief, and urge his votaries to renewed devotion, and to withstand the pernicious teachings of the Christians."

"The temple is already well filled, and the sooner we play the—I mean, the sooner the miracle is performed the better, for delays are dangerous," said Gains.

"We might perform it at once," answered Flaccus, "but we require a boy of small size who can climb up into the head of the statue; and my own son, whom I can trust, is sick at home. The youth yonder, however, though somewhat big, might manage to climb up without much difficulty." As he spoke he looked towards Jovinian. "You can confide in him that he will not betray us?"

"I am not certain on that point," answered Gains; and calling to his nephew he desired him to swear that he would not reveal what he was about to communicate.

"If lawful, I am ready to do whatever you desire," answered Jovinian.

"Can it be otherwise, foolish boy, when I wish it?" exclaimed Gains. "Know you not that I have the power to force you to do whatever I may require?"

"I will, at all events, promise not to repeat whatever you may think fit to say to me," said Jovinian.

"I wish you, then, simply to play off a trick upon the ignorant people collected in the temple," said Gains. "See here; all you have to do is to climb into the head of the statue through the trap which the flamen Licinius Flaccus will show you, and to press a sponge into the hollows of the eyes till you have emptied the amphora which you will take up with you. Be not startled if you hear some deep groans close to your ears; they will be uttered by the flames, and will serve to give more effect to the flowing of the tears."

"Pardon me, but I cannot take part in such a device," answered Jovinian. "I have given my promise not to repeat what you have told me; but obey you in this matter I cannot."

Gains, whose aim was to gain the affections of his nephew, restrained his rising anger, and turning to the flamen, observed, "you must find some other boy of smaller size, for my nephew is, I suspect, too big properly to perform the task."

"I am unwilling to lose this opportunity of working on the minds of the people," answered Flaccus; "I will, therefore, send for my son, or some other boy who can be trusted."

He immediately went out. While he was absent, Gains lectured his nephew; but Jovinian was firm, and even ventured to expostulate on the subject with Gains, who, however, only laughed at him for his folly, as he called it. In a short time the flamen returned, bringing a short and slight lad, who was directed what to do. Two of the flames remained behind, while the rest entered the temple. The boy was led to a trap-door at the back of the altar, while two flames mounted to a gallery level with the head of the statue. Presently groans were heard, so deep and mournful that it seemed scarcely possible they could be uttered by a human being, while cries and shouts arose from the temple, and the words which reached Jovinian's ears were, "Oo great god is weeping! Apollo mourns! woe, woe to Rome!"

He was thankful when at length Gains, taking his hand, led him from the temple. On their way through the streets they heard people talking of the wonderful miracle which had just been witnessed in the temple of Apollo.

"No god sheds tears at the thoughts of being driven ignominiously from the city where he has so long dwelt!" exclaimed some. "Did you hear how he groaned? Fearful! What will next happen? It is a wonder the great Jove and all the gods did not descend from their pedestals and drive these Nazarene infidels into the Tiber."

"It would be a worthy deed, and well-pleasing to the Immortals, if you, who carry weapons, were to attack the wretches, and tread them as they deserve," whispered Gains to the crowd of idolaters among whom he was making his way. Just then a line of twelve lictors appeared carrying the fasces, making way for one of the consuls, who walked along with dignified pace on some official business.

"Silly people," he remarked, as he heard the exclamations of the crowd, "you

will, ere long, see the statues of the Nazarene saints weeping if you obstinately refuse to follow the faith our august emperor has adopted."

He smiled as he saluted Gains, and their eyes met, but the presence of the lictors restrained them, and they separated, going towards their respective homes. Gains did not speak a word to Jovinian till they reached the college. "Go to your room, I will follow you there," said the pontiff to his nephew, in a sterner tone than he was wont to use. Jovinian was prepared for a severe lecture. He prayed that he might have grace to act consistently with his profession. In a short time Gains appeared, and having ordered Eros, who had been at his post, to retire, he threw himself on the couch by the table on which Jovinian's books were placed.

"Of what folly have you been guilty!" he exclaimed; "what induced you to refuse to take part in a harmless deceit, such as has been frequently practised on occasions of necessity, when it has been important to awaken the slumbering faith of the votaries of the gods? Know you not that it is one of our chief maxims that deceit of any sort is lawful when the result is likely to prove beneficial, and that evil may be done provided a good object is to be attained? You have been miserably taught if you do not understand this."

"According to the precepts of the faith I hold, no deception can be practised, and no evil done without offending a pure and holy God, who looks upon all deceit as sinful, and cannot sanction the slightest approach to sin," said Jovinian, boldly. "I could not without offending Him whom I serve, have assisted in the imposture practised on the ignorant multitude. I promised not to speak of what I heard, or I would tell the people of the trick played upon them, and thus win them to the worship of the one true God."

"What is this I hear?" exclaimed Gains; "I had hoped that you had been weaned from your folly, and would have been ready to follow the career I have marked out for you. Should I disown you and turn you out into the world, by what means can you support your miserable existence?"

"The Lord I desire to serve cares for those who love him," answered Jovinian, without hesitation. "I have no fear of what man can do to me. I speak with no disrespect to you, my uncle—I am ready to obey you in all things lawful."

"You are a foolish and obstinate boy," exclaimed Gains. I will, however, give you a further trial. Only do as I desire, and you may retain your Christian faith, but if you thwart my plans, I must use sterner measures than I have hitherto adopted. Perhaps ere long you will discover that I am not so much opposed to the faith of the Nazarenes as you now fancy."

Gains rose, and leaving Jovinian to reflect on what he had said, returned to the hall, where the other pontiffs were assembled to discuss the subject which now occupied all their thoughts.

CHAPTER VII.—THE ESCAPE.

Jovinian's position became excessively trying. He was more strictly watched than before; it was evident that Gains had lost all confidence in him. Still he did not abandon the hope of escaping; he did not wish to commit Eros, who, should he connive at his escape, would be severely punished; he had, however, hopes that the mind of the Numidian was gradually opening to spiritual truth. Whenever Gains was abroad, and Eros had no fear of being interrupted, he entered Jovinian's room, and begged him to read from the wonderful book he possessed. This Jovinian gladly did, and the humble slave gradually began to comprehend the faith which his proud master rejected. Though Jovinian was convinced that Eros had become a true Christian, yet still he would not tempt him to assist in his escape. Eros had early become interested in his young captive; he was now deeply attached to him. He observed with an eye of affection that the confinement to which he was subjected was injuring his health. "He requires fresh air and exercise, and the society of those of like mind," Eros said to himself. "I may persuade the pontiff to let him go out as before, and if my petition is refused, I will run all risks, and give him his liberty. He has not asked me to set him free, because he believes I should be the sufferer, but as he has given me the greatest blessing I can enjoy on earth, I am bound, in gratitude to him, to enable him to do what his heart desires."

With these thoughts in his mind, Eros went to his master, and strongly urged that, unless the young Jovinian were allowed to go out and breathe pure air, he would fall sick, and very likely die. His request was granted much more easily than he had expected.

"Take him forth then," answered Gains; "but beware, slave, lest the youth escape your vigilance; you will be answerable with your life for his safe custody."

"The life of the slave is in the hands of his master," answered Eros. "The air is fresh and cool; a walk into the country will restore vigour to his limbs and the colour to his pale cheek."

"See to it, and let me hear a better account of him," observed the pontiff, as the slave left his presence.

"Joyful news I bring!" said Eros, as he entered the chamber, "we may set off without delay. Let me advise you not to leave your gospel behind, nor any article that you value."

Jovinian did not enquire why Eros gave this advice, but gladly accompanied the slave into the open air.

"In what direction shall we go?" he asked.

"We will take the way at the foot of the Palatine, and along the banks of the Tiber," answered Eros; "then round by the Aventine Hill, and return home by the Flavian amphitheatre."

"That seems a somewhat long circuit to make," replied Jovinian.

"The fresh air will enable you to enjoy it, and possibly you may be induced to prolong your walk," replied the Numidian.

Every step they took Jovinian felt inclined to proceed farther and farther. Instead, however, of taking the road along the bank of the river, Eros turned off to the left, and passing through the nearest gate of the city, struck directly across the country. They had gone on for some distance, when a female was seen approaching them. She stopped as she observed Jovinian. "Surely I know you!" she exclaimed, taking his hands, "though grown so much and become so manly. Have you forgotten Rufina?"

"No indeed I never can I forget one who was ever so faithful to my beloved mother," answered Jovinian; "but how happens it that we have thus met?"

"I have long been watching for you," answered Rufina, in a low voice, drawing Jovinian aside. "There are some friends not far off who greatly desire to embrace you—one especially, by whom your mother Livia was greatly beloved, Eugenia, now the wife of the presbyter Severus,—and should you desire to escape from the thralldom in which you are held, they will afford you a secure asylum where the pontiff Gains can never find you. Fear not," she added, as she observed Jovinian glance towards Eros; "the Numidian will not stop you. I have communicated with him, and promised to secure his safety. Though he may not accompany you he can no longer willingly serve a heathen master, and the price of his freedom has been provided."

"Can you assure me of this?" asked Jovinian. "Much as I desire to obtain my liberty, I would not risk the safety of Eros, now that he is a Christian, and terrible would be his punishment were Gains to discover that he had willingly allowed me to escape."

"I will speak to him, and his answer shall convince you that I am not mistaken," said Rufina, and, advancing towards Eros, she told him what Jovinian had said, adding, "I will now bid you farewell."

"I desire not to impede you from going whithersoever you wish, though grieved that I may not accompany you," said Eros. "My prayer is that we shall soon meet again, and that I may serve you as a freedman, and I rejoice to know that no longer as a slave shall I be compelled to act the guard and spy upon you. Farewell, Jovinian; Rufina forbids me to follow your footsteps, or I would thankfully accompany you. But do not be alarmed about my safety; she has provided a refuge where I can remain concealed, for I would avoid the omnium of Gains—he is aware that I know too many of the secrets of the college to allow me to retain my liberty, or even my life, could he get me into his power."

Jovinian, satisfied on hearing that Eros was cared for, followed Rufina, who hastily led him along over the uncultivated country, which even in her palmiest days surrounded the city, till they reached one of the entrances to those subterranean labyrinths which have already been described. Jovinian followed her without hesitation; he had been well acquainted with them in his younger days when he had dwelt in concealment with his mother and many other Christians. A well-trimmed lamp, which Rufina found within, enabled her to guide him through the intricate turnings of the labyrinth. Although several years had elapsed since he had entered them, he recognised, as they went along, many of the tombs of those who had departed in the faith. She stopped suddenly before one of them; he read the inscription on it. "Livia, the well-beloved! she rests in Christ." The symbol above it was a dove, with an anchor carved on its breast. He gazed at it earnestly, and knew at once that it indicated his mother's tomb.

"They brought her here to rest in peace as she desired. And may I ever possess that sure and certain hope, the anchor of the soul, which enabled her to endure without wavering the storms and trials of life," he mused.

Rufina stopped to throw a light on the slab, unwilling to interrupt his meditations, and remained without speaking. At length she observed, "We must hurry on, or the oil in the lamp may be exhausted before we reach our destination."

They continued their course, proceeding along several galleries, now descending some flights of steps, now ascending others, till they reached a slab of stone, which resembled many they had passed, let into the wall, with rude inscriptions on them. Rufina knocked three times on the slab, with a small mallet which she carried in her basket. Placing her ear against the slab, she listened, when, in the course of a few minutes, she heard the sound of a bolt being withdrawn, and the stone slowly swung back, allowing an opening sufficiently large for a person to pass through. Rufina, taking the hand of her young companion, they entered, when the slab was immediately closed behind them. So rapid had been their movements, that to any one following them they would seem to have vanished. The janitor, a humble fensor, after saluting Rufina as a sister, led them on to the end of a long passage, when another door of a similar character to the first, being opened for them to pass through, they found themselves, after advancing a short distance further, at the entrance of a small hall, from the roof of which hung a silver lamp, its rays casting a pale light on several persons assembled within. Jovinian hung back, not recognising those he saw before him, but no sooner had Rufina stated who he was than he heard himself greeted by friendly voices.

"Welcome, son of our well-beloved, who has been faithful as she was!" said the aged Gentianus, who was seated at a table in the centre of the hall. He drew Jovinian towards him, and placing his hand on the lad's head, gazed into his face as he spoke. "We indeed rejoice that you have escaped from the power of the pontiff Gains, and still more that you have resisted the temptations offered you to depart from the faith. May the Holy Spirit ever strengthen and support you in the fiery trials you may be called on to go through. The mystery of iniquity doth already work, and who shall escape its toils? Those alone who cling fast to Christ. May you be among them, my son!"

Much more to the same effect was said by the patrician Gentianus, when his

daughter Eugenia, and her husband Severus, advancing, welcomed Jovinian. His mother's dearest friend was well disposed to treat him with affection. By her side was a young girl, her daughter Julia. As the maiden took his hand Jovinian gazed at her with admiration. Her lovely features beamed with intelligence, and the light of Christian virtues. Firm in the faith, had the days of persecution returned she would have been ready to suffer martyrdom rather than renounce the Saviour who had bought her. Since their childhood Jovinian and Julia had not met, for Gentianus and his household had resided far away to the south, on the sunny slopes of the Apennines, where he and Severus had devoted themselves to spreading the truth among their heathen neighbors of all ranks. They had lately returned, called by important business, both secular and on matters relating to the Church; but, warned of the undying hostility of Cocuus the pontiff, they had judged it prudent to take up their residence in their former abode, whence, undiscovered, they could communicate freely with their friends in the city, and afford an asylum to those Christian converts who might be compelled to escape from the malice of their idolatrous relatives. There was persecution even in those days, for though heathenism, as a system, was crumbling away, and few of the better educated or wealthy believed in the myths of the gods of Olympus, yet many clung to the ancient faith, or rather to its form, simply because it was ancient, and their ancestors were supposed to have believed in it. These persons in most instances treated with supreme contempt, and often with great cruelty, any of their relatives or dependants who openly professed a belief in Christ, refusing to have any transaction with them, and endeavouring to ruin or drive them into exile. Still more terrible were the penalties inflicted by the ecclesiastical orders on any of their number who, abandoning idolatry, embraced the truth. If unable to escape from Rome, the dagger or poison too generally overtook them. Their safest place of refuge was in the subterranean galleries to which Jovinian had escaped. Thus it happened that he met numerous visitors at the abode of Gentianus. He had been conversing with his old friends, when he saw emerging into the light a lady of radiant beauty, habited in white, without the slightest ornament on her dress or head, a purple band round her forehead confining her close-cut hair. A second glance convinced him that he had seen her before, seated in a silver chariot on the day of the procession.

"Who is she?" he asked of Julia.

"She is the vestal Marcia," was the answer. "Already the light of truth has entered the dark recesses of the temple, Marcia has received it, and would escape from the thralldom in which she is held but that she has a young sister, Coelia, also a vestal, who is yet undecided. Coelia has heard the Gospel, and imbibed many of its truths, but the charms of superstition are still around her; and while she dreads the malignity of Cocuus should he discover that her faith in the false goddess has been shaken, she cannot resolve on flight. Marcia has come to seek counsel of Gentianus on the matter."

"Surely he will advise her to urge her sister no longer to delay!" said Jovinian.

"Would that I could tell her all I know of that fearful man! He will hesitate at no deed, however dark, so that he may attain his ends."

"Taking Jovinian's hand, Julia, rapid in all her actions, made him known to Marcia. He being under no vow of secrecy with regard to the aims of the pontiff, briefly explained them to her.

"And are such the men who have long directed the rites and ceremonies of the time-honored religion of Rome?" she exclaimed. "Alas! how have we been duped. They themselves do not even believe in the false gods they pretend to worship."

"Not only have they long held sway over the religious affairs of idolatrous Rome, but will continue to lead and govern in our future Rome unless her sons and daughters adhere to the simple truths of our holy faith as taught by the apostles in the blessed Gospel," said Gentianus solemnly.

These words sank deeply into Jovinian's mind. He never forgot them.

The vestal Marcia, having a dark robe thrown over her white dress, conducted by the guide—a Christian slave like Rufina, who had brought her to the abode of Gentianus—returned to the temple of vesta.

(To be continued.)

The Earth and the Moon.

The inhabitants of earth are directly interested—not for their own sake, but for the sake of their remote descendants—in the subject of the moon's present airless and waterless condition, regarded as the result of systematic processes of change. If we can ascertain what these processes may have been, and if we should find that similar processes are taking place, however slowly, on the earth, then the moon's present wretched condition has in a sense the same sort of interest for us that a man in the full vigor of life might be supposed to find in the study of the condition of aged persons, if through some strange chance he had never had an opportunity of observing earlier the effects of old age upon the human frame. The inhabitant of earth who contemplates the moon's present wretched condition may be disposed, like Lydia Vanden Bosch when she saw Madame Bernstein's shaky hands and hobbling gait, to hope we "suan't be like her when we're old, anyhow," but the probabilities are in favor of a young world following in the same path which those now old have followed, and so reaching the same condition. If the moon is really a much older world than the earth—and in all probability she is—then she presents to us a picture of the condition which our earth will hereafter attain.—*Cornhill Magazine.*

The United Presbyterian Magazine for this month contains a life-like and well-executed photographic portrait of the Rev. James Jarvie, senior minister of the East United Presbyterian Church, Kelso.

Scientific and Useful.

GOLD CAKE.

Take the yolks of six eggs, beat them to a froth, and mix them with a cup of sugar; three-fourths of a cup of butter, previously stirred to a cream; add two cups of sifted flour, and a half teaspoonful of soda, dissolved in a cup of milk; when well mixed, add a teaspoonful of cream of tartar. Flavor with the extract of peach or lemon, and bake in square tins.

A SCRAP-BOOK.

Every household should have a scrap-book. We do not mean a scrap-book for poetry and the like (although that is excellent in its way), but a practical scrap book, in which to store away for use just such recipes and hints as it is supposed to bring into this column. As "Sparrowgrass" says, "It is a good thing to have in the country." Try it.

TOMATO MEAT PIE.

Cover the bottom of a pudding dish with bread crumbs, then make a layer of cold roasted mutton, chopped fine, then a layer of tomatoes sliced, and then another layer of bread crumbs, another of meat, and another of tomatoes, then cover with bread crumbs and bake until the crust is done brown; season as you put the different layers in with salt, pepper, and small pieces of butter; it will bear high seasoning. Serve hot.

CHICKEN JELLY.

Boil a pair of chickens until you can pull the meat from the bones; remove all the meat and the bones to boil half an hour longer; stand this in a cool place and it will become jellied; the next day cut the meat into small pieces, melt the jelly and throw it in; then add two tablespoonfuls of Worcester's sauce, two of walnut sauce, one tablespoonful of salt, a pinch of powdered mace, cloves and allspice; slice ten hard-boiled eggs and two lemons, line a large bowl or form with these slices, then pour in the mixture and let it stand in a cool place (but not to freeze). The water should just cover the chickens when put to boil. This is a very ornamental dish and keeps for a long while.

PLEASANT BEDROOMS.

There is nothing more indicative of refinement and genuine culture in a family than bright, cheerful and tastefully decorated bed-chambers. Tasteful decorations do not necessarily mean expense, and it is possible to make a chamber look very pretty at a very small outlay. Indeed, in many instances, no outlay at all will be required beyond what would be incurred under any circumstances. The women of a family, especially, are apt to pass a good portion of their time in their bed-chambers, and in some households the sleeping apartments are used alike for sewing-rooms and nurseries. It is worth while to obtain all the innocent pleasure we can find in this life, and there can be no doubt that life is pleasanter if most of its hours are passed in cheerful-looking apartments.

EFFECTIVE SCARBOURS.

Take two small, cheap mirrors, fasten them back to back, attach a cord to one angle and hang them to a pole. When the glass swings the sun's rays are reflected all over the field, even if it be a large one, and even the oldest and bravest of crows will depart precipitately should one of its lightning flashes fall on him. The second plan, although a terror to the crow, is especially well suited to the fields subject to the incursions of small birds, and even chickens. It involves the artificial hawk made from a large potato and long goose and turkey feathers. The maker can exercise his imitative skill in sticking the feathers into the potato so that they resemble the spread wings and tail of the hawk. It is astonishing what a ferocious-looking bird of prey can be constructed from the above simple material. It only remains to hang the object from a tall, bent pole, and the wind will do the rest. The bird will make swoops and dashes in the most threatening manner. Even the most inquisitive of venerable hens have been known to hurry rapidly from its dangerous vicinity, while to small birds it carries unmixed dismay.—*Scientific American.*

WHERE WINDOWS SHOULD BE PLACED.

There are three practical considerations that influence the placing of windows in any building. These are, their use in lighting and ventilating the building, constructive convenience, and architectural effect. They are all legitimate and important considerations in their due order, in which, of course, the first is the chief. He takes a foolish part who essays to determine a question of windows without regard to them all; but there are limits within which each may reasonably yield to the other. In rooms which are to be used as sitting-rooms or living-rooms, especially where there is any view to be seen, it is a crying fault to set windows so high that people in their chairs cannot look out of them with comfort. But in places set apart for special services, as churches, or where any occupation which requires concentrated attention is to be carried on, the case is quite different. In a room that is to be used only for study and writing, the important requisites are that there shall be plenty of light, that it shall come from the proper quarter, preferably from the left hand, and that it shall not be too low. These conditions secured, we should be inclined to say that between three feet and five, the latter was on the whole, the better height for the window sills in a school-room. The light that comes in below that level is not serviceable, and there is no reason for tempting either teachers or scholars to turn their attention out of doors. The limit, however, is one within which architectural effect may reasonably be allowed to rule.—*American Architect.*

The London Sunday School Chronicle thinks ministers might take a hint from Dean Stanley's example: "Dean Stanley has recently preached to children a little sermon of five minutes' length, in Westminster Abbey, which is a perfect model of a simple, pleasant, evangelical, and really attractive chat with the little folks. The greatness of his mind and heart was in nothing more plain than in his sympathy with children and beautiful adaptations of the truth to them."

Reading ALOUD.

Thus far as to reading silently, which every child is taught who is taught at all. Reading aloud, however, seems almost gone out of fashion, except among those who do it in some way professionally. It is no longer really taught in schools, or it is taught in very few. A single generation has seen it pass away. The reason of this is twofold and strange. For it is first the great diffusion of education, and next the great increase in reading. Reading aloud cannot be taught in large classes, and consequently in public schools and in large private schools it has fallen into neglect. Not that there is no profuse made of teaching it, although even of this there is comparatively little; but that there has ceased to be that individual practice before the teacher, guided by his example as well as informed by his instruction, which used to be regarded as one of the most important of daily school exercises. This is much to be regretted. Better let two "branches" go than this of reading aloud. In fixing his attention, in leading to exactness of apprehension, in power of bringing the pupil's mind into a flexible adaptability to the thought presented to it, there is no exercise that will take the place of reading aloud. A person cannot read anything aloud well, with proper inflection and emphasis, without thoroughly understanding it. A pupil cannot scramble through and skip over what he knows that he is likely to be called upon to read aloud. It is among the very best of educational disciplines. Beside this, with a competent teacher it is, I need hardly say, the very best means of acquiring that clear enunciation which is one of the greatest beauties of speech, and which any observant person will find largely lacking in the younger people of the present day. Good English speaking and good English writing comes, except in cases of rare inborn faculty, chiefly by the reading aloud of good English authors under the supervision of a teacher who himself or herself speaks good English and understands those authors. Of such teachers how many may be found in our public or in our private schools? Of such teaching, or of the attempt at such teaching, how much?—Richard Grant White in the Times.

Mormon Women.

The women live in a state of degradation. Most of them are Welsh, Scotch, English, German, and Scandinavian, and are usually grossly ignorant, and (poor creatures!) homely-faced and dowdy-figured in the extreme. A Mormon usually speaks of his wives as his women, though too much ought not to be made of this, because the same phrase is commonly applied to their own and to other men's lawful wives by the rougher of the Western settlers. The male Mormons are intensely greedy after money. Their creed is a purely utilitarian one. I never heard of an American who, in these latter times, at least, joined them from a conviction of the truth of their religious principles; and, considering that it must be a strange creed that will not find converts to it in the United States, the fact—and fact I believe it to be—speaks volumes against the Mormons. Their "converts" are usually Europeans; and even then, the material advantages held out to the land-loving Swede or Welshman has as much to do with the matter as any idea about the truth of the faith compiled by Joe Smith and his successors. So far from considering the Mormon creed as the social and religious system of the best colonists in the world, I agree with those who think it contains within it elements of decay. They have been successful, not on account of Mormonism, but owing to causes with which their faith had nothing to do. Already it is decaying. The sons of Joe Smith, the founder, have seceded from the main body of the Church. Many of the adherents are grumbling at the heavy Church-dues they have to pay, while others, finding that, now civilization has overtaken them, they have nothing to gain, but much to lose socially by belonging to the Mormons, and that they will be protected by the Government, are falling away.—From "The Countries of the World," by Dr. Robert Brown.

The Gorilla.

Whatever may have been thought of the gorilla when Du Chaillu wrote his thrilling book, in which he described the creature at home, no one can doubt now that he is a veritable entity. The adventurous traveler was very commonly charged with having purchased one or two skins and prepared them a la Barnum for the astonishment of the credulous among his countrymen; while as to the general character and habits of the animal, he was thought by some to have evolved them from the depths of his inner consciousness, or to have borrowed his ideas from the Africans of the coast. With a representative of the hairy men among us, and one, too, that proves to be just about what Du Chaillu affirmed that they all were, the gorilla must now be accepted as one of our kith and kin, no longer to be relegated to the land of fable, or to be classed with pygmies, cynocephali, and satyrs. The gorilla is not only a veritable personage, but very probably an historical personage too. The gorilla, which, according to the "Periplus," Hanno flayed and deposited in the Panos temples, have commonly been considered to have been chimpanzees. Du Chaillu, however, thinks they were the veritable gorillas with which his name has been so intimately associated, and which, according to Burton, are still called, on the banks of the Gaboon, by a name phonetically almost identical. The surname by which we understand the animal now exhibiting in London is pleased to be distinguished—though, by the way, with all his intellectual endowments, he would probably be puzzled to give a single good reason why he should have a surname in a land where he is the only one of his species—the surname "Pongo" appears to be derived from the Mpongwe nation, in the vicinity of which the great black ape was first observed.

VIRTUE is goodness in a state of warfare.—Whately.

British and Foreign Notes.

THE Queen's Speech proroguing the Parliament was read in the House of Commons on the 14th inst. It is pacific in its tone.

CATTLE Disease is on the increase in London and its environs. It is infectious in its nature that it is dangerous for cattle to pass the infected districts or to drink from pools where diseased cattle have strayed.

The Spectator rejoices that "the splendid literature of England is no longer neglected by Englishmen, and that almost every illustrious author, from Chaucer to Sir Walter Scott, has been treated as a school classic."

The first Telegraph in China is now working. It is a private line, six miles long, erected by Li Hung Chang, Viceroy of Chiuh, from his official residence to Lottsen arsenal. There is no attempt at interference by the native populace, as is the case with telegraphs projected by foreigners.

Describing an interview he had with the Grand Duke Nicholas, the Scotsman's correspondent at Tiro says:—"The Grand Duke was in high spirits, and made many good-natured inquiries regarding Scotland. He informed me that his first governess, Miss Rodgers, was a Scotswoman, that the first language he learnt was Scotch, and that he always had a warm feeling for the Scotch and Scotland."

Mr. HANS BREITMAN LELAND has presented to the British Museum a copy of President Lincoln's Emancipation Proclamation bearing the autograph signature of the President himself, countersigned by Mr. Seward, Secretary of State, and with his autograph. Only a few copies were issued with these autograph signatures, and they have now become excessively difficult to procure.

Narrow gauge railroads are becoming common. A narrower gauge is under contract, but whether it is the narrowest remains to be seen. A railroad two feet wide, between Billerica and Bedford, Mass., will soon be finished. Its passenger cars, now building at Laconia, N. H., will have a row of single seats on each side. The road is eight miles and a half long, and will cost about \$50,000, or less than \$6,000 per mile, only one-eighth of the cost of ordinary railroads.

The strike of the Pennsylvania miners still continues. The miners stand firm and will adhere to their demands. A proposition to resume work immediately, upon the same rates as paid in July, 1877, leaving it to the company to make an advance should they in their judgment deem it proper so to do, was received by the Pennsylvania coal company here with a firm no. Out of \$,600 men and boys employed by this company there were less than 200 that would sign it under any circumstance.

The famine in India is on the increase, and public appeals for charity are to be made. It is estimated that upwards of 500,000 people have already died from starvation, and despite the improvement in crop prospects the mortality must be terrible. The price of grain in the famine-stricken districts is very high—too high for the laboring classes to purchase. Both the government and charitable individuals are doing their utmost to alleviate the distress. A million and a half of people are in receipt of daily charity, and the famine must increase in the provinces of Madras and Mysore for six months, and probably be accompanied by pestilence. The prospect is indeed a gloomy one.

The Pope is reported in excellent health, in spite of the hot weather at Rome. On the 1st of August, the day dedicated to the Chains of St. Peter, he received the rectors and students of the English, Irish, Scotch, and all other foreign Colleges at Rome, and replied at length to an address read by the rector of the Pio Latino Americano College. A rumour has reached Rome that Russia contemplates the expulsion of the Capuchin friars from Poland, and the report has not contributed to the allayment of the suspicions with which the Russian Monarchy, as the head of the Greek Church, is regarded at the Vatican. A rupture, however, is not intended, unless the Czar make it absolutely necessary, for "a special commissioner has been appointed to treat upon the ecclesiastical matters at issue with Russia relating to Poland so soon as a basis for negotiation can be found."

MONSIGNOR CAPEL preached two sermons at St. Anthony's, Liverpool, on Sabbath, on auricular confession. Referring to the Anglican Ritualists, he said that men had arisen who had imitated the practices of the Catholic Church—men who had pretended that they were priests of God, with sacrificial power, and that to them was given the right of pronouncing absolution upon him who had sinned. He denied the existence of any relations between Catholics and Anglicans. If the latter took their opinions and imitated their practice they did it of themselves. Their earnestness and devoutness proved them to be worthy of a better cause than striving to Catholicise the Church of England. He pointed out that while the Catholic Church gave authority for the confessional, those who had undertaken confession in the Church of England had no authority to do what they did, and were acting contrary to the Thirty-nine Articles, by which they were bound. They said they were one of the branches of the Catholic Church, but he protested against such a statement. The Catholic Church had no relationship with them.

Knives and Forks.

We often laugh at the Chinese and their chopsticks, or small, thin sticks of wood or ivory, with which they eat, and fancy they must make very dirty work at their meals, yet they are cleanly and civilized, compared with the habits of our ancestors some three hundred years ago. Then forks were unknown; each man had his own knife and at dinner seized the joint with his hand, and cut off what he wished; the dish was then passed on to the next, who did the same. The knife then cut up the portions into small pieces, which were put into the mouth

by the fingers of the hand unoccupied by the knife.

In many parts of Spain, at present, drinking-glasses, spoons and forks are rare; and in taverns in many countries, particularly in some towns in France, knives are not placed on the table, because it is expected that each person has one of his own, a custom which the French seem to have retained from the old Gauls. But as no person will eat without forks, landlords are obliged to furnish them, together with plates and spoons.

None of the sovereigns of England had forks till the reign of Henry VIII.; all, high and low, used their fingers. Hence, in the royal households there was a dignitary called oyster, or oyster, who with a set of subordinates, attended at the table with basins, water and towels. The office of oyster survived after forks came partially into fashion. We learn that when James I. entertained the Spanish Ambassador at a dinner, very shortly after his accession, "Their majesties washed their hands with water from the same ewer, the towels being presented to the King by the Lord Treasurer, and to the Queen by the Lord High Admiral." The Prince of Wales had an ewer to himself, which was after him used by the ambassador.

About the first royal proemio in England who is known to have had a fork was Queen Elizabeth; but, although several were presented to her, it remains doubtful whether she used them on ordinary occasions. Forks came so slowly into use in England that they were employed only by the higher classes at the middle of the seventeenth century. About the period of the Revolution, 1689, few English noblemen had more than a dozen forks of silver, along with a few of iron and steel. At length for general use steel forks became an article of manufacture at Sheffield; at first they had but two prongs, and it was only in later times that the three-pronged kind were made.

As late as the early part of the eighteenth century table forks—and, we may add, knives—were kept on so small a scale by country inns in Scotland (and perhaps in some parts of England) that it was customary for gentlemen in travelling to carry with them a portable knife and fork in a shagreen case. The general introduction of silver forks into Great Britain is quite recent; it can be dated no further back than the termination of the French war in 1814.

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

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

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

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

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

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Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even introduce the S. S. PRESBYTERIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will be long to see the justice and propriety of making more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to reduce this promise. Both Mr. Campbell and Mr. Douglas will (D.V.) visit during the coming year, and Dr. Fraser, who is already so well and favourably known to our young readers, will continue his valuable contributions.

Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

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London Presbytery.

London Presbytery met pursuant to adjournment in St. Mark's on the 21st inst. Information was given that Mr. Colin Fletcher declined the call addressed to him from Nisouri. Important changes in regard to congregational boundaries were proposed, and agreed to be presented to parties to be affected by such changes. Mr. Peter O. Goldie was duly licensed to preach the gospel. Rev. A. Watson a licentiate of the Presbyterian Church of Canada in connection with the Church of Scotland, was received as a Licentiate of this Church. The next meeting will be held in First Presbyterian Church, London, on the last Tuesday of September, (26th) at 2 p.m.

M. GAMBETTA, in a recent speech in France, declared that the Republicans would carry the elections, and that MacMahon would not dare to resist the verdict. President MacMahon, recently replying to an address, said he did not seek the triumph of any particular party, but of those principles which were the foundation of society, which was in serious jeopardy.

A London Times correspondent at Bellary, writing of the famine in Southern India, says: "A few months ago the working gangs contained a fair proportion of stalwart men and women on whom the famine at that time had made no visible mark, but this is no longer the case. The great bulk of the people are now emaciated, their ribs are sticking out in painful prominence, and their skins covered with a dirty looking disease. The superintendent of the relief operations in Adoni reports that a journey over one of his roads resembled the path of a great battle in the numbers of dead and dying."

Baptism, Marriages and Deaths.

BIRTH. At Berlin, on Saturday the 18th inst., the wife of Mr. Alex. Macpherson, of the Telegraph, of a son. MARRIED. At the residence of the bride's father, McNab, Aug. 28th, by Rev. R. Campbell, assisted by G. Brommer and J. Stewart, George Brommer, druggist, Falkenburg, to Janet, eldest daughter of John Fisher, Esq., Rosebank.

DIED. At the manse, South Georgetown, on the 20th inst., London N. Y., the youngest daughter of the Rev. J. C. Muir, D.D.

On Monday morning 27th August, at the residence of the Rev. R. Chambers, Whitby, Maggie R., wife of the Rev. J. S. Eakin.

Official Announcements.

MEETINGS OF PRESBYTERIES.

TORONTO.—In Knox Church, Toronto, on 4th Sept., at 11 a.m. SAVEREN.—At Durham, on 18th Sept., at 1 p.m. WHITBY.—In the second Presbyterian Church, Bowmanville, on 18th Sept., at 11 a.m. KILGOM.—At Oshawa, on the second Tuesday of October, at 11 a.m. KINCARDINE.—In St. Andrew's Church, Belleville, on the 9th October, at 7:30 p.m. PARIS.—In Zion Church, Brantford, on September 26th, at 2 p.m. OWEN SOUND.—In Knox Church, Owen Sound, on the 18th September, at 10 a.m. BRUCE.—In St. Andrew's Church, Kincardine, on 25th September, at 2 p.m. PETERBORO.—In St. Paul's Church, Peterboro, on 25th September, at 12 o'clock. SARNIA.—On Sept. 24th, at 10 o'clock a.m., in St. Andrew's Church, Stratford. CHATHAM.—In Adelaide St. Church, Chatham, on Tuesday, 25th Sept., at 11 o'clock a.m. BARRIE.—Special meeting at Stayer, Wednesday, 26th Sept., at 2 p.m.—Special meeting at St. John's Church, West Gwillimbury, on Monday, 10th Sept., at 2 p.m.—Next general meeting at Orillia, Tuesday, 26th Sept., at 2 p.m. HAMILTON.—This Presbytery will hold an adjourned meeting in Nairn Church, Strathroy, on 22nd Sept., at 2 p.m. Also the next ordinary meeting will be held in Central Church, Hamilton, on Tuesday, the 18th September, at 11 o'clock a.m. Session Records should be submitted for review. GOSHEN.—This Presbytery will meet on Tuesday, 26th September, for the purpose of electing Rev. J. H. Heston, who will be inducted as pastor of St. Andrew's church on the following day. LONDON.—In the first Presbyterian Church, London, on the 25th September, at two o'clock, p.m.

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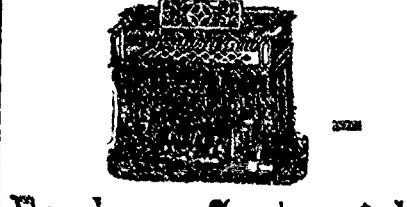
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