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Contributors and Correspondents

(For the Presbyterian.)

THE OLD SCOTCH THEOLOGIANS.

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

With all the progress in science and the professed advances in thought of these later days we can find nothing better than the old Scotch Theology. In truth, nothing near so good; nothing that so perfectly meets the deep cravings of the Christian heart and the Christian consciousness. It is native gold in nuggets, which may be sent to the mint of modern minds to be coined down for currency to-day, enriching the minister first and the member of the church next, by imparting to the sermons a nerve and fervour and force and fulness of truth and doctrine not always and everywhere found in our time. The old Scotch divines were masters in Israel, men mighty in the Scriptures: and possessed too, of a keen insight of man's nature and of the elements of the world around them. They were far from being narrow and one-sided; taking the word of God as their watchtower, they saw afar, and on every side, and clearly. Their entire and hearty submission to the Word and wisdom of God constituted their strength, and created them overruling fountains of spiritual energy. They loved the Bible. They gave themselves wholly to the study of it. They came to its armory for the spiritual weapons wherewith to war a good warfare. And so armed they triumphed, and are, in spirit, triumphing still. They were strong Calvinists, and sturdy utterers of all its circle of truths. Sometimes they seem in their statements to give a deliverance that is utterly indefensible, but reading on they round it off quite scripturally. In the race the chariot seems to overrun the course, but looking at it more closely, we find it to be but the illusion produced by the dazzling of the eye. They keep within the course and sweep its entire circle. And this has made them the Conservators of the grand features of Pauline Doctrine for all time. They are the Reformers of the Reformers, the Puritans of the Puritans. Their watchword in the terribly stormy days that passed over them was one of the highest and holiest we know of, being nothing short of this: "FOR CHRIST'S CROWN, AND GOVERNMENT." Thomas Carlyle tells us that "John Knox was the author, as it were of Oliver Cromwell. And also, that the Puritan revolution would never have taken place in England at all, if it had not been for that Scotchman." This is equivalent to saying that the Scotch divines were the living fount source of the regenerating streams that renewed England's life. A careful study of their relation to their times will confirm this thought. What a wonderful history might be written if the streams of holy influence proceeding from their teaching could be traced! They have been famous fertilizers, and are yet, wherever they are studied. Who can measure the inspiring energy of Rutherford's letters? Baxter's appreciation is well known. "Hold off the Bible, such a book the world never saw the like." Richard Cecil says "Rutherford's letters is one of my classics. Were truth the beam, I have no doubt that if Homer and Virgil and Horace and all that the world has agreed to idolize, were weighed against that book, they would be lighter than vanity. *He is a real original.* There are in his letters some inexpressible forcible and arresting remonstrances with unconverted men." McChesney studied them deeply. Dr. Andrew Bonar informs us that the letters of Samuel Rutherford were often in his hands. Of that little book written by William Guthrie entitled "THE CHRISTIAN'S GREAT INTEREST," John Owen, known as a prince among theologians, has said: "that author I take to be one of the greatest divines that ever wrote." And referring to a little gift copy of the treatise which he held in his hand, he said, "It is my *vade mecum*, and I carry it and the *Sodan New Testament* still about me. *I have wrote several folios, but there is more divinity in it than in them all.*" Think of these preachers and writers as distributing agencies of the doctrines taught in the Old Scotch theology, with some modifications here and there it is true, and what an idea we get of its power and prevalence! It has untold unspent strength yet, and that as we have said because of its thorough scripturalness. Matthew Arnold in his "ST. PAUL AND PROTESTANTISM," while acknowledging that "Calvinism is both theologically more coherent, and also shows a deeper sense of reality than Arminianism, which in the practical man's fashion, is apt to scrape the surface of things only" yet says elsewhere most strangely and unphilosophically "its fundamental ideas, sounding forth still every week from thousands of pulpits, have in them no significance and no power for the progressive thought of humanity." Why then do thousands of churches tolerate them? Do they not keep abreast of the times? that cannot be. Has their power become exhausted? has the limit of their circle been reached? have men outgrown them? No, no. With Mr. Arnold, with his desire for church comprehension and his love of culture, we fear that the wish is father to the thought. Let him and all like him be assured that the circle of these "fundamental ideas" is co-extensive with the circle of time, and their significance and power is so great and so mighty that man will never on the earth be able to live without them. We are sorry to think that Mr. Arnold, like many with him who ought to be better instructed, are ignorant

of the great exponents of Calvinistic Doctrine. Doctrine is not best seen in a Compendium or even in a Confession. There it is cramped. It does not appear quite naturally, with the truth on its face, and the winning grace in its movements, and the perfect mastery of all circumstances, which it has in a sermon by a master. It is pressed into unsightly wrinkles, and is too apt to the superficial observer to make a bad impression. If Mr. Arnold turn to the writings of the Old Scotch Divines, he shall find not only the ideas, but that which will meet his "Scientific sense"—the verification of them. These old worthies were richly evangelized in teaching, large and firm in their grasp of truth, concise and even terse in style, and full of sacred emotion. It is difficult in narrow compass to illustrate their exhortations; however a few extracts to this end may be given, and I. THEY WERE FULL OF CHRIST.—"Deep in Christ" as Rutherford speaks. He was not to them merely a historical person, he was a present Saviour and Lord. They spoke of him, as of one, of whom they knew. He was real to them, personal to them, present to them. "Mark the order here: 1, name—the Lord. 2, then,—Depart. By naming of Jesus, is meant coming to him and believing in him; professing him, worshipping and taking him for your master. And, Depart from sin. We see then we must first be joined to Christ, come to him, believe in him, and possess him, before we can depart from iniquity; for how shall we either get strength or feet to flee from sin, till we come to Christ? Who shall loose our chains and fetters, or who shall cleanse us and make us new? Must not fleeing and departing from sin be from faith in Christ?" Again "Christ still runs before us, and holds out to us the crown of holiness and happiness, and bids us run and have it, and when we see we must either run at it, or else not win into heaven, we follow on still. And so, he trains us into heaven, holding out before us all the way, that which he will give us in the end." (Dickson) "I find Christ as ye write, ay the longer the better, and therefore cannot but rejoice in his salvation, who hath made my chains my wings, and hath made me a king over my crosses and over my adversaries: glory, glory, glory to his high, high and holy name!" (Rutherford.) "The soul is naked, destitute of a covering to keep it from the storm of God's wrath; Christ is fine raiment, then accordingly faith's work here is to "put on the Lord Jesus Christ," (Guthrie).

II. THEY POSSESSED A STRONG PRACTICAL COMMON SENSE.—They grappled with men's actual wants. They did not care to paint fine pictures to show off their own powers. They sought earnestly to save men, and to this end they put truth before the mind, laid it upon the conscience and brought it home to the heart. And this they did fearlessly of consequences, with a moral heroism seldom surpassed. All their works are marked by this tincture of mother wit, a very precious quality in dealing with souls. Saith the poor believer: "the work of holiness and sanctification goes on slowly;" and truly so it doth; and we should see it and bewail it greatly. Well, what then? Hath Christ died in vain. Christ's dying is sanctification; "For their sakes I sanctify myself," saith our Lord, that they also might be sanctified through the truth. (John xvii. 19). He gave himself for us, that he might redeem us from all iniquity, and purify into himself a peculiar people zealous of good works, (Titus ii. 14). It were a great blessing if believers had but skill to draw, by faith, sanctifying virtue from the death of Christ. This is what the apostle is upon, Rom. vi. throughout. "How shall we that are dead to sin, live any longer therein? But how are believers dead to sin? Have they not sin living in them?" "We are dead to sin in Christ," saith the apostle; "he died for sin, and we have dominion over sin, and we reckon ourselves dead to sin, but alive to God through Jesus Christ, (ver. 11)." (Traill). "How the scripture of God doth clearly shine upon the darkest footsteps of providence, even those which would seem most strange and hard to understand, so that it may be demonstrated that nothing falleth out in the world or befall the saints, but what is most consonant to the scripture." (Fleming).

III. THEY WERE MEN OF DEEP DEVOTIONAL FEELING.—They were awed before God and inspired with holy joy at the remembrance of his holiness. They feared God, and therefore had no fear of man. Morton's word on Knox at his grave: "There lies he who never feared the face of men" was characteristic of them all. They so apprehended God that they were bold, brave and true, and withal tender in feeling, and large in sympathy, and living in love. Their preaching was largely the exposition of scripture; so that they bowed in profound reverence. Their fear toward God was not taught by the precept of men, nor did they teach for commandments the traditions of men. Traill writes to a brother minister, "Let us study hard, and pray much, to know the truth and to cleave to it. . . . Let us bring forth that doctrine to our people, that we find in our Bibles, and have felt the power of upon our own hearts." And he preaches this: "See that your thoughts of the law, and of the grace of God and of the righteousness of Christ be such as are squared by the word of God. We must think of these things as God hath spoken of them in his word; and not frame thoughts to ourselves from our own imagination. What saith the word of God concerning the law, and the righteousness of Christ, and the grace of God appearing therein?" Thus dealing with the word they breathed a devout spirit, one full of love and humility toward God, and toward men, one full of serious earnestness. Communing with them a little we are drawn to larger fellowship, a fellowship that quickens the heart, enlightens the mind, and blesses the soul. May many more enter into the same hallowed enjoyment.

(For the Presbyterian.)

COMMUNITY OF PROPERTY.

BY REV. PROF. WARD, OTTAWA.

Communism and socialism are twin sisters. In the decalogue both these views are put clearly together as criminal: Thou shalt not covet thy neighbor's house (communism), thou shalt not covet thy neighbor's wife (socialism). It is, therefore, not surprising that some who dispute the right of individuals to private property, also dispute the institution of marriage. The advocates of free love, the communists, socialists, and internationalists, (secret societies whose members number millions,) both in Europe and America, are all representatives of the agitation common to man without a God. If their plans should be carried out, what would become of all the civic and social right, virtue, and happiness of man, sanctioned by God and humanity, and upon which even old heathenism looked with a sacred awe? What would become of the world if enthusiastic apostles of carnality, sloth, and selfishness (and they are very active), should succeed in intoxicating the proletariat, and the masses beyond the control of the governments? Such views as are advocated by communism and socialism, are considered to be nothing more than powerless theories; though I am sorry that we are so little posted. The fact is that they have powerful organs, very active and disseminating. They are said to have at this moment a powerful under current ready to burst forth upon the world when an opportunity comes. "They are slumbering fires which are ever ready to break out into destructive conflagration."

Here, however, attention is directed and confined to communism of property from an exegetical standpoint. We emphatically deny that Jesus Christ either taught or practised communism of property, as claimed by some monastic orders (especially Dominicans), and sceptic divines like Strauss, Renan, Grasty, etc. Their view is in substance somewhat like the following: That the bag (mentioned in John xii. 6-8, and xiii. 29,) with which Judas was intrusted was the common treasury, and the means of subsistence of all those who travelled with Jesus; consequently, Christ practised and taught communism of property. But how absurd! None of these sceptical critics, nor the communists, nor even the Dominican friars, could prove either that any one of those who travelled with Jesus paid anything into the treasury carried by Judas, or that those who travelled with Jesus were entitled to draw money from the treasury on their own accord, or that the treasury was to furnish the means of subsistence to all. As long as those divines cannot prove the two aforementioned points, it would be absurd to infer from the two passages in John's Gospel that Jesus practised communism of property. In fact, from all the data we have, no inference could be made that any of the disciples paid anything into the treasury in the hands of Judas; that any of them except Jesus was entitled to draw from the treasury, or that the treasury was for the subsistence of all those who travelled with Jesus. We should surely not err if we say that the money which flowed into the bag of which Judas took charge came from persons who never travelled with Jesus, but who nevertheless gave money to the impressive teacher and powerful preacher of Nazareth; and Jesus, who did not like to burden himself with money matters, gave the contributions over to one of his disciples (Judas), to use them for distribution among the poor and for other necessary objects.

But these gentlemen have still another proof that Jesus recommended communism of property. They claim that the first Christian community of Jerusalem had a regular community of goods, which the great Dr. Hodge (*Systematic Theology* Vol. III, p. 130,) admits to be so. From this pretended fact the sceptical party infer that the practice of communism of goods at Jerusalem was in obedience to the theory and practice of their Master, Jesus of Nazareth. They thus make our Saviour the author of communism in the Christian world! Indeed, in all ages of the Christian era there have been sects and monastic orders which considered communism of goods an apostolic practice. In America there are the Shakers, &c. But if we look more closely into the matter, if we sharply define the notion of communism, all such pretensions prove an absurdity. The term communism, or community of goods, could be applied only to a community whose members were by law or by mutual agreement, to surrender either the whole, or a part of their property to flow to the common treasury upon which the entire community depended for their subsistence. In Jerusalem, however, this was not the case. We hear Peter asking Ananias (Acts v. 4), a member of the community at Jerusalem: "While it remained was it not thine own? and after it was sold was it not in thine own power?" From this, it is clearly seen that the gift of Ananias was entirely spontaneous. The passage of Acts iv. 31, "As many as were possessors of lands or houses sold them and

bought," etc., does (in the Greek) by no means say that these persons sold all their immovable property. The circumstance that the sacred writer confines (in the thirty-sixth and thirty-seventh verses of the said chapter) to relate in detail, that Barnabas sold his property and laid the money at the feet of the apostles, proves sufficiently that this was a singular case, and that this was not universally the practice in the community of Jerusalem; otherwise, the statement in verses thirty-six and thirty-seven would be superfluous—*deca* (according to the view of those who claim for the community of Jerusalem community of goods) all members of the community have done so. It would be impossible for the advocates of communism of goods to prove that the very persons who contributed received from the common treasury their daily, weekly, or monthly rations of food, garments, or money. It would also be impossible for them to prove that a member of the community had any legal claim upon the community to be sustained and provided for, as was really the case among the Essenes, the Monastic order of the Catholic Church, among the Shakers in the U.S., or other bodies who have community of goods—that each member has a legal claim.

In consideration of what has been said, I am logically compelled to say that the word "common" (*κοινος*) in the respective passages means nothing more than that there was no feeling of selfishness in the young community of Jerusalem, so that if any of the members were in need, help was immediately and promptly at hand; that many of the members have sold a portion, and some of them even the whole of their real estate, in order to help their poor and needy brethren in the faith. We therefore deny the assumption that there was such a thing among the first Christians of Jerusalem which could even approximately be styled "community of goods," or, "property."

(For the Presbyterian.)

COLLECTOR'S TROUBLES.

I have read "A Collector's Experience," and deeply sympathize with him in the many rebuffs he met. Surely he met with some of the faithful few who give out of a free heart willingly, then why not commend them, that their hearts may be encouraged, and that others seeing their good works, may be prompted to go and do likewise. The application of the whip to either man or beast is not the only stimulant that can be used, and these everlasting croakers do more harm than good. Though there is truth in what they say about the "begrudging manner" in which some give, they do not speak the whole truth when they put it in that shape only. Give us some of the good deeds that we may know how to do likewise. Surely all he met were not in the classes written about, and if they were the congregation he canvassed has much need of instruction, and he had better speak to his pastor about giving them a discourse on the Christian duty of giving.

Some exceptions might be taken to his inferences. There is no necessity for a quarrel with our Mission Board, but it is not a fact that the contributions to the scheme of missions has been steadily increasing; then who's fault is it that the church is in debt unless it is the fault of those who have overdrawn their income. Upon what principal this has been done it is hard to see unless it be this that all the world is in debt, and the church to be in the fashion must be in debt also.

Your correspondent gives us a spicy piece of information, viz: that our congregations have been taxed, that that debt should be cancelled. The church would like to know no doubt what congregations have been taxed, and by who's authority such a tax has been imposed upon them. If our church courts are resolving themselves into an hierarchy, it is time this matter was sifted, and those who would thus tamper with Presbyterian rights given to understand the true basis upon which Presbyterianism rests. No better plan for killing the true spirit of missions could be suggested than that of imposing a tax, not to speak of the tampering with our rights. If this is the way things are being managed he may well ask, "what better will it be next year?" Will the people of our church be roused to a true sense of duty in the matter of giving, by laying a tax upon them? Never! so long as they are Presbyterians. God has honoured us in allowing us to give, but he has not given the power into any man's hand to force us to give.

Search the Scriptures and you will find that it is our duty to commend those who do well, as well as to admonish those who fall short in duty. Search the Scriptures and you will find that we are commanded to "owe no man anything." Search the Scriptures and you will find that in Christian giving that such "is accepted according to that a man hath, and not according to that he hath not."

Let us get back to a hard money basis, and not kill the spirit of missions utterly by running into debt, and then taxing our congregations in order to liquidate it. It is a false foundation.

The day of grace may be lost before the day of death come.

THERE is nobody but eat and drinks, but there are few who can distinguish the flavor.—Confucius.

SABBATH SCHOOL CONVENTION AT BARRIE.

One of the encouraging signs of this age is the deep interest taken in the religious welfare of the young. Not only ministers, but a Church Courts vie with each other in trying to feed the lambs. For some years the Presbyterians of the County of Simcoe have occupied a prominent place in the Sabbath School gatherings within the district, and in harmony with the well understood wishes of the congregations under its charge, the Barrie Presbytery appointed a Convention to be held in the Barrie Presbyterian Church, on the 27th ultimo. On the morning of that day, there was a mustering of the ministers, teachers, and other friends of the young, from all parts of the county.

The meeting was opened by the Rev. M. Fraser, who was elected President, and who presided over the meeting with great tact and success. The first paper submitted was by the Rev. J. Gray of Orillia, on the "Relation of the Sabbath School to the Church," followed by a kindred document by the Rev. G. Crow, on the "Relation of the Sabbath School to the Family."

Speeches of five minutes' length were made on these two topics, and the discussion evinced a large amount of earnestness on the part of the friends of the Sabbath School.

Papers, all of them excellent, both in their matter and in their mode of presenting the several subjects, were submitted by Mr. Thos. Dallas, on "How to prepare the lesson;" by Rev. W. McCounell, on "How to select the library;" by Mr. John Black, on "The aim of the Sabbath School work;" by the Rev. R. Rodgers, on "The Model Superintendent;" and "The Blackboard;" and by Rev. J. Gray on "The teacher and his work." Each of the topics was considered in five minute addresses with great interest and considerable ability.

One of the most interesting exercises was "How to teach an Infant Class," by Mr. A. M. Sutherland. Mr. Sutherland brought his class into the meeting, and by means of a series of object lessons, carefully prepared by himself, interspersed with singing, showed how admirably he could keep up the attention of the youngest, and imbue their minds and memories with saving and Bible truths. Owing to the unexpected absence of eight ministers and two laymen, who, from unlooked for circumstances, were unable to prepare their papers, or to be present, the Convention was closed on the evening of the 27th ultimo, at ten o'clock.

The meeting was very successful, so far as the character of the papers read and the aptness and excellence of the addresses were concerned. The paper of Rev. G. Crow, was highly commended, and not without reason. All through the meeting no unseemly remarks were made, or frivolous statements offered. While cheerfulness prevailed in the assembly, all who engaged in the Convention work seemed deeply in earnest, and solemnly impressed with the gravity and importance of Sabbath School teaching.

So benefitted were all present from the spirit and lessons of the assembly, that it was unanimously decided to recommend to the Presbytery to hold a similar meeting at Orillia, on the first week of next September.

Owing to the boisterous weather, and the excitement consequent on the call from St. Thomas to the Rev. M. Fraser, the attendance was fair, but not so large as the importance of the occasion demanded. May our Zion be more thoroughly aroused to the need of devoting her fullest energies to the noble work of feeding the lambs.—Cor.

An auxiliary to the Female Board of Missions within the Presbytery of Glenora was formed in Dalhousie Mills, on Sept. 25th, the following as office-bearers:—President, Mrs. Stackhouse; Vice Presidents, Mrs. Morrison, Mrs. Harriet Morrison, Mrs. Alex. McGregor, Secretary, Mrs. J. McIntosh; Cor. Secretary, Mrs. J. McIntosh; Treasurer, Mrs. Sylvester; Committee Management, Miss M. McRae, Mrs. D. McNaughton, Mrs. J. McQuaig, Mrs. J. McVean, Mrs. M. McRae, Miss M. Hope, Miss Billa Munro, Mrs. J. Hope.

The London Advertiser of the 30th ult., had the following:—"After the consummation of Presbyterian Union, the anti-union party in London retained possession of St. James' Church on Richmond street. A suit, which has been known as that of Cowan et al. vs Wright et al., was begun, and a bill was filed in chancery to recover possession for the union party. The Chancellor issued an injunction in January last giving the unionists possession. At the last sitting of the Court of Chancery here the case was heard before V. C. Blake and the decision postponed. It was given at Osgoode Hall this forenoon in favour of the union party. This confirms Mr. Cowan and his co-voicers in possession of the Church. The Dayfield case was similar in its nature, and it was also decided this morning in favor of the union party."

Pastor and People.

(For the Presbyterian.)

Dr. Witherspoon.

BY REV. R. F. BURNS, D.D., HALIFAX.

In a highly complimentary notice of my sainted father's visit to Princeton along with Principal Cunningham, of Edinburgh, in February 1844, (the first Deputation sent out by the Free Church of Scotland to the American churches), the late Dr. James W. Alexander, writing to his friend Dr. Hall, of Trenton, says: "Burns, you know in Witherspoon's pulpit at Paisley; he has been settled there thirty-three years." This circumstance has made Witherspoon's name to me "familiar as household words." During my father's visit, he sought out very diligently the surviving relatives of his illustrious predecessor, and brought away interesting memorials of him. He loved to meet with the fathers who knew him, and to linger in the hallowed "God's Acre," that Presbyterian Mecca where he sleeps till the resurrection morn, by the side of the other "giants of those days," Edwards, Davies, Smith, Finlay, Burr. How much of precious dust that old burying ground hold!

A month ago one of the sons of the present distinguished President led me thither, and the impression will never fade. Acknowledging receipt from my father of a contribution to Dr. Sprague's "Annals," in the shape of sketches of Dr. Codman, of Dorchester, an old college chum, that "man greatly beloved," who has so recently gone to his rest and reward, writing from Albany on the 10th Dec., 1860, asks him for similar sketches of Witherspoon. "I think it of great importance," writes Dr. Sprague, "that your hereditary reminiscences of Dr. Witherspoon should become the property of our Presbyterian Church, and I venture earnestly to request, that you will write them out at your leisure, and let me secure their publication,—if not, immediately in my own work, yet in the "Presbyterian" or some of our Monthlies or Quarterlies. I am sure that, by doing this, you will place our church under great obligation to you, for, if there is any one among the fathers, whom we all delight to honor, and whose history, even in its minutest details, we cannot permit to let perish, it is Dr. Witherspoon."

This request seems not to have been complied with. I have not, unfortunately, Dr. Sprague's book before me, but from an article which appeared in the Edinburgh Christian Instructor in October, 1820, you may perhaps permit me to cull a few particulars which may be of interest during this Centennial year, and especially in this month, which is to witness at Philadelphia the dedication of the Witherspoon monument. The Instructor was started in 1811 by the renowned Dr. Andrew Thomson, the pioneer and associate of Chalmers, and conducted by him till his death, and was for long the leading organ of the rising evangelical party in the Church of Scotland. For three years my father filled the editorial chair.

Dr. John Witherspoon was born Feb. 6, 1722, in the Parish of Yester, in the Presbytery of Haddington. His father was minister of the Parish, and was a lineal descendant of the great Scottish Reformer, John Knox. At the age of fourteen he left the Haddington Parish School and entered the Edinburgh University. Dr. Carlyle, of Inveresk, who became one of the leaders in the ecclesiastical party of which Mr. Witherspoon afterwards was one of the most formidable opponents, entered at the same time and occupied the same lodgings. In his famous "Autobiography," written as an octogenarian, the old "Moderate" shows his animus, when referring to his fellow-boarders he says, "John Witherspoon, the celebrated Doctor, was also in the house. At the time I speak of, he was a good scholar, far advanced for his age, very sensible and shrewd, but of a disagreeable temper, which was irritated by a flat voice and awkward manner which prevented his making an impression on his companions of either sex that was at all equal to his ability. This defect, when he was a lad, stuck to him when he grew up to manhood, and roused his envy and jealousy, and made him take a road to distinction very different from that of his more successful companions." (Autobiography p. 26.)

Just the estimate we would expect from this jovial representative of a party "Moderate" in their piety, but the reverse of "Moderate" in their potations, respecting the Scottish Pascal, whose scathing satire published nigh a score of years after their boyish intercourse, was to prove a raking fire in the "Moderate" like the "Provincial Letters" of the great Portroyal in the Jesuit ranks. Witherspoon received license at the age of twenty-one, and soon after was chosen assistant and successor to his worthy father at Yester, but the parish of Both, in the West of Scotland (some twenty miles from Glasgow), having become vacant through the translation of Dr. Leechman to a Theological chair in Glasgow College, he received the presentation in 1744 from the Patron, the Earl of Eglinton, with the full approval of the people, and was settled early the following year. This was the year of the Prince Charles Rebellion, when Scotland was convulsed. In January, 1746, the battle of Falkirk was fought, when victory leaned to the side of "the Pretender." Many, from patriotism or curiosity, flocked to the battlefield. Among the rest, the Minister of Both, who was a strong Royalist, accompanied by "the Minister's Men." Witherspoon was taken prisoner and immured within the Castle of Doune, from which, at great risk, he effected his escape. Mr. Home, in his History of the Rebellion, mentions "the place of their abode was a large gloomy room, in the highest part of the castle, and next the battlements. In one end of this room there were two small vaults or cells, in one of which the volunteers passed the night with three other persons, one of whom was Mr. John Witherspoon, then a clergyman of the Church of Scotland, and afterwards President of the College of New Jersey, in America." It was in 1758 that he published his

celebrated "Ecclesiastical Characteristics or the Aroma of Church Polity." It went through five editions and roused the ire of the party in power (the Moderates), whose features and failings were taken off with a satirical sarcasm and clever banter worthy of Swift, without the coarseness of the rollicking Dean. Hetherington in his well-known "History of the Church of Scotland," says, "Among the pamphlets which jibe contest between the two parties draw forth, by far the most remarkable was 'Witherspoon's Ecclesiastical Characteristics.' This was published in Sept. 1758, and immediately acquired great celebrity both in Scotland and England. The wrath of the Moderate party, whose maxims of ecclesiastical polity it so keenly satirized, was excessive, but they wisely abstained from attempting to answer it." (Vol. II, page 423.) It mirrors to the life that iron age of Scottish Church History, when the star of the historian Robertson was in the ascendant, when Blair revived "the morals of Epictetus," and apologized for the infidel teachings of Hume; when Gillespie was deposed for refusing to countenance the abominations of patronage, and founded the Relief, which nigh a century after, merged into the Secession, and when Patrick Grant "was settled to the walls of the Kirk of Nigg," in spite of the warning from the apparition which startled out of their propriety the four orator members of the intruding Presbytery. Complimentary letters poured in on the author from all quarters, save of course from that which had been the object of his attack. Among his warmest eulogists were three prelates of the Church of England, the Bishops of London, Oxford, and Gloucester, the last of whom describes the work as "a fine piece of railery against a party to which we are no strangers in England."

His Presbytery brought him to account, and the case went as far as the Synod and then dropped. His speech before the latter court was a masterpiece of ingenious eloquence. He rapidly reached the front rank in what was contemptuously called the "wild party," and displayed a tact and sagacity, a shrewdness of policy which often surprised and confounded his adversaries. It happened one day in the General Assembly, after the Doctor had baffled in some most important points the great Moderate leader, Robertson said to him in his blandest tones, "I think, Sir, you have had your men better disciplined than formerly." "Yes," replied Dr. Witherspoon, "by urging your politics too far, you have compelled us to beat you with your own weapons." In 1756 appeared his Essay (which attained quite a celebrity in its day) on the "Connection between the doctrine of Justification by the imputed righteousness of Christ, and holiness of life." It was dedicated to James Hervey, the author of the "Meditations" and of the essays of Theron and Aspasio, once so famous, who, in one of his letters published of date 7 November, 1758, speaks of it most highly. Being written only a few weeks before his death, a peculiar interest attaches to the closing words of this letter, "I am now reduced to a state of infant weakness, and given over by my physician, and my grand consolation is to meditate on Christ. This is probably the last time you will ever hear from me, for indeed, it is with some difficulty I have now written you, but I shall not fail to remember you in my intercessions for my friends at the Throne of Grace."

Early in 1757 another Essay appeared from Witherspoon's prolific pen, entitled "A serious Inquiry into the Nature and Effects of the Stage." It has been referred to by the most approved writers on the subject, since, as a standard production. It was called forth by what he calls the "new and very extraordinary event" of Mr. John Home, Minister of the Parish of Athelstaneford, having published the Tragedy of Douglas, which was acted frequently in the Edinburgh Theatre, on which occasions several of his clerical brethren thought it no impropriety to be present.

Dr. Robert Findlay having been translated from the "Laigh Kirk," (Low Church) Paisley, to the chair of Divinity in Glasgow University, Dr. Witherspoon received and accepted a call to be his successor, and was installed in charge on the 16th June, 1757, after a faithful and honored Ministry of thirteen years at Both. His Paisley Pastorate brought into yet greater prominence the qualities that won him fame in his more retired charge.

Many of his discourses were published. Amongst them one (in 1762) entitled, "Seasonable Advice to Young Persons," occasioned by an unseemly disturbance in the Church on the night before the celebration of the Lord's Supper, which issued in an unhappy law suit, causing him much expense and annoyance. In 1761 he received the Doctorial degree from one of the Scottish universities. During the year he went to London and published in three volumes his "Essays on Important Subjects," including the principal of his previous productions and others in addition, his Treatise on Regeneration of the number, which is deemed by competent judges the best that has appeared in the English language on the important subject.

During his Paisley incumbency, by literary correspondence and otherwise, Dr. Witherspoon was brought into contact with the most eminent divines at home and abroad. He received numerous invitations elsewhere, such as to Dundee, in Scotland, to Dublin, in Ireland, and to Rotterdam, in Holland, but declined them all. The first invitation presented to him by the Trustees of the college of New Jersey seems also to have been declined, but the persistent urging of it, backed by strong representations from influential quarters, made his resolution waver. Many considerations worked on the other side. When in a state of great mental perplexity, a wealthy relative promised to make him his heir if he would not go. So soon as the path of duty was made plain, none of these things moved him. He resolved what to do, and proceeded at once to put his resolution into effect. On the 16th April, 1768, he preached his farewell sermon in Paisley, closing a ministry there of nigh eleven years. Before leaving Scotland he published two volumes of Practical Sermons, which received the special imprimatur of William Wilberforce in his "Practical View."

"The Voice of thy Brother's Blood."

GENESIS IV. 10.

Over the dark blue sea,
Over the trackless flood,
The little band is gone
In the service of their God.
The lonely waste of waters
They traverse to proclaim
In the distant land of Sinim
Immortal's saving name!
They have heard from the far off East
The voice of the heathen's blood;
A million a month in China
Are dying without God!

For many an anxious day
On England's shore they stood;
As the eagle's longing eye
Looks to the distant cloud,
They gazed across the sea,
Their hearts with sorrow heaving;
O China! all for thee
Their homes and loved ones leaving;
For they heard the countless cry,
The voice of their brother's blood!
O China! all for thee
Who are dying without God!

No help have they but God,
Alone to their Father's hand
They look for the hourly supply
Of their wants in that distant land;
For the fulness of the world is His
And all power in Earth and Heaven,
They are strong tho' weak, and rich tho' poor
In the promise He has given.
'Tis enough they hear the cry,
The voice of the heathen's blood;
A million a month in China
Are dying without God.

And now o'er the mighty deep
The heralds of mercy speed:
Can we wonder that they weep
As they bear the precious seed?
But no labor in the Lord
Shall ever be in vain;
Laden with sheaves of precious souls
They shall doubtless come again.
They must weep, for they hear the cry—
The voice of their brother's blood;
A million a month in China
Are dying without God!

O! church of the living God!
Awake from thy sinful sleep!
Dost thou not hear our awful cry
Still sounding o'er the deep?
Is it nought that one out of every three,
Of all the human race,
Should in China die, having never heard
The gospel of God's grace?
Canst thou shut thine ears to the awful sound,
The voice of thy brother's blood?
A million a month in China
Are dying without God!

O ye ambassadors for Christ,
Who hear your Lord's command,
"Go, go ye into all the world,"
Why linger in this land?
Say, do ye well to tarry
Where thousands preach the word;
While China's millions never yet
Its blessed sound have heard?
Should it still stand unheeded
The cry of your brother's blood?
A million a month in China
Are dying without God!

Oh, speak not of the noble few
Who the gospel scribe wield,
And reap some sheaves with weary hand
On the edge of its harvest field;
For beyond their utmost efforts
Four hundred millions lie,
And a thousand preachers were all too few
To reach them ere they die!
But hear, oh! hear ye, for yourselves
The voice of your brother's blood!
A million a month in China
Are dying without God!

Four hundred millions! Lo, I see
The long procession pass:
It takes full three and twenty years—
Yet scarce two hours, alas!
Mine eye need gaze to count the saints
Amid that mighty host;
So few, so very few, the saved,
So numerous the lost!
The lost! ah does no righteous voice
Accuse us of their blood?
A million a month in China
Are dying without God.

But do these perish? Let the word
Of God (who cannot lie)
Give to this great enquiry,
Its solemn solo reply!
"All those who sin beneath the law
Judged by that law shall be,
Who sin besides, shall without law
Perish" eternally.
O ye perishing neglected souls!
Are ye guilty of your blood?
A million a month in China
Are dying without God!

They perish for their sins against
The light which God has given;
They need not perish! Christ has died,
The message sounds from heaven:
"He that believeth shall be saved,"
Faith cometh by the Word;
But how shall these believe on Him
Of whom they never heard?
And how without a preacher here?
Our ships are full of blood!
A million a month in China
Are dying without God!

Think not the heathen shall be saved!
'Tis a vain and guilty dream;
Idolaters shall never dwell
In the New Jerusalem!
But "without" that golden city,
Among the lost must be,
In the lake of the second death, whose flames
Burneth unquenchably!
Wee to the heathen and to those
Who are guilty of their blood!
A million a month in China
Are dying without God!

O watchman of God! thou seest
The sword of destruction come,
Why soundest thou not the warning
Mid the hosts of heathendom?
God says, that if thou warnest not
The wicked at His command,
He shall perish—but his blood shall be
Required at thy hand!

Oh! cleanse thy hands from murder,
From the stain of thy brother's blood;
A million a month in China
Are dying without God!

Go, for the Saviour sends thee,
To call from the distant East
The idolaters for whom He died,
To His heavenly marriage feast.
The gospel that thou hearest
The power of God shall prove,
To triumph o'er the souls of men
By the omnipotence of love
And remember, while thou lingerest,
The voice of thy brother's blood;

A million a month in China
Are dying without God!

And ye who cannot go, oh! help
With the wondrous weapon, prayer;
While ye uplift your hands at home,
The word shall triumph there
And give ye freely from your store
To the warriors in the field
The more you give, to you the more
Barrel and ounce shall yield
So only can you cleanse your hands
From the guiltiness of blood,
For a million a month in China
Are dying without God.
H. Grettan Guinness.

A Card for Vacant Churches Seeking for a Pastor.

At the present time, when there are so many vacancies in our church, the prayerful consideration of the following points may not be without profit:

1. Invoke the aid and direction of the Great Head of the Church.
2. Determine what kind of a man you want, or ought to have, and what the church needs.
3. Call a man, not to rent the pews, nor to pay the debt, nor to gratify your pride, nor to produce a sensation.
4. Call a man not for the young exclusively, nor for the intellectual only, nor for the rich, but for all—for the whole church.
5. Call a man who is holy and humble—who will do the work for the Master—a man devoted to the work of the ministry. A man of experience and prudence, if the church be important, who will build up the church in the faith.
6. Call a man who attends to his own business, and does not meddle with others.
7. Beware of a buffoon.
8. Do not be afraid of a man who has reached the meridian of life, for then he is best qualified for the work of the ministry, rich in experience and ripe in knowledge.
9. Be united in your call. Consede much for the sake of unity.
10. Having called a pastor, rally around him; support him; cheer him; co-operate with him; respect him; honor him; pray for him; be careful of his reputation.
11. Begin as you expect to continue.
12. Avoid evil surmisings and insinuations.
13. Remember he is God's servant, God's ambassador, to minister to you in holy things—to stand between you and God; and to God you must give account for your treatment of him.
14. Wait upon his ministry faithfully.

Harvest Lessons.

1. Harvest time proclaims God's faithfulness. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. viii. 22.)
2. Harvest time tells of God's goodness. "Thou crownest the year with Thy goodness; * * * the valleys are covered over with corn; they shout for joy, they also sing." (Psalm lxxv. 11, 12.)
3. Harvest time is a time for prayer and work. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest." (Matt. ix. 37, 38.)
4. Harvest time is a time of joy. "They joy before Thee according to the joy in harvest." (Isa. ix. 3.) "He that goeth forth and weepeth, bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm cxxvi. 6.)
5. Harvest time is a testing time. "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in a bundle to burn them; but gather the wheat into My barn." (Matt. xiii. 20.)
6. Harvest time is connected with seed time. " whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. vi. 7, 8.)

Harvest time speaks loudly to the unsaved. "The harvest is past, the summer is ended, and we are not saved." (Jer. viii. 13.)—Word and Work.

The Prayer Test.

BY A. A. HODGE, D.D.

- 1st. If a human father can answer his children's cry for bread, without violating natural law, why cannot God?
- 2nd. If, as all theists believe, God is an omnipresent, omniscient, omnipotent, personal spirit, touching every atom in the universe at the same instant, observing and using the laws of nature, preserving the equilibrium of all forces, while directing them to general and special results, how could Professor Tyndall ascertain the fact or its reverse, by any analysis of the general phenomena of physical nature as it lies before him, as a student of physical science?
- 3rd. If God does answer prayer, which is a personal question between Himself and those who pray, and which has been affirmed as true to their personal experience, for thousands of years, by millions of the best and most intelligent inhabitants of the globe, what is to prevent any man of common sense, who submits in spirit and act to the conditions upon which the promise is made, from reaching absolute and rational certainty of the fact, through the intimate correspondencies of his inward and outward life?
- 4th. If, as we admit with all our heart, preachers ought to keep silence on questions of pure science until they attain some clear ideas on the subject, why ought not men of science also to keep silence on questions of philosophy and religion until they possess some clear ideas of the matters upon which they are ambitious to speak?

The heart not ballasted with renewing grace, may hold out in the calm of life and shallows of time; but when it meets with the storm of death, and launcheth into the ocean of eternity, it suffereth a desperate and everlasting shipwreck.

Random Readings.

To watch without prayer is to presume upon our own strength; to pray without watching is to presume upon the grace of God.

There is an excellent rule—Say nothing respecting yourself, either good, bad or indifferent; nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

A STREAM preserves its crystal cleanness by continual running; if its course be stopped, it will stagnate and putrify. The purity of the soul is preserved by the constant exercise of habitual grace.—Lutes.

KEEP us in everlasting fellowship with our brethren and our sisters who have entered into the joy of our Lord, and with the whole Church triumphant; and let us rest together in Thy presence from our labors.

WHAT am I to be hereafter I must be becoming now. For, day by day, I am growing fixedly into the attitude which I bear my sorrows in, and from under them my look heavenward, whatever it is, is becoming eternal.—Mountford.

THE most natural beauty in the world is honest and moral truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measure that of harmony and music. In poetry which is all fable, truth is still the perfection.—Shafestary.

A FARMER went with his son into a wheat field to see if it was ready for harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down I am sure cannot be good for much." The farmer plucked a stalk of each kind and said, "See here, foolish child! This stalk that stood so straight is light headed, and almost good for nothing, while this that lung its head so modestly is full of the most beautiful grain."

By what means may we always retain the joy which is designed to be the privilege of the justified? Only one answer can be given to this enquiry, and it is simply this: by keeping at all times near to the cross. Calvary's fountain is a fountain that is ever open; and as often as our peace is disturbed by the consciousness of sin, or our joy impaired by the prevalence of unbelief, the remedy lies there. We are not to live on spiritual attainments, nor on past experiences. Our comfort is not to be derived from personal virtues, nor our confidence to be built on the fervency of religious affections. To lean on these, is to lean on a broken reed.

It is very hard to stand with our Saviour at the grave of loved ones, and say, "Father, I thank Thee!" Yet how many rounded graves will appear in the light of eternity, not as Bochim, places for weeping, but mounts of Beatitudes, whereon God has laid a blessing. Children saved from the paw of the lion, and gathered through the grave with the Shepherd's arm, to be laid away safe on His bosom! Saved ones, bitterly mourned for, sheltered from the storms that would have wrecked them, in the peaceful tomb! But even if not so, how very much there is over which, through our tears, we can say at many grave-sides, "Father, I thank thee!"

EXTENSION, we know, is a very imperfect measure of things; and the length of the sun's journeying can no more tell us how far life has advanced than the acreage of a field can tell us what growths may be active within it. A man may go south, and, stumbling over a bone, may meditate upon it till he has found a new starting-point for anatomy; or eastward, and discover a new key to language telling a new story of races; or he may head an expedition that opens new continental pathways, get himself maimed in body, and go through a whole heroic poem of resolve and endurance; and at the end of a few months he may come back to find his neighbors grumbling at the same parish grievance as before, or to see the same elderly gentleman treading the pavement in discourse with himself, shaking his head after the same perussive butcher's boy, and pausing at the same shop window to look at the same prints. If the swiftest thinking has about the pace of a greyhound, the slowest must be supposed to move, like the limpet, by an apparent staking, which after a good while is discerned to be a slight progression. Such differences are manifest in the variable intensity which we call human experience, from the revolutionary rush of change which makes a new inner and outer life, to that quiet recurrence of the familiar which has no other epochs than those of hunger and the heavens.—From GEORGE ELIOT'S "Daniel Deronda," in Harper's Magazine for October.

ALMOST any one can endure a word of encouragement. There is nothing more depressing in a commercial or mechanical establishment, where a young man is trying to do his duty, than to meet with entire silence on the part of his employers, save when he has done something wrong or failed in a specific undertaking. And if men need encouragement in secular service, how much more do they need it in the service of God. Let Christian men tell all the joyous things they know, and recite the most exhilarant promises of the Gospel, and breathe out of their own life anything by the way of encouragement into the hearts of those who may be depressed and despondent. The religion of the Lord Jesus Christ is the grandest practical encouragement any man can have. It is not a mere sentiment, or whim, or phantasy, it is something that a man may enter with his entire physical, mental, and moral nature. The religion of Jesus Christ is illumination. There are a thousand things in life that are very dark to us. There are many things in our constitution that need explanation. We are coming across a hundred things in life that are beyond our capacity of solution. How grand to come back from all the mysteries and the unsuccessful soundings in life to God's work, and to the glorious Gospel, and find there an explanation for everything. The religion of Jesus Christ is never in all the Bible once represented as darkness. It is a lamp. It is a lantern. It is a daybreak. It is a noonday glory. It is an illumination.

Our Young Folks.

Be Gentle

"He shall not break the bruised reed."—Jesus.

Be gentle;— The rain which quickens buried grain, Which brings the spring's embroidered train, Without whose virtues toil is vain, Is gentle.

Be gentle;— The dew which in the night descends, Which all the weak and bruised friends, With nature's beauty joins and blends, Is gentle.

Be gentle;— The light which covers all the earth, Brings all its glory ripe to birth, From all its glory's fountain and birth, Is gentle.

Be gentle;— For little buds, however weak, And little flowers, if they could speak, Your tender mercy would bespeak, And say, be gentle.

Be gentle;— Because the rain, and dew, and light, So kindly to their work align, The feeblest tell them with delight, And say, be gentle.

Be gentle;— For He the Great One hath decreed, He will not break the bruised reed, And now from all His sorrows freed, He says, be gentle.

Be gentle;— For He by whom the strong are blest, Still guides the children to His rest, And as He folds them to His breast, He says, be gentle.

Be gentle;— O surely hearts by Christ made free, Must one and all in Thee agree, And join in love's own melody, And say, be gentle.

A Train in Collision with Elephants.

Big stories come from big lands—take the land of Niagara for an example. The land of the Himalayas, too, has its sensational narratives on a grand scale; and these, with the spread of the Anglo-Indian press, are obtaining wider notoriety every day. The sea serpent of American waters has a rival in the gigantic octopus of the Indian Ocean, which the other day dragged down under water a schooner in full sail, the captain of which presumed to fire at the floating monster. But the latest anecdote from India, though sensational enough, is thoroughly credible. It resembles closely an incident which is well known to have occurred several years ago, when the railway from Madras to Shoranore, on the Malabar coast, was first opened out for regular traffic. This time, however, the scene is laid on a railway in India.

As a train was proceeding at a fair speed the engine driver noticed a herd of elephants advancing towards him along the line. He immediately sounded the whistle and his assistant put on the brake. In an instant, however, they were into the herd. The leading elephant, a huge tusker, was apparently only enraged by the whistle, and charged the advancing train. There was a tremendous concussion, the elephant was knocked off to one side, mutilated and writhing, and the train, after a series of violent jolts which nearly threw it off the line, came to a standstill against the bodies of two other animals of the herd. There was not a great deal of damage done, but the passengers were much frightened, and the engine was considerably battered about the front.

The tusker was despatched by an English gentleman who was travelling in the train, and his tusks secured, after which the train proceeded on its journey. The remainder of the herd scampered away, and turned when about a mile off on a knoll, looking in a dazed, stupid kind of way at the train as it moved off.—London Globe.

Only a Pin.

Only two or three days ago, an overseer in a cotton mill found a pin which cost the company three hundred dollars. "Was it stolen?" asked Susie. "I suppose it must have been very handsome. What was it, a diamond pin?" "Oh, no, my dear! not by any means. It was just such a pin as people buy every day, and use without stint. Here is one upon my dress."

"Such a pin as that cost three hundred dollars!" exclaimed John. "I don't believe it?" "But mamma says it is a true story," interposed Susie.

"Yes, I know it to be true. And this is how the pin happened to cost so much. You know that calicoes, after they are printed and washed, are dried and smoothed by being passed over heated rollers. Well, by some mischance, a pin dropped so as to lie upon the principal roller, and indeed became wedged into it, the head standing out a little from the surface.

Over and over went the roller, and round and round went the cloth, winding at length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound; and so on till a hundred pieces had been counted off. These were not examined immediately, but removed from the machinery and laid aside. When at length they came to be inspected, it was found that there were holes in every piece throughout the web, and only three-quarters of a yard apart. Now, in each piece, there were from thirty-five to forty-five yards, and at twelve cents a yard that would count up to about five hundred dollars.

Of course, the goods could not be classed as perfect goods, so they were sold as remnants, at less than half the price they would have brought had it not been for that hidden pin.

Now, it seems to me that when a boy takes for his companions a profane swearer, a Sabbath-breaker, or a lad who is untruthful, and a little girl for her playmate, one who is unkind or disobedient, or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, often the evil influence clings to them, and leaves its

mark upon everybody with whom they come in contact.

That pin damaged, irreparably, forty hundred yards of new print, but had company has ruined thousands of souls for whom Christ died. Remember, "one sinner destroyeth much good," therefore, avoid evil companions.

Prayer—Its Effective Force.

A few years ago, a prominent minister in New York, while preaching a sermon on this subject, related the following incident:

A certain Christian woman was in the habit of selecting, from among the congregation where she attended, a young man for whom she not only prayed, but continued to pray until he was converted. At the end of twenty years she had the joy and satisfaction of knowing that, through the agency of her prayers, twenty souls had been converted. What the cause most needs is concentrated prayer and continued effort. No true Christian will pray to God to convert a soul, and then sit down with folded hands expecting God to do His part of the work. A word in season, fitly spoken, will sometimes accomplish a vast deal of good. God has ordained to save the world through human agencies, therefore every professed follower of Christ has a portion of the work allotted to him.

Let us think for a moment what large inducements we have to pray. On the one hand, God has promised to answer all true and earnest prayer; and surely we cannot doubt the promise of our Heavenly Father. On the other hand, the only condition is that we ask of Him in faith, and He will grant our petition. It is my most sincere belief that God has heard and answered every sincere prayer that has been uttered since the foundation of the earth, and will continue to hear and answer every sincere prayer that shall be offered up even unto the end of time.

A short time since, a professing Christian, while attending a protracted meeting that was being held in an obscure hamlet in a neighboring State, was asked by the minister conducting the exercises to lead in prayer. He did so, and at the close of the services he found a note pinned to his overcoat, which had been left near the entrance of the room, with these words written on it:—"Your prayer has led one soul more to God." Was not this sufficient reward for so small an effort?

Many instances might be related where God has made direct answer to prayer. The Bible is full of such instances; and yet God does not always see fit to grant the required blessing at once, or perhaps not at all, at least not in the way and manner the seeker expects, for the simple reason that we do not ask right. God, in His infinite wisdom, knows far better than we can what is best for us, and if we pray with a willingness to acquiesce in His divine will, we shall be satisfied, whatever His will may be, whether it be to grant or withhold the desired blessing.

There can be no growth in grace in the soul without constant prayer, and just the instant the soul ceases to grow in grace that instant it begins to lose ground. There can be no stand-still; there must either be a constant growth and expansion of all the graces, or else a continual shrinkage. O that Christians could be brought to see the necessity for more earnest work in the Master's vineyard. For has not the Saviour said, "Go work in my vineyard." This command coming as it does from our Great Leader, ought to be incentive enough to spur us on, and yet how few of Christ's followers are doing the work He has a right to ask and expect of them.—Interior.

Watch for Others' Sake.

Let us, therefore, be merciful, and imitate the cranes, who, when they set off for their appointed place, fly up to some lofty eminence, in order that they may obtain a view of the lands which they are going to pass. The leader of the band goes before them, chastises those that fly too slowly, and keeps together the troop by his cry. As soon as he becomes hoarse, another takes his place; and all have the same care for those that are weary; so that if any one is unable to fly, the rest gather together and bear him up till he recovers his strength. Nor do they take less care of each other when they are on the ground. They divide the night into watches, so that there may be a diligent care over all. Those that watch hold a weight in one of their claws, so that, if they happen to sleep, it falls on the ground and makes a noise, and thus convicts them of somnolency. Let us, therefore, be merciful as the cranes; that, placing ourselves on a lofty watch-tower in this life, we may look out for ourselves and others, may lead those that are ignorant of the way, and may chastise the slothful and negligent by our exhortations. Let us succeed alternately to labor. Let us carry the weak and infirm, that they faint not in the way. In the watches of the night let us keep vigil to the Lord, by prayer and contemplation.—Antony of Padua, A.D. 1195, 1281.

Sin Put Away.

"Blessed is that man to whom the Lord will not impute sin." Our sins cannot hinder us, nor withdraw us from prayer; for they are gone, they are no sins, they cannot be hurtful to us—Christ dying for us—as all the Scripture, both of the Old and New Testament, witnesseth—"He that taketh away our sorrows." Like as when I owe a man a hundred pounds: the day is expired, he will have his money, I have it not, and for lack of it I am laid in prison. In such distress comes a good friend, and saith, "Sir, be of good cheer, I will pay thy debts;" and forthwith payeth the whole sum and setteth me at liberty. Therefore, though our sins condemn us, "we have an advocate with God the Father, Jesus Christ the righteous." We have one advocate, not many; neither saints, nor anybody else, but only Him and no other, neither by the way of mediation, nor by the way of redemption. He only is sufficient, for He only is "the door;" let Him have all the praise. "Behold the Lamb of God, which taketh away the sins of the world."

Sabbath School Teacher.

LESSON XLII.

Oct. 15, 1876. STEPHEN'S MARTYRDOM (Acts vi. 51-60.)

COMMIT TO MEMORY VS. 57-60. PARALLEL PASSAGES.—Deut. ix. 6; Matt. xxiii. 37, 38. SCRIPTURE READING.—With v. 51, read Ex. xxxii. 9; with v. 52, read Mat. xxiii. 34, with v. 53, read Ps. lxxviii. 17; with v. 54, compare Acts v. 33, with v. 55, compare Mt. x. xxvi. 44; with v. 56, read Matt. iii. 16; with vs. 57, 58, compare 1 Kings xli. 13; with v. 59, compare Acts ii. 21, with v. 60, read Luke xliii. 34; with Acts viii. 1-4, read Acts xxii. 4, 5; also Luke xxi. 12.

GOLDEN TEXT.—Christ shall be magnified in my body, whether it be by life or by death.—Phil. 1. 20. CENTRAL TRUTH.—"Saints conquer even in death." Two reasons exist, either of them enough to account for the taking away of Jewish privileges. (1) The temporary nature of the dispensation in the Divine plan, or (2) The unfaithfulness of the people to their trust. Charged with blaspheming Moses and the temple because expecting the end of the dispensation, Stephen argues out both these points. He has proved that many changes had preceded the temple, and that even its founder, Solomon, (v. 47, 48), and the great prophet Isaiah looked on it as incomplete, and a means to a higher end. He interweaves proof with all this, from the history of the evy (v. 9), apostasy (v. 30), idolatry (v. 42), and corruptness (v. 48) of the people, and when he reaches the beginning of our lesson for to-day, he has made out his case. His argument is complete, and he is here applying it with terrible distinctness. For the men before him were proving themselves the fit successors of those who sold Joseph, vexed Moses (v. 35), and worshipped idols. (Every teacher ought to make this point clear to the class, and the whole chapter then becomes connected and distinct to the mind.)

LISTEN TO STEPHEN'S REJOINER TO THEIR CHARGE. (Acts vi. 18). He likens the people—not the individuals—to an ox that will not bend its neck to the yoke—"stiff-necked;" for which he has the authority of Ex. xxxiii. 3, 5, and for the other word, "unreconciled" (i.e., heathenish, going back to the ways of the Gentiles from being God's people), he has the sanction of Moses (Deut. x. 16). No language could be stronger or more severe. See Judges xiv. 8; 2 Sam. i. 20; Isa. lii. 1. That he is not dealing in personalities and abusing individuals, but speaking sober truth of the Jewish community, represented by the Sanhedrim, is clear from the form "ye do always resist," etc. He teaches; ye close your ears. He directs; ye disobey. He moves and persuades; ye obstinately refuse. And this "always"—it has been the history of the people from Moses downward. "As your fathers, so ye."

Do you want more proof? The prophets spake by the Holy Ghost. They were persecuted by the Jews even in Jerusalem (see Luke xlii. 38). More particularly the people had slain the herald of the Just One, as they had traitorously murdered himself. No charge of guilt could be more direct or terrible. It was well-fitted to convince them of sin. It was also a clear vindication of himself, now assailed for the sake of the Just One, for speaking of whom beforehand prophets had suffered. "In one word," he continues, "God gave you the law, and made you His peculiar people, employed angels to serve you in giving it, and ye have not—ye to whom it was committed—kept it." This law was recommended by the dignity and majesty with which it was given, "by the disposition of angels,"—a point which, though not emphasized in the Old Testament, is in the New. See Heb. ii. 2; Gal. iii. 19.

MARK THE EFFECT.

(V. 54.) The facts and arguments of this most telling defence are now brought to a point and driven home, and the effect is instantaneous. The tide of feeling, rising steadily as the drift of his illusions is perceived, is now irrepressible. Anger, hate, mortification (for they could not defend themselves), all united in the conflict. They were out to the heart, and gnashed ("grinned" Wickliffe had it) on him with their teeth, like wild beasts over their prey. Their spite and revenge urge them to kill him.

NOTE STEPHEN'S PREPARATION.

God makes his grace sufficient, and prepares his people for that which he is preparing for them. Stephen, filled with the Holy Ghost, in whose power he had spoken, and now receiving his aid in a new form as he needed it, gazing upwards, he had shown to him the glory of God, and the Saviour, who is usually represented as sitting (Eph. i. 20; Heb. i. 3; viii. 1), standing, as if to aid and receive his witnessing servant. Stephen reports what he sees—the heavens, as it were, opened (Luke xli. 21), and the Son of man (only used elsewhere by Christ himself), standing in the place of honor and dignity.

HIS MARTYRDOM.

To show unwillingness to hear, and dislike or horror at what is being said, men press their hands on their ears. So the multitudes now did. They were furious beyond all restraint or decency of law (see John xviii. 22). They shouted. They rushed on him. They crowded and pressed upon him: they tumultuously cast him out of the city, and set about stoning him, not as a crowd might take up stones as they lay around, but according to forms prescribed. It must be outside the city, according to precedent (Lev. xxiv. 14), and the witnesses who were to throw the great stones first (Deut. xvii. 7) had to put off their loose clothes, or upper garments (as we say, "take off their coats"), laying them at the feet of Saul, a comparatively young man, who was no doubt making himself conspicuous in the assault on Stephen, and here mentioned because he was soon to be conspicuous in another

way. He was recognized as one who would feel approving interest in the deed of blood they were about to do.

So they "stoned Stephen," the people in their passion having the sanction of the judges; and the Roman authorities unheeded or counted upon as not likely to take notice of such a quarrel among the Jews themselves. The translators needlessly inserted "upon God" in the description (v. 59). Stephen died "invoking and saying Lord Jesus." See Acts ix. 14, 21. He treats Jesus as divine, and asks of him what he, in dying, asked of the Father. Not only so, but, kneeling, either to die in the attitude of prayer, or from weakness and exhaustion falling on his knees, and imitating his Lord in the spirit and expression of forgiveness, and praying for his slayers, he "fell asleep" (1 Thes. iv. 14), the first of a long line, to be illustrious for ever, who loved not their lives even unto death, and who overcame by the blood of the Lamb and the word of their testimony.

THE IMMEDIATE RESULTS.

It ought to have been added to the close of chapter vii. that Saul was a party to the killing of Stephen. He now comes into prominence. The death of Stephen was the taste of blood to the maddened crowd, and that very day a great popular movement was commenced against the church (v. 1), resulting in driving its members out of Jerusalem. The apostles only remained, the other believers taking refuge throughout Judea and Samaria.

As for Stephen's body, good men—not necessarily Christians, but devout, and opposed to violence—feeling as Joseph of Arimathea felt, buried it, and beat their breasts over it in token of respect and grief. Meantime Saul, like a beast of prey, was rushing from house to house, dragging forth known Christians and getting them put in prison.

But the dispersion did not hinder the spread of truth. They who were scattered told their story. Their very flight had to be explained, and the explanation led to the statement of the gospel.

- The following points may be noted: (a) If the truth does not win, it outrages men. It cuts one way or another. (b) Men have to glorify God in whatever way He wills, speaking for Him; or, if need be, dying for Him. (c) He qualifies for every kind of service. Dying grace is given for dying hours. (d) What appears irrecoverable loss, like Stephen's death and the scattering of the Church, God can employ for the best ends, defeating the very objects of His enemies by the forces they set in motion.

SUGGESTIVE TOPICS.

The point of Stephen's defence—the two things to be shown—the application of the argument—to whom—the charges brought—in what form—authority for them—the aggravation of Jewish crime—the effect on the people—their course—mode of killing Stephen—a prominent witness—why named—the effects of this tragedy—Saul's course—the refugees—what they did—the lesson to us.

Prayer for Sabbath Schools.

The following call for the observance of special days of prayer for Sunday-schools has been issued by the London Sunday-School Union and other societies in Great Britain, and is widely approved by workers on this side of the Atlantic. The similar season of last year received general recognition among our schools, and was frequently noticed as the beginning of special spiritual quickenings. The call, without doubt, will be still more generally observed this year, and with increasing gain in the spiritual blessings which such a course will bring to the schools.

UNIVERSAL PRAYER FOR SUNDAY-SCHOOLS. Sunday, October 22nd, and Monday, October 23rd, 1876.

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. iv. 6.

At a meeting of representatives of the Committees of the Sunday-school Union, and other Sunday-school Societies, it was decided to set apart Sunday, October 22nd, and Monday, October 23rd, as the days of United Prayer on behalf of Sunday-schools. The Committee of the Sunday-School Union desire most devoutly to recognize the gracious bestowment of spiritual blessings since their first call to United Prayer in 1872. During that year 9245 scholars in connected schools united themselves to Christian churches; and this number has yearly increased, until, in 1875, no less than 17,767 are reported to have been admitted into church fellowship.

The spiritual aspect of the work is evidently more clearly appreciated, whilst the increasing responsibilities resting upon the Christian Church to provide suitable religious instruction for the young, call for more earnest prayer and enlarged efforts on the part of all Christians.

It is suggested that the following arrangements should, as far as practicable, be observed:—

That on LORD'S-DAY Morning, October 22nd, from seven to eight o'clock, Intercessory Prayer with Thanksgiving should be offered in private by all Teachers.

That the opening engagements of the Morning School should be preceded by the Teachers meeting together for prayer.

That Ministers be requested to preach Special Sermons upon the claims of Sunday-schools.

That in the afternoon the ordinary routine of each School should be varied by the scholars being gathered for devotional exercises, interspersed with singing and appropriate addresses. To this service the Parents of the Scholars might be invited.

That at some time during the Evening the Teachers should, in concert with other Christians, meet for Thanksgiving and Prayer.

That on MONDAY Morning, October 23rd, between the hours of seven and eight, Teachers set apart a time for again bringing their Scholars in prayer before God.

That in the course of the day the Female Teachers of each School hold

a meeting for united prayer and thanksgiving.

That in the Evening each Church or Congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

It being the supreme object of all Sunday-school Teachers to lead their youthful charge into close and vital union with the Redeemer, the personal communion of the Teacher with the Saviour is essential, as well as a devout recognition of the fact that it is the Lord's will that each child should be brought to love Him, and to follow His commands.

The Committee affectionately urge their fellow-workers to pray especially for the early consecration of each of their scholars to Christ, relying on the Divine Word, "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified that ye bear much fruit."—WILLIAM GROSS, AUGUSTUS BERNARD, FOUNTAIN J. HARTLEY, JOHN E. THRESDER, Honorary Secretaries.

Presbyterian Children.

Are the children of Presbyterian parents of the present day as well instructed in Bible truths as they were half a century ago?

The question, to many persons, may appear to be a very strange one, while it is answered without hesitation in the affirmative. The general opinion, perhaps, is, that the standard of Bible intelligence is far higher in Presbyterian families now than it was fifty years ago. Just think, so we are told, of the many help—when Christian families now possess, or when they can easily avail themselves, which had no existence when many now living were children. We have now our numerous and at the same time cheap encyclopedias, intended especially for family use. Then we have our Sabbath-school, that wonderful institution for the religious training of the young, and papers and books almost without number, in all of which the effort is displayed to simplify and render interesting Bible truths. We readily admit that many advantages and great help in the training of children now exist, which were altogether unknown half a century ago.

We furthermore readily admit that the Sabbath-school, under the control of the Church, has accomplished a missionary work, the benefits of which it would be idle to attempt to estimate, and yet we are not prepared to say that the children of Presbyterian families are better instructed in religious knowledge, or more intelligent in Bible truths than the children of Presbyterian families were before the Sabbath-school was ever thought of. The Bible was then the book read in every family. The child learning to read had often no books but the spelling book, the Bible and the Catechism. So, in the secular schools, the Bible was read, not simply by the teacher in the opening of school, but by the reading classes. A common practice in Christian families was the memorizing of the Holy Scriptures. Children were required at an early age to memorize the Shorter Catechism, and the reciting of it was common Sabbath evening exercise. At a more advanced age, Catechisms with proof texts. These exercises were accompanied by explanations, and other religious instructions, according to the intelligence and piety of the parents. The Sabbath was observed in a strictly religious way. Besides, the pastor of the church regarded it as a part of his pastoral work, to examine steadily the children of his charge, in the Shorter Catechism, explaining its doctrines, and enforcing personal duty. Now, we venture the opinion that the Sabbath-school has been the occasion of a terrible neglect of duty on the part of the Christian parents.

We venture the opinion that there is less religious home instruction than formerly, and that the instruction received by Presbyterian children at Sabbath-school, often from young, inexperienced, and partially informed teachers, does not compensate for what has been lost. Especially do our children fall behind children of the Church of former generations in careful doctrinal training. Now, I am not finding fault with the Sabbath-school, but with Christian parents who foolishly suppose, or seem to suppose, that it was designed to relieve them of parental obligation. This the Sabbath-school cannot do, nor can any other school.

Parental obligation grows out of the parental relation, and, in ordinary cases, admits of no transfer. Parents should thank God for the many helps now available in their efforts to religiously educate their children, but alas for those who leave to these helps, the work which God requires at their hands, and which they, in solemn covenant, promise to perform.—Transylvannia Presbyterian.

The Rev. R. A. Paterson, the Scotch evangelist, reports a recent notable conversion to Christianity, viz: Madame Hensel, a Jewess, well known in musical and literary circles as the author of a "Life of Gottschalk," and as the musical instructor of Patti. Madame Hensel was baptized into the communion of the Methodist church, recently, at Binghamton, N. Y., and it is reported, on good authority that she contemplates the work of an evangelist, like Mrs. Van Cott.

If you enjoy your religion, practice it. If you would learn of Jesus, speak of him to others. If you would know the truths of the Bible, teach them to others. If you would be more and more like Christ imitate His example in doing good. If you would grow into the stature of perfect manhood in Christ, exercise every tendon and muscle, and nerve of your spiritual frame in the service of God and the enjoyment of doing good, just as children who grow into healthy manhood continually exercise themselves in play. If you shut your soul up in the solitary chamber of its own religious experience and its selfish hopes, it will soon become pale, languid, diseased, nearly dead. This is why churches and Christians need so often to be "revived." They think of religion as a matter of private enjoyment, and they try to use it as a personal luxury. It will not be so used, and it soon departs.

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.

C. H. BLACKETT ROBINSON
Editor and Proprietor.

TO CORRESPONDENTS.

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

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

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

OUR GENERAL AGENT.

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

British American Presbyterian. FRIDAY, OCTOBER 6, 1876.

A PRELIMINARY meeting towards the formation of a Young Men's Christian Association, was held in New Lancaester, in the Temperance Hall, on the evening of the 27th ult. Rev. Donald Ross in the chair. The evening being unfavorable, prevented many in the neighbourhood from being present. After devotional exercises, the chairman briefly stated the object of the meeting—the formation of a Y.M.C.A., if the public were prepared to sustain such a movement. Addresses were delivered by Messrs. Watson and Porteus, young men, delegates from the Cornwall Y.M.C.A., setting forth in a clear and earnest manner, the object and aim of the new society. Afterwards the meeting was suitably addressed by the Rev. W. Cochrane of Middleville, Rev. J. S. Burnett, Marlinton, Rev. W. R. Ross, Pickering, all testifying to the great good already accomplished by Y.M.C. Associations, and encouraging the young men of Lancaester and vicinity to go and do likewise. The vote being taken as to the formation of the Association, was hearty and unanimous. A committee was appointed to draft a constitution to be submitted at an early date, consisting of the following:—Rev. D. Ross, John McLennan, Esq., Hugh McLean, A. McInnis, Thos. Hill, jr., W. Colquhoun, D. S. McPherson and others. It is earnestly hoped that the quickening influence of the Holy Spirit—His life and light—be poured out in large measures upon this Association.

DESIGNATION SERVICES.

On Tuesday evening of last week, a large and enthusiastic meeting was held in the Presbyterian Church, Cobourg, in connection with the designation of Rev. James Douglas, late the pastor, to the mission of the Presbyterian Church of Canada in Central India. The chair was occupied by the Rev. Dr. Topp, of Toronto, the Moderator of the Synod; and upon the platform were seated Revs. Prof. McLaren, of Toronto, K. McLennan, of Peterboro', W. Donald, of Port Hope, G. Lawrence, of Toronto, J. Smith, of Grafton, W. MacWilliam, of Bowmanston, J. Cameron, of Milbrook, W. A. McKay, M.A. of Baltimore, W. Bennett, Bethany, W. Hodnot, Perrytown, and Drs. Nelles and Hurwash, of Victoria University. Letters expressing regret at inability to attend were read from Revs. Dr. Cochrane, of Brantford, and Dr. Jeffers and J. Kenner, of Cobourg.

After opening religious services, a most entertaining address, on the general subject of missions, and the setting apart of Mr. Douglas to the work, was delivered by the Chairman, the Rev. Dr. Topp.

Following this was an address to the Rev. Mr. Douglas from the Presbytery, read by Rev. Mr. McLennan, of Peterboro', the convener. This address was a most eloquent and impressive one, expressing the confidence of the Presbytery in Mr. Douglas, and their warm sympathy with him in his present important undertaking.

Next came an address to Mr. Douglas, by Rev. Prof. McLaren, the chairman of the Foreign Mission Committee of the Church. This address was also a most impressive one, and constituted the commission of the Rev. gentleman,—a copy of the Holy Scriptures being handed to him by Prof. McLaren as his authority to enter upon the work.

Excellent speeches were then delivered by Revs. W. Donald, W. MacWilliam, M. A., and Dr. Nelles, on the general subjects of missions, and on the interesting circumstances which had called them together. All of the speakers expressed their deep sympathy with Rev. Mr. Douglas in his mission.

A feeling address was then delivered by the Rev. Mr. Douglas, relative to the important work which he was undertaking, and expressing his devotion to the work, and his confidence in an over-ruling Providence. The proceedings were brought to a close at a late hour.

The Rev. gentleman is to be stationed at Indore, Central India, where up to this time there has been no ministry of the Gospel. He will leave the country for his distant field of labor about the middle of October. We are certain that the sympathy and prayers of his many friends throughout the Church will go with him as he enters upon his important work.

SCIENCE AND RELIGION.

Compared with science, religion, it is true, is old and venerable. The former is but a stripling when put side by side with the system of truth which is found in the Bible. But science, though young, is stately and vigorous. She has already attained gigantic proportions. She gives promise of reaching higher and higher developments as the years move on.

All right thinking religious men have ever given a hearty welcome to the discoveries of science, whether of Archaeology, Astronomy, or Geology. They know that truth is one, and can never contradict itself. While believing the Bible to be infallible in itself, they have always held themselves at liberty to interpret the Divine Word in accordance with the light of science. Many passages of Scripture they are ready to acknowledge have been wrongly understood, because of the ignorance of men regarding the works of God, or the laws by which they are governed. But when any scientific truth has been clearly made known, while at first sight appearing to conflict with Scripture because of its opposition to prejudice and imperfect knowledge, it is seen afterwards to be but a new setting in which the truth of the Bible is to be beheld and admired. Thus, when the Word of God was read by men who did not know the earth revolved around its own axis, or who were not acquainted with the motions and positions of the heavenly bodies, what a limited view they necessarily entertained regarding the works of God in creation. When, on the other hand, science reveals the earth's form and structure, and the part she performs in the planetary system, it is with a new sense of wonder and adoration we read the words in Genesis, "In the beginning God created the heaven and the earth." And so it is with the other sciences. With chemistry, for example, which takes us by the hand and leads us into the very laboratory of the creation; or with geology, which reveals so much concerning the internal formation of our globe.

While thus there never can be for the very nature of things any real opposition between science and religion, it has not always proved the case that the students of science have been the friends and advocates of religion. The most has been made of geological science by the opponents of the Bible. When it was discovered that the fossil remains of animals which had long since passed away, were found in great abundance in the various strata of the earth, there were not wanting those who seized upon this as a new battery from which to assail the Bible. The answer was at first deemed sufficient by many eloquent advocates of the Scriptures that this confusion of animal debris was caused by the deluge, but when science successfully confuted this position, then a whole host of sceptics and infidels rose to do battle with the Word of God. How many good and intelligent Christians dreaded the deadly onslaught upon truth, is seen from the number of able books which have been published in its defence, and from the various theories which were invented to account for the newly discovered phenomena. The truth is, that Christian scholars were taken aback by the disclosures of the new science. They were not prepared to defend old views and pre-conceived theories in view of facts which they could not deny. And thus at the outset of geological science, the enemies of the Bible enjoyed a vantage ground which they never before occupied, and which they will never hold again. Thoughtful men knew that patient investigation would lead them to see the divine harmony between science and religion. But infidels were clamorous and boastful. They did their utmost against the Word of God. The crowd of unthinking and worldly people were not slow to make every possible use of the discoveries in geology against the religion which they affected to hate and despise. But as the result of it all, we now read this sentence as it were with a new understanding of its meaning, that we can do nothing against the truth, but for the truth. In other words, we are forced to the common-sense conclusion that we should welcome every light which nature and science furnish, and wait patiently for the movement when we shall be able intelligently and conscientiously to harmonize Scripture with every new scientific disclosure, and in a word we should never fear but that the blessed book, seen with other eyes and other lights, will be acknowledged more and more to be divine.

The great hope of our age is that amongst theologians we find not only those who admire science, but its ablest students and advocates. There is not at least amongst the English speaking people a single astronomer or geologist, or moral philosopher of note, but will in some sense acknowledge himself to be a believer in the Bible. Professor Huxley is no longer, like so many geologists who have gone before him, the valiant champion of science against religion, although in arguing his favorite doctrine of evolution he seems to place himself in opposition to ordinary in-

terpretations. In his lectures delivered in the States he combats the *Miltonic*, not the *Scriptural* view of creation, and indeed professes himself the friend of revealed religion. But whether Professor Huxley and others along with him be achieveers in the Divine Word or not, this is certain that we have amongst the Christian scholars of the age men as distinguished in scientific study and research as they can possibly be, who are quite able to cope in argument with their strongest opponents. What every Christian has to do is to read and study more devoutly than ever that precious book which has been the source of wisdom and strength to so many millions. Let us never fear for the Bible. Above all, let us not neglect it, because of apparent contradictions between it and science. Let us love it better, believing that so long as the world lasts, it will stand on the very pinnacles of all literature, and that in a future age, when scientific discoveries are better understood and grasped, there will be a reverence paid to the Bible such as it has perhaps never received during any bygone age in the history of the church.

Ministers and Churches.

The ladies of Spencerville and Mainville have presented their pastor, Rev. W. J. Day, with a purse for the purchase of a horse.

Rev. H. McQuarrie, Drumbo and Priceton, has been called by the congregation of Wingham, stipend \$800, and a manse.

The Rev. Mr. Herald, of St. Andrew's church Dundas, has resigned his pastoral charge. Regard for his health has made this step necessary.

Rev. Mr. MacDonald, of Elora, has gone to St. John, N.B., on a pleasure trip. During his absence Rev. Mr. Inglis, of Toronto, will occupy his pulpit.

The ladies of St. Andrew's church, Huntingdon (Rev. Mr. Muir's), had a dinner in aid of the manse debt fund, on Friday, the 22nd September, and after paying all expenses, realized the handsome sum of \$348.

We are pleased to learn that the Rev. D. H. Fletcher, pastor of the Macnab street Presbyterian Church, Hamilton, has returned from his European trip. The reverend gentleman looks well, and has evidently benefited by his holiday.

Some person or persons, unknown, broke into the Fullerton Presbyterian church, some night last week, and appropriated the contents of the Sabbath school collection box. The sacrilege was evidently perpetrated by those who were aware that the Sabbath school collections were kept in that box till the end of the year.

The Rev. D. J. Macdonnell, B.D., of new St. Andrew's Church, has returned home, and will occupy his own pulpit next Sabbath, morning and evening. The reverend gentleman's many friends will be rejoiced to learn that he resumes his pastoral duties in the very best of health.

Rev. D. B. McRae, of Parry Sound, has lately been inducted into the pastoral charge of Cranbrook and Ethel, in the Presbytery of Huron; also the Rev. Alex. Y. Hartley of Dunganon, into the pastoral charge of Rogerville and Exeter, in the same Presbytery. Both these ministers have entered on their labours in these very important fields with every prospect of success, and have been heartily welcomed by their congregations.

The Rev. G. M. Milligan, M.A., preached his farewell sermon last Sabbath evening to his people in Detroit. The church was crowded in every part, and the warm and cordial feeling evinced by the congregation must have been very gratifying to Mr. Milligan, who closes a pastorate of over seven years amid the regrets, and carrying with him the hearty good will and affection of his late charge. The rev. gentleman will be inducted as minister of old St. Andrew's, on the 12th inst., and will commence his work here on the 15th inst.

The Rev. Dr. Robb occupied the pulpit of Cooke's Church last Sabbath for the first time since his return from Europe. Large congregations filled the church at both diets of worship. On Monday evening there was a hearty and enthusiastic social gathering of the church members and adherents in the basement to welcome their pastor, when an illuminated address, along with a purse containing over \$400 was presented to Dr. Robb. The whole affair was most enjoyable; but owing to the early hour on Wednesday when we go to press, we are compelled to defer a fuller report of the proceedings until next issue.

Duff's Church, McKillop, under the pastoral care of Rev. Thomas Thomson, was reopened on Sabbath, 24th inst., having been closed for some time while undergoing repairs,—in connection with which Rev. James Pritchard, Bluevale, delivered excellent and suitable discourses to very large and attentive congregations morning and evening. And on the Monday evening following a fruit social was held in the

Church, when impressive and practical addresses were delivered by the Revs. Messrs. Goldsmith, Hartley and Gracey; excellent music was rendered by the Church Choir. A very pleasant and profitable evening being spent, all went home well pleased and rejoicing in the improved appearance of the Church.

The old church at Spencerville has become too small for the growing congregation; and steps are being taken for the erection of a new one. The new building will be of stone, with all modern improvements as to heating, ventilation, S.S. and other rooms; and will likely cost about \$7000, of which \$4233 are already subscribed. An efficient building committee has been appointed with instructions to have the building ready for occupation in January, 1877. Ventnor, a village four miles from Spencerville, is included in the Spencerville congregation. Forty-five communicants, and over one hundred adherents from the Ventnor section of the congregation have petitioned the Presbytery of Brockville to erect them into a preaching station in connection with Spencerville. The petition will doubtless be granted. In the meantime they are taking steps to build a church also. \$1500 are already subscribed and a site secured.

A social meeting of the congregation of St. Andrew's Church, Clifton, was held on Wednesday evening, Sept. 27, to welcome their new pastor, the Rev. James Gordon, M.A., who was inducted to this charge some weeks ago, but who was unable to enter then upon his pastoral duties. A large number of the congregation and their friends sat down to a table richly laden with good things, and after these had been thoroughly enjoyed, the people assembled in the body of the church and listened to addresses of welcome to Mr. Gordon by Revs. Mr. McBain, of Drummondville; Mr. Kettlewell, of Clifton; Mr. Bennett, of Niagara Falls. The Misses Ellwood, of Ottawa, formerly of Clifton, added to the pleasure of the evening by furnishing appropriate music and singing. The meeting broke up at a late hour, and all were congratulating each other on having spent a pleasant time. Mr. Gordon enters on his new sphere of labor with gratifying proofs of the people's kindness, and encouraging prospects of success.—Com.

The Rev. Wm. Smart, of Brockville, probably the oldest Presbyterian Minister in Canada, breathed his last at Gananoque a few days ago. The deceased was widely known in Central Canada, having been sent out to this country at the commencement of the present century by the London Missionary Society. The directors of the Society strongly recommended Mr. Smart, who had just completed his theological studies at Gosport. The cause of his settlement at Brockville, was a petition from the first settlers of Yonge, Elizabethtown, and Augusta, who, deploring the want of religious ordinances, applied to have a Missionary or minister to settle over them. Mr. Smart was ordained at the Scotch Church, Swallow-street, London, and arrived in Elizabethtown (now Brockville) in Oct. 1811, and immediately commenced his ministerial labours, extending them to Coleman's Corners, Yonge, and Augusta.

In 1812 the people under his care were formed into a regular ministerial charge. In 1846 he resigned the charge of Brockville, but continued to preach for some length of time to the rural part of the congregation, the district being supplied by the Rev. Mr. McMurray, followed by the Rev. S. K. Smith. Mr. Smart performed the marriage ceremony for most of the middle-aged people in the Brockville section, publishing as many as fifteen on some Sabbath days, and being sent for in many instances a distance of forty miles to perform the ceremony.

Book Reviews.

MUMMIES AND MOSLEMS. By Charles Dudley Warner. Toronto: Belford Brothers. 1876.

An interesting subject will render a book readable although the treatment should be somewhat indifferent. A well written book may be read with pleasure, although the subject should be possessed of very little intrinsic attractiveness. Egypt, containing so many well preserved monuments of a very ancient phase of civilisation, has always attracted much attention. Charles Dudley Warner, as the author of "My Summer in a Garden," and other works, occupies a high position among American writers. The intelligent individual who commences the perusal of the above mentioned volume is thus led to expect a somewhat unusual treat—a well written book on an interesting subject;—and we venture to say that he will not be disappointed. We will allow the author himself to tell our readers the plan and purpose of the book.

"The old-fashioned travellers had a formal fashion of setting before the reader the reasons that induced them to take the journey they described; and they not unfrequently made poor health an apology for their wanderings, judging that that excuse would be most readily accepted for their eccentric opinions. 'Worn out in body and mind we set sail,' etc.; and the reader was

invited to launch in a sort of funeral bark upon the Mediterranean, and accompany an invalid in search of his last resting place. There was in fact no reason why we should go to Egypt—a remark that the reader will notice is made before he has the chance to make it—and there is no reason why any one indisposed to do so should accompany us. If information is desired, there are whole libraries of excellent books about the land of the Pharaohs, ancient and modern, historical, archaeological, statistical, theoretical, geographical; if amusement is wanted, there are also excellent books, facetious and sentimental. I suppose that volumes enough have been written about Egypt to cover every foot of its arable soil if they were spread out, or to dam the Nile if they were dumped into it, and to cause a drought in either case if they were not all interesting, and the reverse of dry. There is therefore no *onus* upon the traveller in the east to-day to write otherwise than suits his humour; he may describe only what he chooses. With this distinct understanding I should like the reader to go with me through a winter in the Orient. Let us say that we go to escape winter."

As a fair specimen of our author's descriptive powers, take the landing-scene at Alexandria.

"We step on shore at the Custom House. I have heard travellers complain of the delay in getting through it. I feel that I want to go slowly, that I would like to be all day in getting through—that I am hurried along like a person who is dragged hastily through a gallery, past striking pictures of which he gets only glimpses. What a group this is on the shore; important guides, porters, coolies. They seize hold of us, we want to stay and look at them. Did ever any civilized man dress so gaily, so little, or so much in the wrong place? If that fellow would untwist the folds of his gigantic turban, he would have cloth enough to clothe himself perfectly. Look! that's an East Indian, that's a Greek, that's a Turk, that's a Syrian Jew! No, he's Egyptian, the crook nose is not uncommon to Egyptians; that tall round hat is Persian, that one is from Abyssinia—there they go, we haven't half seen them! We leave our passports at the entrance, and are whisked through into the baggage-room, where our guide pays a noble official three francs for the pleasure of his chance acquaintance; some nearly naked coolie porters, who bear long cords, carry off our luggage, and before we know it we are in a carriage, and a rascally guide and interpreter—heaven knows how he fastened himself upon us in the last five minutes—is on the box, and apparently owns us! (It took us half a day and liberal backsheesh to get rid of the evil-eyed fellow). We have gone only a little distance when half a dozen of the naked coolies rush after us, running by the carriage and laying hold of it, demanding backsheesh. It appears that either the boatman has cheated them, or they think he will, or they haven't had enough. Nobody trusts anybody else, and nobody is ever satisfied with what he gets, in Egypt. These blacks, in their dirty white gowns, swinging their porter's ropes and howling like madmen, pursue us a long way and look as if they would tear us in pieces. But nothing comes of it. We drive to the place Mehemet Ali, the European square,—having nothing oriental about it, a square with an equestrian statue of Mehemet Ali, some trees and a fountain—surrounded by hotels, banker's offices and frank shops."

That is pretty lively; but perhaps the following short account of a night scene on the Nile is ahead of it in graphic power:—

"I said we were 'flying' all night. This needs qualification. We went around three times and spent a good part of the night in getting off. It is the most natural thing in navigation. We are conscious of a slight grating, then a gentle lurch, not enough to disturb a dream; followed, however, by a step on deck, and a jabber of voices forward. The sail is loosed; the poles are taken from the rack, and an effort is made to shove off by the use of some muscle and a good deal of churn; when this fails the crew jump overboard, and we hear them splashing along the side. They put their backs to the boat and lift with a grunting 'Euh-he, euh-he,' which changes into a rapid 'hale, hale, hale,' as the boat slides off; and the crew scramble on board to haul tight the sail with an emphatic 'Yah! Mohammed. Yah! Mohammed.'"

A thread of quiet humour runs through the whole book; modestly peeping out here and there; never shewing itself too long.

"The first thing the Nubians want is something to eat—a chronic complaint here in this land of romance. Squatting in circles all over the boat, they dip their hands into the bowls of softened bread, cramming the food down their throats, and swallow all the coffee that can be made for them, with the gusto and appetite of simple men who have a stomach and no conscience."

Only in one or two instances does this humour of Mr. Warner's expose him to the charge of flippancy or coarseness. Speaking of the rapid growth of the town at the western extremity of the Suez Canal, he says, "Port Said was made out of nothing, and it is pretty good." On another occasion, being delayed for a day in his descent of the First Cataract, while Prince Arthur was ascending, he grumbles as follows:—

"Princes have been very much in the way this winter; the fact would seem to be that European princes are getting to run up the Nile in shoals, as plenty as shad in the Connecticut, more being hatched at home than Europe has employment for."

The American writer or speaker is never at a loss for a simile. What could be more apt than the following:—

"Early in the morning, the head sheykh of the cataract comes on board, and the long confab which is preliminary to any undertaking, begins. There are always so many difficulties in the way of a trade or an arrangement as there are quills on a porcupine."

Perhaps we have said enough about our author and his abilities and beauties; and

perhaps we have said too much about his faults, for they are few and far between. But what of the country through which he conducts us? What of its people? Well, they both seem to be as bad as ever, nay worse than ever, for it is as true of countries and nations as it is of individuals, that they never stand still—that, if they do not improve, they degenerate. Let the following paragraph serve for proof:—

"As we sail down the river in this approaching harvest season, we are in continual wonder at the fertility of the land; a fertility on the slightest cultivation, the shallowest ploughing and without fertilization. It is customary to say that the soil is inexhaustible, that crop after crop of the same kind can be depended on, and the mud (limon) of the overflowing Nile will repair all wastes. And yet, I somehow got an impression of degeneracy, of exhaustion, both in Upper and Lower Egypt, in the soil; and it extends to men and to animals; horses, cattle, donkeys, camels, domestic fowls look impoverished—we have had occasion to say before that the hens lay ridiculously small eggs—they put the contents of one egg into three shells. (They might not take this trouble if the eggs were sold by weight as they should be.) The food of the country does not sufficiently nourish man or beast. Its quality is deficient. The Egyptian wheat does not make wholesome bread; most of it has an unpleasant odor; it tends to speedy corruption; it lacks certain elements—phosphorus probably. The bread that we eat on the dahabeeh (Nile boat) is made from foreign wheat. The Egyptian wheat is at a large discount in European markets. One reason of this inferiority is supposed to be the succession of a wheat crop year after year upon the same field; another is the absolute want of any fertilizer except the Nile mud; and another, the use of the same seed forever. Its virtue has departed from it, and the most hopeless thing in the situation, is the unwillingness of the fellah to try anything new, in his contented ignorance. The Khedive has made extraordinary efforts to introduce improved machinery and processes, and he has set the example on his own plantations. It has no effect on the fellah. He will have none of the new inventions or new ways. It seems as hopeless to attempt to change him, as it would be to convert a pyramid into a Congregational meeting-house.

The Mohammedans have appropriated many beautiful sentiments belonging to Christianity; and their speech often indicates habits of mind, grooves of thought which might well put the Christian to shame. Mr. Warner's dragoman, who is one of the most intelligent of his class, furnishes an example, as the following episodes show:

"The next morning as we were loitering along, wishing for a breeze to take us quickly to Bellinah, that we might spend the day in visiting old Abydos, a beautiful wind suddenly arose according to our desire. 'You always have good fortune,' says the dragoman.

"I thought you didn't believe in luck! 'Not to call him luck. You think the wind to blow 'bout the Lord know it?'"

On another occasion, during a severe storm.

"When it somewhat abated, the dragoman recognized a Divine beneficence in it, 'it shows that God member us. Not so? A friend of me in Cairo, was never in his life ill, never any pain, toothache, headache, nothing, always well. He begin to have fear that something should happen. Mebbe God forgot him. One day I meet him in the Mooskes (market) very much pleased; all right now, he been broke him the arm; God member him.'"

One extract more, describing the present condition of the site of the ancient capital.

"When Herodotus visited Memphis, probably about four hundred and fifty years before Christ, it was a great city. He makes special mention of its temple of Vulcan, whose priests gave him a circumstantial account of the building of the city by Menes, the first Pharaoh. Four hundred years later, Diodorus found it magnificent; about the beginning of the Christian era, Strabo says it was next in size to Alexandria. Although at the end of the twelfth century it had been systematically despoiled to build Cairo, an Arab traveller says that 'its ruins occupy a space half a day's journey every way, and that its wonders could not be described. Temples, palaces, gardens, villas, acres of common dwellings—the city covered this vast plain with its splendor and its equal. The traveller now needs a guide to discover a vestige, a stone here and there, of this most magnificent capital. Here came Moses and Aaron from the Israelitish settlement in the Delta, from Zoan (Tanis) probably to beg Menephtah to let the Jews depart; here were performed the miracles of the Exodus. This is the Biblical Noph, against which burned the wrath of the prophets. 'No (Heliopolis or On) shall be rent asunder, and Noph shall have distresses daily.' The decree was 'published in Noph':—'Noph shall be waste and desolate without an inhabitant; I will cause their images to cease out of Noph.' The images have ceased, the temples have either been removed, or have disappeared under the deposits of inundations; you will ride over old Memphis without knowing it, but the inhabitants have returned to this fertile plain. It is only in the long range of pyramids, and the great necropolis in the desert that you can find old Memphis."

It only remains for me to say, that the Messrs. Belford, the Canadian publishers, have done their part with their usual ability. The typography and binding are excellent; and the taste evinced in the ornamental department is admirable.

SELF-CONFIDENCE is the offspring of pride, presumption and self ignorance. Self distrust is the child of Divine teaching. Pray in youth presents a heart to God, untroubled by the world; like the morning fire, it burns clear, being free from ashes.

Letter from Mr. Chiniquy.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR.—Please allow me to ask your Christian readers to help me to bless the dear Saviour for the new humiliations and dangers through which he has been pleased to make me pass last night.

Shortly after I had given my lecture to an immense audience in the largest hall of Charlottetown, the capital of the Prince Edward Island Province, when coming out from the house of that true servant of the Lord, Mr. John Scott, I was attacked by a furious mob of Roman Catholics. It was about half past ten at night, and the night was dark, which added much to the horror of our position. Providentially there were no stones in the streets through which we had to pass. The mob then had recourse to the mud and the dirt of the street to throw at me. The few brave friends who surrounded me received their good share of the mud and dirt. The yells of the mob were the most savage I ever heard—they were really like the howls of bloodthirsty wolves. When we were half-way to the wharf, a faithful friend came in haste to tell us: "Hurry on, the number of the assassins is instantly increasing. I am just come out from their midst; they evidently mean mischief, if they can overpower us—hurry on." But it was impossible to go fast, Mrs. Chiniquy, with my elder child, was fainting in our arms. At that moment a tall Irishman tried to tear away my youngest child, three years old, from the arms of the gentleman who was carrying her; but he failed, and my hope was that the danger was over on that side; but in a moment after, the monster rushed again with a horrible imprecation to tear that dear little one away from the arms of her protector. Surely it was happy that I had no pistol in my hands in such a terrible instant for a father's heart, for the brain of the villain would have been quickly scattered to the four winds. But the noble hearted friend to whom I had trusted my child administered such a blow in the face of the brute that he forced him to go to the rear.

Then the yells and the imprecations of the mob became really frightful, their number had so increased that it seemed to me absolutely impossible that my few heroic friends could prevent me any longer from falling into the hands of the assassins. But the merciful God who has already so often saved His unprofitable servant, was still there to save my life. In the moment that the mob was making a last and supreme effort to break the closed ranks of my noble defenders, the doors of the Revere Hotel opened to receive us. We remained there about half an hour, besieged by the mob, who did not dare to break the doors, knowing that there were inside a good number of gentlemen who were ready to repulse them. After half an hour that we had to remain as prisoners in that hotel, the police came to our rescue, dispersed the mob, and took us safely to the steamer which brought us this morning to Nova Scotia.

Thus it is that in Charlottetown, as well as Halifax, in Montreal, as well as in Ottawa and in Antigonish, liberty of speech is a crime which must be punished by the death of those who want to tell the truth. Thus it is that from one end to the other of Canada, the sentence of death against liberty of conscience must be executed by the slaves of the Pope.

If the half of the outrages I have received in Canada when preaching the truth had been inflicted on a Roman Catholic bishop or priest, when exalting their wafers, what cries of indignation you would have heard from your Government of Ottawa; what severe punishment would fall on the Protestant who would throw the mud or the stones of the streets at the face of the venerable (?) Archbishop Taschereau, of Quebec, or the saintly (?) Archbishop Bourget, of Montreal? How the guilty man would soon be found and incarcerated. How the governors, the judges, the police, the great and the small fry of the humble servants of the Pope, who rule the Dominion of Canada, would be unanimous in inflicting the highest penalties of the law against the guilty man. But it is a Protestant minister who is insulted, pelted with the dirt and the mud of the streets; it is a Protestant minister who is stoned and bruised and wounded. What have the governors, the judges, the police, to do with that?

I ask from the Roman Catholic Bishops of Ontario, Quebec, Nova Scotia and Prince Edward Island, how long will this state of things last?

I know it. A single word from their lips, a little motion of their smallest fingers would stop those riots for ever.

Do the bishops and priests of Rome really think that we Protestant ministers of the Gospel and laymen will forever endure those things? They are surely mistaken if they think it; there is an end to human patience, and was to the bishops and the priests of Rome when our endurance will be at end.

I pray God that my eyes will not see what will happen the day when the Protestants of Canada will be forced to take the law in their hands to protect themselves.

In that terrible day, governments and bishops and priests will have to pay to the last cent for the outrages we receive to-day, almost every where we go.

I have no bad feelings against my would-be murderers. I ask God to forgive them. But the pages of past history are there to tell me that those great iniquities never remain unpunished, even in this world. The blood of more than 20,000 priests and scores of Romish bishops had to flow in France to atone for the blood of the disciples of Christ. Let the priests of Rome understand it. The day is approaching fast that the British Protestants have shed, on the plains of Abraham, the blood to establish liberty of conscience in Canada; and that liberty of conscience will remain the fundamental corner stone of our social edifice in Canada, even if, to attain that object, the last priest of Rome will have to be hung at the high steeples of the Roman Catholic Cathedrals of Quebec, Montreal, Halifax and Charlottetown.

O. CHINIQUY.

[We learn that a person who has been recently lecturing in the West on Roman Catholicism, claims in his advertisement some kind of connexion with Father Chiniquy, and that in the belief they were help-

ing our own Church's French work, some of our people have liberally contributed to the lecturer. We remind our readers that all contributions for the French Evangelization scheme of our Church, including Father Chiniquy's work, should be forwarded to the Rev. R. H. Warden, 210 St James' street, Montreal.—Ed. B. A. P.]

Presbytery of Barrie.

This Presbytery held its quarterly meeting on Tuesday last in the church at Barrie. About thirty members were present. A large amount of business was transacted. A call was sustained from Alhaston and Carlisle in favor of Rev. J. A. McConnell, of Tecumseth, but, on being presented to him, was declined, and so aside by the Presbytery. Calls were also presented from Guthrie Church, Oro, in favor of Rev. Smith Hutchinson, of Toronto, and in favor of Rev. W. Fraser, of Barrie, from the Presbytery Church of St. Thomas. It was agreed to hold a special meeting of Presbytery on Tuesday, the 10th Oct., at 11 a.m., within the Presbyterian church at Barrie, for the purpose of considering the calls. Instructions were given to summon the congregations of Guthrie Church, Barrie, and Toronto, to appear at said meeting, and notice was sent to the St. Thomas congregation. Arrangements were made for the ordination of the Rev. S. Acheson, and induction to the pastoral charge of 1st Essa and Cookstown, on Wednesday, Oct. 11th. The services to be conducted in the First Essa Church at one o'clock p.m., Mr. Cleland to preside, Mr. J. J. Cochrane to preach, Messrs. Wm. and J. A. McConnell to address the newly inducted minister and the people respectively. There was much time occupied in considering the Home Mission business of the Presbytery. Grants were carefully considered, and the work of the mission field reviewed and arranged. A very interesting report was submitted by the Rev. A. Findlay, superintendent of missions in Muskoka. It was resolved to get the report printed in the BRITISH AMERICAN PRESBYTERIAN, and brought under the notice of the Home Mission committee of the Assembly. The resignation of the Rev. J. B. Burnett of his charge of Nottawa and Dunroon was considered, and decision on the subject postponed till the special meeting on 10th Oct. Reports were given in by several members in regard to mission work performed, and the dispensation of ordinances throughout the mission field during the summer. The question of Home Mission finances was considered, and steps taken for the payment of missionaries, and expenses of Presbytery, and superior courts.—ROBT. MOODIE, Pres. Clerk.

Presbytery of Owen Sound.

This Presbytery met in Division Street Church, Owen Sound, on the 19th day of Sept. at 10 a.m., for the transaction of business. The Rev. Mr. Silcox, a minister of the Congregational Church, being present, was introduced to the court by Mr. Wilmster, and invited to sit as a corresponding member. The Session Records of St. Vincent, etc., of Knox Church, Sydenham, and of North Keppel and Sarawak, were produced for examination, and committees appointed to examine them. At a subsequent stage of the proceedings these committees reported, and the records were ordered to be attested in terms of the respective reports. A circular letter from Dr. Cochrane was read, stating that the sum of \$218.90 was allocated to this Presbytery as its share of the debt resting on the Home Mission Fund at the time of the meeting of the General Assembly. To provide for this sum it was enjoined upon all congregations and mission stations to contribute at the rate of fifteen cents per member, and to remit the same to the Rev. Dr. Reid, Toronto, with as little delay as possible. To provide also for the sum required of the Presbytery for the Assembly and Synod Funds, it was resolved to assess the Congregations and Mission Stations at the rate of six cents per member. On motion of Mr. Stevenson it was agreed to consider verbatim the remits sent down by the General Assembly at the next ordinary meeting. Mr. Somerville gave notice that he would move the following motion at the next meeting:—"In view of the report given in at the last meeting of Presbytery sent North Keppel and Sarawak by Mr. Stevenson, it is hereby enjoined on all congregations within the bounds of the Presbytery that they comply with the rule in force in the late Canada Presbyterian Church, that no congregation change the site of its church, or plant any permanent preaching station without first obtaining the sanction of the Presbytery therefor. The afternoon sederunt was occupied chiefly with the Presbytery's Home Mission business. The grants for labor for the past half year in mission stations were considered, and the applications on behalf of supplemented charges revised. Messrs. Morrison and Somerville were appointed a deputation to visit the mission field in the Indian Peninsula, and authorized to obtain a suitable ordained Missionary for that field. Mr. McJones was appointed to dispense the Lord's Supper at Parry Sound at his earliest convenience. A committee was appointed to prepare a plan for holding missionary meetings in congregations and missions within the bounds during the coming winter months. Mr. Stevenson was appointed Treasurer of the Presbytery. Mr. Rodgers tendered his resignation of the pastoral charge of Leith and Johnson. The resignation was ordered to lie on the table, and a deputation appointed to confer with him, with a view to secure the continuance of his services to these congregations, and if not successful in that, then to site all parties concerned, to appear for their interests at an adjourned meeting to be held in Division Street Church, Owen Sound, on the 17th day of October, at ten o'clock, a.m. The next ordinary meeting was appointed to be held in Knox Church, Owen Sound, on the 8th Tuesday of December next.

JOHN LAING, Clerk.

Presbytery of Hamilton.

This court met on the 26th and 27th Sept. There were present, twenty-five ministers and twelve elders. A great deal of important business was transacted. The resignation by Mr. B. C. Frazer of his charge at Thorold and Merriton was accepted, to take effect on the 15th of October, when Mr. Bruce is appointed to preach and declare the vacancy, and to act as interim moderator. Mr. Herald, minister of St. Andrew's Church, Dundas, sent a letter tendering the resignation of his charge, in consequence of infirm health, and Mr. Smith of Hamilton, was appointed to visit the congregation, confer with parties, and cite them to appear for their interests on the 10th of October. Mr. Isaac Campbell, minister at Bronte, also tendered in writing his resignation, as he feels unable to remain there since the death of his wife and babe. The paper was laid on the table, and arrangements were made for supplying the pulpit by the Presbytery. Mr. Fletcher stated that in a letter addressed to him, Mr. Milligan had intimated that he declined the call from Knox Church, Hamilton; but the Presbytery took no action until the Presbytery of Detroit should dispose of the call which is now in their hands. Attention was called to the infirm health of the Rev. D. Smyth, who has for months been laid aside by severe and painful sickness; this case was referred to the committee on infirm ministers. The report of the Home Mission Committee was most satisfactory, and provision was made for continuing the mission work, and if possible extending it during the winter. The station at Port Dalhousie was reported as doing well, and a new station on the eastern part of the city of St. Catharines as associated with it. A call from Lynedoch and Silverhill to Rev. James Pullar, late of Richmond, was sustained, the stipend is \$600 with a manse. Mr. Pullar accepted the call, and his induction is appointed for Wednesday, 10th October, Mr. Livingstone to preside, Mr. McNeill to preach, Mr. Craigie to address the pastor, and Mr. Chrysal to address the people. Also a call from Ancaster and Alberton to Mr. J. H. Ratcliffe, probationer, was sustained, the stipend is \$700 with manse. The call was accepted, and trials for ordination were appointed for the 10th October. Reports regarding the raising of the share allotted to this Presbytery, of the Home Mission Debt, were on the whole very satisfactory. Some congregations have contributed more than was asked from them, and the whole amount will soon be paid in to the Treasurer. Assessors were appointed to the sessions of Simcoe and Dunville. The stated meetings of Presbytery were fixed in the future for the third Tuesday in the months of March, July, September and December in each year. The Moderator preached in the evening, an excellent sermon on missions. It is to be regretted that the attendance was not encouraging. A committee was appointed to arrange for holding missionary meetings early in the winter; and a second to arrange for a conference of Sabbath School teachers and officers connected with the church, to be held in Hamilton during the winter. The granting of supplements was fully considered, and it was resolved to apply for \$200 for Victoria, \$150 for Kilbride, \$100 for Grimsby, \$150 for Felham and Port Robinson, and \$150 for Duville; also for \$4 per Sabbath for the missions at Fort Erie and Ridgeway, and at Delhi. The propriety of opening new stations at Port Rowan, Hawtree, Kelvin, and Lowth, was remitted to the H. M. Committee for consideration. After much earnest discussion, the following resolution was unanimously adopted:—"That this Presbytery, while anxious for the prosperity of the mission work of the church generally, and prepared, as in the past, to do all in its power to maintain it efficiently, would respectfully direct the attention of the General Assembly H. M. Committee, to the grievous inequality of stipend which obtains in many instances in consequence of the grants made by the committee in the hope that some way may be devised, by which the evil complained of may be lessened." Mr. Smith gave notice that at a future meeting he would move for the appointment of an agent to superintend the Home Mission work within the bounds of this Presbytery. Messrs. Scott and Geddes, students, delivered their discourses as required, with acceptance, and Mr. Alexander Henderson delivered three discourses as part of his trials for license. Owing to infirm health he did not take the other trials at present.

JOHN LAING, Clerk.

Presbytery of Saugeen.

This Presbytery held a special meeting at Clifford, on Sept. 7th, for the consideration of a petition presented at a former meeting by certain members and adherents of Knox Church congregation, Mount Forest, praying that Rev. John Macmillan be "relieved of his charge of the congregation." The assessors appointed by the General Assembly to the Presbytery in dealing with the case were present, namely, the Rev. Professor McLaren, Rev. John Smith, Toronto, and Rev. John Scott, North Prince. Parties having been fully heard, the Presbytery adjourned to meet at Mount Forest on Sept. 12, when the Presbytery having met, the following motion by Professor McLaren was carried: That the Presbytery, having heard the petition together with the reasons in support of it, and the answers returned thereto by the session, congregation, and minister of Knox Church, Mount Forest, and having duly weighed the pleadings of the parties, finds: 1. That about one-third of the congregation of Knox Church desire the removal of Mr. Macmillan from the pastoral charge, while about two-thirds continue satisfied with his ministry, and have shown themselves able and willing to sustain the means of grace, and to carry on the work of the congregation. 2. That notwithstanding the strong language used by the petitioners regarding Mr. Macmillan, there does not appear anything in Mr. Macmillan's conduct or bearing for which any special blame can be attached to him. 3. That the petitioners appear in various ways to have sought by irregular means to compel their minister to abandon his charge, and especially that without waiting for the issue of a regular application to the Presbytery for

the removal of their pastor, they seem to have withdrawn from attendance on Knox Church, and from the support of ordinances therein, while still retaining the right as elders and members respectively of attending and voting at meetings of the session and of the congregation. 4. That the course adopted by the petitioners in so withdrawing and acting while claiming the rights of membership is in itself disorderly, and in violation of previous decision of the Presbytery unbecoming and reprehensible. 5. That in view of these facts, the Presbytery declines to grant the prayer of the petition, and earnestly exhorts the petitioners to endeavour to lay aside those feelings which have caused so much disturbance in the congregation, and introduced so much alienation among Christian brethren; and further, that in the case of any who may feel that they cannot avail themselves longer of the services of their pastor, they be instructed that the proper course for them to follow is to apply without delay for their certificates of membership, and that the Kirk Session be directed in view of all the circumstances to grant certificates to such of the petitioners as may so apply.—The Presbytery hold their ordinary quarterly meeting at Darham, on Sept. 19th and 20th. The prayer of the petition from Rocky Saugeen Station for separation from Pricerville and Darham Road was granted. Mr. Greig gave in his resignation of the charge of the upper station of Normanby congregation, on the ground that his field of labor was too large, and parties were cited to next meeting. Mr. John McQueen was taken on public probationary trials, which he passed to the satisfaction of the Presbytery, and he was licensed to preach the gospel. The committee appointed to draft a minute expressive of the mind of the Presbytery towards Rev. D. McDonald, late of Arthur, gave in the following, which was adopted: That the Presbytery in parting with Rev. D. McDonald, late of Arthur, would express its hearty appreciation of his Christian deportment, life, labors, and success, its regret at parting with him, and its best wishes for his future welfare and prosperity. Certain references from the Session of Knox Church congregation, Mount Forest, and an appeal therefrom, were presented, which it was agreed to take up at next meeting. A committee was appointed to apportion to the several congregations the amount of the debt resting on the Home Mission Fund apportioned to the Presbytery. The report of the Home Mission committee given in by Mr. Crozier was fully considered. Next meeting of Presbytery to be held at Harrison, in Knox Church there, on the last Tuesday of December, at 4 o'clock p.m.—Wm. PARK, Pres. Clerk.

[The notice of the "Mount Forest case," which appeared in our last issue, we regret to say, was unofficial and incorrect. The clerk's report as given above, places the matter in its proper light.—Ed. B. A. P.]

Presbytery of Stratford.

This court met on Tuesday, 26th inst., in Knox church, Stratford. Thirteen ministers were present, together with twelve elders—the proportion of elders being thus as it ought to be, but seldom is. The Rev. J. B. Scott and the Rev. Samuel Russell were invited to sit as corresponding members of court. Mr. Fotheringham reported that he had preached to the congregation of Shakespeare and Hampstead, and declared the pastoral charge thereof vacant, according to appointment, and Mr. Drummond's name was removed from the roll. Mr. Hamilton reported in behalf of the Home Mission committee, and gave a specially favorable account of Burns church, East Zorra, under the care of Mr. R. P. Mackay during the summer. Session records were ordered for examination next ordinary meeting of Presbytery. It was agreed that each minister be instructed to bring the subject of mission before his people during the ensuing winter, in such a manner as may be deemed best, and report at the spring meeting. Replies from the congregations of North Easthope and Shakespeare and Hampstead in regard to the re-arrangement of their ecclesiastical field, were taken up, and commissioners were heard. It was moved by Mr. Hamilton, seconded by Mr. McAlpine, and agreed, that Presbytery having heard delegates from the congregations concerned in the re-arrangement, and finding them still cherishing diversity of views, recommend these congregations further to consider and, if possible, dispose of the matters of difference in such a way as may be most for the interest of the cause of Christ, and report at next ordinary meeting of Presbytery. Presbytery took up the resignation of Mr. Wilkins of the pastoral charge of the congregation of St. Andrew's church, Stratford. He stated that he adhered to his tender of resignation. Mr. Henry appeared for the congregation and stated that he was instructed to present no opposition to Mr. Wilkins' resignation. It was moved by Mr. Croly, seconded by Mr. Gordon, and agreed, that Mr. Wilkins be allowed to resign his charge of the congregation, and that the pastoral relation be dissolved on and after the last Sabbath of December next. In the meantime it is understood that Mr. Wilkins has leave of absence from the pulpit while he provides for its supply, and that the congregation shall have the power of selecting its supply through him. Mr. Hall was appointed to preach to the congregation on the first Sabbath of January and declare the vacancy. Messrs. Boyd and Croly were appointed to prepare a minute in relation to Mr. Wilkins' resignation. Mr. Ball was appointed to moderate in a call to a minister at Molesworth at his earliest convenience. Mr. Macpherson stated that while he did not feel less able than formerly to discharge pulpit duties, he was no longer able, by reason of age and the increasing requirements of his congregation, to discharge his other pastoral duties, and desired that the Presbytery and congregation would consult with a view to meeting the case. It was agreed to delay consideration of this matter till next ordinary meeting of Presbytery. The remits from General Assembly were appointed to be taken up at next meeting, which was determined to be held in St. Andrew's church, Stratford, at ten o'clock, a.m., Tuesday, the 19th December next.

Choice Literature.

"Two Pounds Reward!"

BY THE HON. ISABEL PLUNKET.

"Mother, mother! have you heard the news?" exclaimed Stephen Radnor, tumbling almost head foremost into the cottage, where his mother sat beside the hearth, with her foot on the cradle-rocker, and her anxious eyes fixed on the flushed baby-face that lay within.

"Grand news, mother?" exclaimed another and louder voice, as Bruce, Stephen's elder brother, hurried into the cottage after him, pushing Stephen aside. "Hush, hush, boys! quit talking every one of you, and 'be quiet!' poor Mrs. Radnor exclaimed; but not before the little one in the cradle had roused, with a sharp cry, from her short feverish sleep.

"There, I know you would've been and wakened her," the poor mother added, in a kind of despair. "Since ever she dosed off I've been dreading the very minute you'd come in;" and as Mrs. Radnor spoke tears of weariness and vexation fell from her eyes.

"But, mother, listen; it's grand!" Stephen exclaimed again, taking little note of his mother's trouble, and rather glad of the two that the baby was awake now, so that he might tell his news as noisily as he would.

"Ethel has lost her gold watch and chain, with the diamond seal hanging to it, somewhere between the church and Bullfinch Lane."

"And the rector has offered two pounds reward to any one who finds it," Bruce burst in again, determined to have his share in the story somehow. "The rector was down at the school himself to-day."

"There, I knew you would; it's unfair, I say it's awfully unfair. That was the very part I wanted to tell," Stephen muttered, indignantly, and the flush of excitement deepened into passionate red upon his cheek.

"And, mother, listen—listen, mother, I want to tell you something," said little Dick, in a quiet voice, edging up beside his mother, and trying to draw down her ear on a level with his mouth; but Mrs. Radnor must have been sorely tried to-day, for she shook off the gentle little hand that rested on her arm, and withdrew her head from Dick's confidence, whatever it may have been.

"I don't want to hear what one of ye's got to say. Get away to the dresser there and eat the bit that's left for you, and quit talking for the child's sake, I tell you, and who knows when she'll sleep again now." As she spoke, poor Mrs. Radnor rose, and walked up and down the kitchen flags with the wailing child in her arms, whilst for a moment the boys' mouths were closed with the wedges of thick cake-bread and the tins of butter-milk provided for them on the dresser.

But in another moment the storm of young voices rose again, for Stephen had swallowed his meal almost at one bolt, Bruce had stuffed half of his into his pocket, and Dick was too eager and hopeful to do more than taste his own, and stood with his large patient blue eyes steadfastly fixed on his elder brothers, awaiting their word of command.

"Now then, let's off!" exclaimed Bruce, drawing the sleeve of his coat hastily across his well-stuffed mouth. "I'm to take the lead, of course, because I'm the eldest, and then Stephen, and then Dick."

"All right!" Dick answered, quite happily, with a great belief in his big brothers, and an innocent readiness to do anything that he was told; but Stephen did not seem at all so willing to agree to Bruce's suggestion.

"I'm not going with you at all, I can tell you; I'm just going on my own hook. I'll start at the very top of the lane, and turn over every inch of grass, and I'll bet you sixpence I'll find it."

"Find what, boys? Is it a goat you're talking about?" Mrs. Radnor asked, as the wailing cry ceased for a moment in her ear, and she caught some hint of the boys' meaning now.

"The goat, mother; why, whatever put old Jenny into your head!" Stephen exclaimed with a splutter of almost rude merriment, which even his present undisciplined excitement could scarcely excuse.

"It's Miss Ethel's gold watch and chain with the diamond seal, that's what we were telling you of all the time. The rector has offered two pounds reward, and we're going off now to look for it."

"Then there's one of you will have to go and look for the goat, for all that," his mother answered, quietly; for it's loosed its tether since morning, and there's no saying where it's off to by this time. I was only waiting till you'd come home, to send one of you off to find her."

"Oh, but we could not go now, mother!" both the boys exclaimed almost at once, whilst a shade of disappointment and doubt passed over Dick's face.

"She'll be sure to come home before evening; and there's a lot of boys off this minute to Bullfinch Lane, I'll be bound," Stephen added, as he shot out through the open door to join a crew of his school-fellows who had hurried past the window in the very direction upon which his own heart was bent.

"I'll come back and look for the goat before tea, mother," Bruce said more calmly, with better feelings struggling at heart, but no resolution, no sudden heavenly prayer to give them strength and purpose. "Won't that do?" he added, coming to his mother, and kissing her before he left the house.

"Then I'd rather you went now," Mrs. Radnor answered, not returning his kiss; "for I'll want to milk her for the child's supper, and dear knows what mischief she's up to!"

"All right, mother, you needn't be afraid; I'll be back in lots of time," Bruce replied, confidently. So saying, he left the house, only a little more quietly than Stephen had done, and little Dick followed, as ever, close at his heel.

Poor Mrs. Radnor shook her head sorrowfully at the three children left the house, leaving her to her trouble again alone. She laid the child down in its cradle once more, and began an almost desperate movement of the rockers to and

fro, whilst with the other hand she hid her face in her apron, and cried. This was the way—this was the way of them all. She had worked, and watched, and wept for each one of them—Bruce, and Stephen, and Dick—in turn through twelve long years to this very hour and day, and yet they'd go off on their own pleasure, and mind her bidding never a word; with the child sick and the goat strayed, and no one to do a hand's turn for her good or bad.

Poor Mrs. Radnor! Her husband had died only a few short months ago. She had not slept these two nights, nor was it likely she could sleep to-night either, with that child's ceaseless cry in her ears; and it was not strange that, in this moment of fresh disappointment and pain, the sad tears should overflow with the sadder thoughts that had awakened them.

There was a slight stir, a slight whiff of summer air in the cottage, as the half-door which Bruce had closed after him opened again; but Mrs. Radnor did not lift her bowed head from her hands, or stay the restless tread of her foot upon the rocker—she was not expecting help or comfort now, whatever fresh sorrow might come.

And yet it was help and comfort too, though Mrs. Radnor's faint heart had not prayed or waited for it.

Mother, listen! listen, mother! I want to tell you something, a low child's voice whispered in her ear, and the touch of a child's hand rested upon her own.

It was Dick, and this time his mother did not shake him off, though neither did she answer him until he spoke again.

"Listen, mother!" Dick whispered, still more faintly in her ear, though the baby's wail had ceased, the older boys were already past the entrance to Bullfinch Lane, and there was no other human voice in the quiet cottage to hear. Dick always whispered when his little heart was full; he whispered when he said his prayers to God at night beside his mother's knee; and he whispered in her ear now.

"Listen, mother, I'm going to look for the goat for you; don't cry, mother," he added, as his mother's silent tears gave way to a loud sob now, and almost frightened him.

But Mrs. Radnor's arms quickly closed round his neck and gathering him up into her bosom, as she had rarely done since the little sickly sister had come to take his old place there, she kissed him many times.

"God bless you, darling," she said, "God bless you; who'd ever have thought of you coming back, poor little lad, all that way; but where's the good of your going away after the goat; how can you bring her home, when it's dead may-be, she is by this time, or down in the gravel pits, just as likely as not."

For a moment Dick looked troubled, but his sweet childish face soon brightened again.

"Never mind, mother, I'll go and look for her, and I'll bring her home, never fear but I will," and Dick almost withdrew himself from his mother's arms, so eager was he, in the strength of his childish faith, to start on his new errand at once.

"Then, God bless you again for a good boy," his mother said, as she put him down, and with her blessing in his ear, and a happy sense of right-doing in his heart, little Dick stepped out of the cottage again.

Mrs. Radnor wiped the last tears away from her eyes now; the baby was unexpectedly asleep, and she drew the cradle out of the sun, into a cooler corner of the house. There was other work to be done, and she felt the courage for it now. God's little messenger had done his work bravely and well, and although Mrs. Radnor had small hopes that he would succeed in bringing back the truant goat she was comforted.

PART II.

Poor little Dick! in those few minutes, from the time he left the cottage with his two brothers until he returned alone, a hard battle had been fought and won. Many thoughts had chased each other through the little pure heart that desired so earnestly to do right.

First—yes, first—the thought of the summer afternoon with Bruce and Stephen in Bullfinch Lane, the search, the excitement, the delight, the gold watch and chain with its diamond seal, the reward, the Belgian canary in a new green cage that Stephen had settled upon buying when the two pounds were his own, the bat and ball and wickets upon which Bruce's heart was set, the shawl for mother, and the red hood for baby, which he had thought of himself—all this passed swiftly through Dick's mind, and then the thought of his mother, and of his little sister's wailing cry, made him lag a few steps behind the other boys, and kick up the dust with his feet; and then another thought came with great power into his heart, which brought him quite to a standstill, and lifted his eyes to the blue sky overhead—the thought of some words which he had heard from the rector in the school to-day, not about Miss Ethel's watch, or the diamond seal, but about the good brave life that a little boy had once lived long ago in a quiet village home, not pleasing himself, but a help to others, and obedient to his mother.

Dick knew that this little boy when he grew up had been called the Lord Christ, the Saviour of the world, and that afterwards He had died a cruel death for sinners, upon a "green hill far away" from His village home. And Dick knew that he could not be quite like Him, but he had determined in school to-day that he would try, and it was this last thought that had made him climb up the stile over which his brothers had disappeared as quickly as he could, and call after them that they were not to wait for him, because he wanted to speak to mother. It was this that had brought him back so lovingly to her side, and it was this thought, too, that made his heart so glad, as he went out amongst the tall ragworts and purple mallows in the paddock behind the house, to search for the straying goat.

But, of course, she was not there, only the deep hole in the centre of the field from which her tether had been dragged; and when Dick looked a little further, a few more loose stones, fallen from the old gap in the wall to the road beneath, showed by what means her escape had been made.

Dick climbed through the gap too, and let himself cautiously down, raising a shlok white cloud of dust about him as his feet touched the road. But as the dust cleared away, Dick saw, to his joy, that the heavy iron spike and long thick rope of the tether had left a straggling track for some distance, at least, along the white road ahead of him.

Dick went on, brave in the consciousness that he was doing right, and that God was with him. He knew that if Jenny were there she would prove a much more mischievous trespasser than he was, and so he did not care if he met old Farmer Ellis himself face to face; and he wanted to get right across this angle of the field to widow Marsden's cottage, for from there Jenny had been bought some time ago, and Dick thought she might have made her way back there; if not, he must only try in the gravel-pits another mile away.

It was a good steep pull through the thick grass to the small white cottage at the other side of the field; but there was something in Dick's heart that made it seem short to-day, and as he knooked at Mrs. Marsden's door he felt almost a certainty of hearing good news from her.

A shrill "come in!" answered his knock, and upon his entering, he found the old woman alone and in bed, with an eager thirsty look in her eyes, and one long thin arm outstretched on the quilt.

"Come in, Dick Radnor, and welcome. And it will be the Lord that has sent you here."

"No," Dick answered, simply, "I came myself, to look for our goat that's been lost since morning, and I thought she might have come here."

"Then I haven't seen her; and it's I that's lost myself for want of a drink of water. Marib's that careless, she left it just out of my reach when she went out this morning, and she'll not cross the threshold again until evening." As she spoke, Mrs. Marsden stretched out her hand again towards a cracked cup in the window, but even the points of the long thin fingers could not reach it and she sank back exhausted again.

Dick climbed up on the foot of the bed, forgetting his purpose for a moment in the sight of the old woman's distress; but the sun was glaring hotly in at the window, and even the outside of the cup was quite warm. That water could not do much towards cooling the poor parched lips.

"This is not fresh," he said, "the well's just here to the back, I will run out and fill it," and without waiting for a reply, Dick hastened round to the rear of the house, and leaning over the little dark well, which was so cool and clear he could almost see the smile on his own happy face reflected in it, he filled a brimming cup for the old woman, and soon placed it with his own hands to her lips.

"Thank God! and thank you, Dick Radnor, and God bless you!" Mrs. Marsden said, as she took a long drink from the cup, and lay back on the pillow again.

"And whilst you were away at the well I heard a knock at the door, that I thought might have been a neighbor, and I was real glad, for the sun was all a-blast, and I wanted the drink badly; but though I sat up in the bed and roared as loud as I could at them, not one lifted the latch, and I'm thinking now 'twas old Jenny herself, for 'twas her knock, if I'd had the sense to remember it."

"And where do you think she's gone now?" Dick asked, eagerly, awaking to hope again at Mrs. Marsden's words, and pushing back the thick fair hair from his heated brow.

"It's 'mazing fond of the church was Jenny," the old woman answered, half to herself, as she seemed; "the rector's got a young plantation up there, and I'd no peace between him and her till I parted her. You'd best look after her there, Dick Radnor, I'm thinking; and God bless you for coming, my boy, whether he sent you or no!"

So saying, the old woman turned sleepily round on her side, and Dick left the cottage quietly, making straight across the fields for the rector's plantation, with fresh courage at heart, and a double blessing in his ear.

If it had been only for this—only for poor old widow Marsden in her loneliness—he was glad he had given up the expedition to Bullfinch Lane; he was glad, even if old Jenny could not be found, that he had come this way.

But "this way" was the hardest bit of it all, for the fields were full of prickly thistles, and Dick's stockings were short, not like the other boys, and he had to skirt all round three sides of the two large fields where the thistles did not grow, or at least, not so thickly, and very tired and almost disheartened he was before he reached the little brown brook across which there was a short cut by stepping-stones into the rector's plantation.

Once indeed, it must be told, our little hero sat down on the very edge of the thistles, with the sun and dust in his eyes, and prickles in his bare legs, and a great fear in his heart that he was going to give it up and take to crying instead; but only two large tears rolled out of his eyes, carrying away the dust and weariness with them; a kind black cloud passed over the sun, making the whole air a moment pleasant and cool, and Dick took heart again, as a distant sound of plaintive bleating fell upon his ear.

He sprang up. It was Jenny! he knew it was, their own Jenny, though the sound of her voice was more sad and troubled than it was wont to be.

"Jenny, I'm coming to you; here I am!" Dick exclaimed, plunging first through the water, and then through the thick uncut grass of the plantation towards the church in pursuit of her.

There she was, indeed, poor Jenny, in her old favourite haunt among the young spruce fir trees close to the porch, but she could not reach the pale green shoots or pink tassels to-day, for her long tether was twisted in hopeless tangles about a fallen stump, and poor Jenny was prancing around on her hind-legs, butting at it with her horns in vain efforts to be free, and uttering every now and then the plaintive bleat which had guided Dick through the plantation to her side.

Scientific and Useful.

BURNT COFFEE AS A DISINFECTANT.

In the case of bad odors in a dwelling house there are few things more efficacious than burnt coffee. An ounce of coarsely ground, previously roasted, coffee on a pan of hot coals gives off a pleasant, penetrating odor, which will remain for a long time when the windows are open.

BUCKWHEAT BREAD.

Very wholesome and palatable bread may be made of buckwheat flour with less trouble than pancakes, and without any smoke to pester the house, or burnt grease to affect digestion. To one quart of buttermilk add a tablespoonful of soda, and flour enough to make a thin batter; put in an egg, if convenient, and bake in a quick oven.

PEACH PIE.

Make a crust half puff paste, cover your pie dishes; have ready pared and quartered ripe peaches, put a layer of them in the dish, sprinkle thickly with good brown sugar, roll out another crust, double it over and cut a row of slits through the centre; wet the edges of the lower crust, press lightly on the edges, trim closely around the dish with a knife dipped in flour, and bake in a quick oven half or three-quarters of an hour.

WASHING FLANNELS.

The best way to wash flannels nicely and without shrinking, is to wash in cold water; rub on as little soap as possible, but leave soap in the water while washing, or if necessary make a suds in a dipper by cutting up soap in warm water. In winter take the chill off the water. As fast as they are washed throw them in blue-water; leave fifteen or twenty minutes, put a little soap in water, wring hard, shake and dry in shade. Have both waters same temperature, and do not alter the temperature by drying in the sun or house.

THE RIGHT TIME FOR PAINTING.

The *Technologist* states that paint that is applied to the exterior of buildings in autumn or winter will endure twice as long as when applied in early summer or in hot weather. In the former it dries slowly and becomes hard, like a dry surface, not easily affected afterward by the weather, or worn off by the beating of storms. But in very hot weather the oil in the paint soaks into the wood at once, as in a sponge, leaving the lead nearly dry and ready to crumble off. By painting in cold weather you will also escape the annoyance of flies, which invariably collect in warm weather on fresh paint.

INHALATION OF OXYGEN FOR DISEASES.

The *Gazette Medicale de Paris* states that M. Tamin-Despalle, in a paper read before the Academy of Sciences, says that a patient of his was attacked with severe cerebral congestion at two in the afternoon. He fell, and, on recovering himself, found that the whole of the right half of the body was paralyzed. The pulse was 82 and the face livid. He had taken a hearty meal about half an hour before. M. Tamin-Despalle, in view of all the indications which the case presented, thought he ought not to bleed, or administer an emetic. He ordered inhalations of pure oxygen. After the first few inspirations the patient felt better, and the power of motion and sensibility returned in the paralyzed side. At seven o'clock in the evening, having taken in all about eight quarts of pure oxygen, he was well.

DIGITALIS IN FEVER.

A writer in *The Dublin Medical Journal* asserts that in the treatment of fever—typhus and other forms—too much reliance has been placed on alcoholic stimulants; that the percentage of cases requiring such stimulants is a low one; and that, while the administration of them by physicians must depend, as regards quality and kind, entirely on the condition of the patient, still the utmost caution is required, in view of the present limited knowledge of their physiological action. In digitalis, however, he says there is possessed a powerful cardiac stimulant, which, while it gives force to the heart, does not do so at the expense of the system, but rather is a conservative agent, controlling expenditure and limiting waste of vital action; though of course the fact is to be borne in mind that a large number of cases will recover without any specific treatment, save that care which provides for the wants of the system and secures the patient from the risks of complications. The digitalis appears to be indicated in the early periods of many cases of typhus in which there is a rapid pulse and high temperature range.

PLANTS AS SANITARY SCOUTS.

A London journal raises the question, "How comes it that such a well-known and sensitive plant as the camellia suffers so much in so many living-rooms and windows, that many have given it up for these purposes?" and proceeds to answer it thus: "It is an easy matter to remove the plants and to substitute others of less value. But might it not be far wiser to inquire into the causes of the leaves turning yellow, and the buds dropping off, as they frequently do in living-rooms and window gardens? It is not, in fact, more than probable that the causes that injure such plants as camellias also injure the human occupants? What are the chief causes that turn the leaves of plants yellow in living-rooms, or make their buds fall? They are chiefly these: gas and fire-dried atmosphere, sudden draughts and extreme alternations of temperature. Are these more sanitary or less injurious to men than to plants? They are more mischievous to us than to plants. The parched atmosphere of our rooms is a constant irritation to weakly or diseased lungs. It dries up the natural juices of the body, excites thirst, and causes exhaustion, and perhaps one of the most grateful and wholesome changes that could be effected in our dwelling-houses would be the generalizing, by some skillful means, of our gas, lamp, and fire-burnt atmosphere, that delicate women and children inhale all day and all night long. The plants cannot stand it with impunity, neither can we."

Hurry and Haste.

"Never do anything in a hurry," is the advice given to attorneys and solicitors by Mr. Warren. "No one in a hurry can possibly have his wits about him; and remember that in the law there is ever an opponent watching to find you off your guard. You may occasionally be in haste, but you need never be in a hurry; take care—resolve—never to be so. Remember always that others' interests are occupying your attention, and suffer by your inactivity—by that negligence which generally occasions hurry. A man of first-rate business talents—one who always looks so calm and tranquil, that it makes one's self feel cool on a hot summer day to look at him—once told me that he had never been in a hurry but once, and that was for an entire fortnight, at the commencement of his career. It nearly killed him; he spoiled everything he touched; he was always breathless, and harassed, and miserable; but it did him good for life: he resolved never again to be in a hurry—and never was, no, not once, that he could remember, during twenty-five years' practice! Observe, I speak of being hurried and flustered—not of being in haste, for that is often inevitable; but then is always seen the superiority and inferiority of different men. You may indeed almost define hurry as the condition to which an inferior man is reduced in haste. I one day observed, in a committee of the House of Commons, sitting on a railway bill, the chief secretary of the company, during several hours while great interests were in jeopardy, preserve a truly admirable coolness, tranquillity, and temper, conferring on him immense advantages. His suggestions to counsel were masterly, and exquisitely well timed; and by the close of the day he had triumphed. "How is it that one never sees you in a hurry?" said I, as we were pacing the long corridor, on our way from the committee-room. "Because it's so expensive," he replied, with a significant smile, "I shall never forget that observation, and don't you."—Warren on Attorneys and Solicitors.

The Power of a Voice.

A lady living near Boston, owned, some years ago, a horse of whom she was both fond and proud. He was not one of those styled "family horses," because they have neither spirit to prance nor strength to run away, and who, if left to themselves would never go at all. He was as fleet as a deer, and as sensitive as a bird. No one must pass him on the road, nor touch him with a whip, as if he could be outdone, or needed urging on to his duty. He was not a horse you would ask your grandmother to drive! And yet he had sound sense and good judgment; and sometimes he showed presence of mind and submission to circumstances which might have put to shame many with reasoning powers. He also manifested affection and gratitude for the kind treatment he received. Once when his mistress was driving, they came to the foot of a hill down which a teamster was rushing with tremendous speed, keeping the middle of the road as if the driver thought there was nobody in the world too good to be run down by his plumber's wagon! The lady drew her horse up to the last inch of ground on her side; but all in vain. On rushed the plumber, driving as recklessly as he nips bits from our pipes to replace them with whole feet of lead, colliding with and crushing the wheels of the phaeton, throwing the lady forward over her horse, and dashing a superfluous old man he had in his wagon down the hill head foremost! Brave Charlie cleared himself from the wreck, ran up the hill a few paces, and then turned back to see what had become of his mistress. She, not being seriously injured, rose up and called his name, when he turned round, walked deliberately back, and allowed himself to be led home. Do you think that gay horse would have obeyed so meekly a harsh voice, associated with the memory of the whip? Never! There came a time, not long after this, when the power of that same voice saved Charlie from a frightful death. At the dead of night the bells began to ring for fire; and it was soon found that the large livery stable at which he was kept was in flames, and the horses frantic with terror and trying to break away from all control. Charlie's owner was absent; but his mistress, who had such power over him, resolved to save him from the flames. Accompanied by a servant, she set off in the darkness for the scene of terror. We need not describe the fury of the flames as they shot up against the black sky, and lighted the region with a lurid glare, nor yet the wild confusion among the men who were shouting to the horses that were neighing and stamping in their efforts to escape. Among the foremost of these restive prancers was Charlie, who, having on neither bridle nor halter, defied all the efforts of hostlers to hold him, and seemed bent on rushing back into the flames. When his brave mistress reached the wild scene, she called out "Charlie, Charlie!" in her usual gentle tone; when he at once grew quiet and looked eagerly about in the crowd for his friend! He walked gently off in the direction of her voice; she came forward and laid her hand on his velvety nose, and with no other means led him off to a place of safety. A musical voice is doubtless, like personal beauty, a gift from heaven; but low and gentle tones can be cultivated and attuned to the spirit of love and peace within the heart. We are as responsible for the influence of our voices, as for that of our words, on others; and should therefore study not only to say what is right, but also to say it pleasantly. Those who have the care of children should train their voices, so as to banish all harsh and boisterous tones from the house, and they will then have

"muscle in the simplest words Of household love or toil." It is better to find out one of our own faults than ten of our neighbors. We think that the man who said that "most people are tired of hearing what religion is not," and that the Christian faith "meets the demand of the age for the positive," uttered truths which the Christian ministry may well consider and lay to heart.

Three Angels.

They say this life is barren, drear, and cold, Ever the same sad song was sung of old, Ever the same long weary tale is told, And to our lips is held the cup of strife; And yet—a little love can brighten life. They say our hands may grasp but joys destroyed, Youth has but dreams and age an aching void, Which Dead Sea fruit long, long ago has cloyed, Whose night with wild, tempestuous storms is rife, And yet—a little more can brighten life. They say we die ourselves in wild despair And the broken treasures scattered there Where all is wrecked, where all once promised fair, And step ourselves with sorrow's two-edged knife; And yet—a little more can brighten life. Is it then true, this tale of bitter grief, Of mortal anguish finding no relief? Lo! mistle the winter shines the laurel leaf; Three angels share the lot of human strife, Three angels glorify the path of life. Love, Hope, and Patience cheer us on our way; Love, Hope, and Patience form our day's stay, Love, Hope, and Patience watch us play by day, And bid the desert bloom with beauty vernal, Until the earthly fades in the eternal. —Prayer's Magazine.

"Jonnie June"—Gossip About Ready-Made Garments for Ladies.

There is nothing that is working a more certain change in the dress of women than the gradual growth of the ready-made clothing interest. Ten years ago a dress for a lady could not be purchased ready-made in the city of New York, and a few years prior to that time under-clothing could only be obtained by special order, and at heavy cost. Now every article of ladies' under-wear can be purchased at a small advance on the cost of material. Dresses can be found as readily and in as great variety as shoes and hosiery. The greater part of this clothing is produced en masse by manufacturers.

The whole interest is in the hands of business men, who put capital into the purchase of material and employ women to do the work.

There are from twenty-five to thirty such manufacturing houses in the city of New York; four or five of these employ from four to five hundred girls about nine months in the year.

Ready-made suits and dresses never make an early appearance, for the reason that the manufacturer waits for hints from imported styles before venturing on their production in large quantities. When ideas are obtained about styles which are likely to be popular, the work is pushed with incredible rapidity. Hundreds of dozens are turned out daily, and put upon the market at a very moderate cost; and are sold, if the style takes, faster than they can be furnished—with all the pressure that can be brought to bear upon the workers, supplemented by steam-power applied to thousands of sewing-machines.

The greatest success that has ever been achieved in any one class of goods has been accomplished during the present summer, by the sudden eruption of self-colored lawn and cambrics in place of the eoru lines, which are unbecoming to many ladies, and of which not a few others were exceedingly tired. The black, brown, navy blue and bottle green cambrics adapt themselves to all complexions, and with simple hair lines of eoru, cream, or white in linens or lace, present an extremely attractive appearance. Only the quantity which is produced and the counterparty, which are met at every street corner suggest the possibility of their outliving the season.

It is rather curious that as yet no such popularity has been acquired for fall and winter ready-made suits as that which has attended the productions of the lighter materials for the summer season. The reason undoubtedly is that, the cost of material being greater, and the retail cost nearly or quite double that of the most elaborate summer costumes, they do not strike the same class, nor the imagination of any class, as do the five ten and twelve dollar summer suits.

At present there are only three sizes of ready-made dresses to be had. Dresses for misses and girls of fifteen to seventeen cannot be bought at all; but very soon the number of sizes will be increased, and the grading be more thorough.—The Illustrated Weekly.

Osculations Historical.

There have been some kisses in history, and some that have been important in shaping political events. When Cardinal John of Lorraine was presented to the Duchess of Savoy, she gave him her hand to kiss. The great churchman was indignant. "I'll not be treated in this manner," said he; "I kiss the Queen, my mistress, and shall I not kiss you who are only a Duchess?" and, despite the resistance of the proud little Portuguese Princess, he kissed her three times squarely in the mouth. Voltaire was once publicly kissed by the young and lovely Countess de Villars, who was compelled to this salute by the laqueurs in the pit, who were mad with enthusiasm over the great writer. Georgiana, Duchess of Devonshire, gave Steele, a butcher, a kiss for a vote, and another lady, equally beautiful, Jane, Duchess of Gordon, recruited a regiment in a similar manner. She was in the habit of placing a shilling between her teeth, the sum usually handed recruits to bind the bargain, and inviting any man who filled the physical requirements of a soldier to take the silver from its place and become one of the famous Ninety-second. Said Daniel O'Connell, in securing votes for his favorite candidates, "Let no woman salute the man who votes against them." Of course he carried the day. The portrait painter, Gilbert Stuart, once met a lady in Boston who said to him, "I have just seen your likeness, Mr. Stuart, and kissed it because it was so much like you." "And did it kiss you in return?" said he. "No," replied the lady. "Then," returned the gallant painter, "it was not like me."

Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself, and I know the comfort of it.—Charles Dickens to his son.

Extremes Meet.

Eggs can be cooked by the extreme of cold as well as by the extreme of heat. Butter can be made like ivory, so that it can be turned. We may by the agency of this solidly many of the other liquid substances, and, indeed, many of the gaseous, but a more intense degree of cold is used, and we employ laughing gas. This laughing gas, which is heavy, is the carbonic acid we have shown; when squeezed forcibly by the pump it becomes as beautiful and pellucid a liquid as carbonic acid, and if allowed to remain produces a most intense degree of cold. We can, however, show the liquid. Let me ask you, however, to observe, prior to making that experiment, a very curiously interesting one in regard to the spheroidal state of matter. We have here a glass lamp, and we place over this lamp a platinum dish. In the platinum dish we place some of this mixture of solid carbonic acid, and in the middle of it introduce the mercury, and we shall find that the mercury would freeze, showing that we have a cold at least forty degrees below zero. We used to make an experiment such as melting lead intensely hot, and then putting the hand in and lading it from one vessel to another; for if, in lieu of this, you take a quantity of melted iron, you can plunge your hand into it with impunity, and workmen have even been able to walk on a bed of melted iron. Take a poker and put it in a hot coal fire, get it very hot, and you may lift it or wipe it on the tongue with impunity. We may have it so hot that the vapor actually protects us.

Here we shall have a more extraordinary illustration of it, for we cannot only make ice, but can freeze mercury. We will fill this little thimble with mercury, and as soon as it is intensely hot we will introduce the mixture, and will show this curious illustration and attempt to freeze the mercury. Those who make the experiment of the heated lead please remember to have the lead intensely hot and you will find that it gives out cold.—Dr. Doremus.

Clearness.

The capital defect of the writers and speakers of the present day is a want of clearness, method, and power in dealing with matters which daily come to hand. Education has come to be a mere thing of bulk or quantity. It consists of accumulation. Men are losing their mental as well as physical digestive functions. Confusion, intellectual lassitude, and a want of method and of power to grasp the core of a subject are the consequences.

It is true that men always see the beauty and value of clearness of conception and strive after them. But too many labor at expression alone or chiefly. They whine about their want of utterance. They labor at purification, as they suppose; and the result is a minimum quantity and a maximum of weakness and deformity in quality. Such people have no clear ideas. Instead of putting their minds in order and laboring for clear ideas first, they strive for clearness of expression. It is pitiable to see one of these people struggling and writing to say what he has not got to say. Yet their lips go and they make a sound—"ephemeral sound of a sound." If any one who has clear ideas himself has any doubt as to the truthfulness of this criticism, let him listen to the halting, inconclusive, rambling sermons which he can hear from many of our popular extemporaneous pulpit orators. Let him hear and carefully analyze the confused, misty, frothy discourses which too often fall from some pulpit, and which the young women cannot too much be praised, because "the language was so beautiful," and his doubts will soon vanish.

Now, what is the remedy? Simply let us give up the hallucination that we have anything worthy of the name of ideas, except those which are sufficiently clear to be expressed in clear language. Style is the mere skin of thought, and will be radiant and precise as thought is bright and well defined. All matured ideas which one has, he can express. Clearness of thought and distinctness of enunciation will secure any of our preachers large and attentive audiences. The reason that people go to sleep in the morning service and stay at home in the evening, is because the preacher has either a muddy mind, or a thick tongue.—Transylvania Presbyterian.

A Scene in Cairo.

As we sit in our hotel windows, awaiting the moment of departure, we enjoy a last tableau of Cairo. A long train of camels file by, each one attached to the tail of the one preceding. They march on erect beneath the large building stones with which they are laden. They look innocent, even sad; yet they are said to bristle with rage if provoked beyond measure. They have hardly passed when there follows a wedding procession. At the head pipes a piper upon a reed, which squeaks mightily; then two drummers supply with great volume supply what the reed lacks in sweetness. Now follow long lines of Arabs arm in arm across the highway; then the bridegroom bestraddling a donkey. Through his hands, and prophesy happiness. Now follow women; thickly veiled walks the bride between two bridesmaids who support her, and seem to address her with much gesticulation, as if to tease her; but perhaps they are giving her lessons in marital matters. Four gaily-decked boys bear a canopy over her head, and she moves with the air of a sango-queen. Behind these, with much talking and shouting, come the rabbi; and the vile little donkey boys, congregating in numbers before the hotel, when not besieging some excursionist, take part in the merry procession by pushing the bright little donkeys among them. The beasts take the brunt of the boating with gentleness, but appear not to relish the fun.—S. C. Waller, in Scribner for December.

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly—and opportunities of doing kindness, if sought for, are forever starting up—it is by words, by tones, by gestures, by looks, that affection is won and preserved.

How Newspapers can be Spoilt.

"Good-natured editing," says some wise man, "spoils half the papers in the United States." Yes, verily. "Will you please publish the poetry I send?" says one, "it is my first effort; and some crude lines go in to encourage budding genius." "Our church is in great peril," says another; "will you publish our appeal?" and a long and dolorous plea is inserted. "My father took your paper for 20 years," writes another; "I think you ought to publish the resolutions passed by the session of Big Brake church when he died," and in go resolutions of no interest to a majority of the readers. "I am particularly anxious that the views I present should go before the church this week," and out go a covey of small, pithy contributions to make room for three columns from a ponderous D.D. "There is an immediate necessity for the exposure of one who is a bitter enemy to the truth," writes another as he sends an attack upon an antagonist which will fill an entire page. "I am about to publish a book identifying the Great Image of brass, iron, and clay, and I would be obliged to you to publish the advance sheets of the fifth chapter, which I herewith enclose to you." "Why do you not publish in full?"—a speech in the General Assembly? "It would increase your circulation largely." "If you will publish the sermon I transmit to you I will take eight extra copies!" "The church must be aroused on the subject of foreign missions," says a pastor as he forwards the half of his last Sabbath's sermon. And the ladies—bless their sweet smiles and sweet voices—the good natured editor surrenders to them at once, and they go away happy, utterly unconscious that they have helped to spoil the paper.—Presbyterian.

There is the great affair—moral and religious improvement. What is the true business of life? To grow wiser, more pious, more benevolent, more ardent, more elevated in every noble purpose and action—to resemble the Divinity! It is acknowledged; who denies or doubts it? What then? Why, care nothing at all about it. Sacrifice to trifles the energies of the heart, and the short and fleeting time allotted for Divine attainments—such is the actual course of the world. What a thing is mankind!

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Presbytery of Bruce.

This court held its quarterly meeting at Kincardine, on the 26th and 27th ult. There were 17 ministers and 8 elders in attendance. Rev. J. Ferguson, of Brantford, being present, was asked to sit and deliberate. Two hours of the first evening's seditary were taken up with a conference on the state of religion. The following were the subjects introduced by the following members of court, viz: 1. "The state of mind in which a minister of the gospel ought to prosecute his work," by Mr. McLennan. 2. "Temperance in connection with the progress of religion," by Mr. D. Fraser. 3. "The progress of the Presbyterian Church within the bounds of the Presbytery since the year 1872," by Mr. Straith. Short addresses were given by several members of court, on the subjects as they were introduced. On motion of Mr. D. Fraser, seconded by Mr. Tolmie, it was unanimously resolved: that "The Presbytery, taking into consideration the duty of the church in relation to the present, crisis on the temperance question, believing that the enforcement of the temperance act of 1864, (about to be submitted) would in a great measure prevent the evils which at present arise from the drinking usages of society, and would remove one great obstacle to the advancement of the cause of Christ, resolved to commend the present situation to the earnest and prayerful consideration of our congregations, and recommend ministers to bring this subject prominently before our people, and to use every legitimate means to secure the enforcement of said act. Mr. J. Anderson having read a report of his four week's mission labors on Manitoulin Island, it was resolved to receive the report and thank him for the important services he has rendered to that field, and for the carefully drawn up statement which he has read, and the very interesting information furnished, and also agree to express its sense, of the importance of the field described, of the valuable work performed there by the missionaries of the Students' Missionary Society of Knox College, and further instruct the Presbytery's Home Mission committee to use every endeavor to obtain suitable laborers for that field. Messrs. Shaw and Muller were heard, the former in relation to the Mission Station of Pinkerton, and the latter in relation to the congregation of Riversdale and Enniskillen. Mr. Tolmie having submitted the quarterly report of the Home Mission committee, the Presbytery agreed to approve of the same, and resolved that as the Ripley congregation have undertaken to raise the yearly stipend of their late pastor, the Rev. Adam Mackay, and are not able in the meantime to meet the expenses of mission services, no such services be appointed for the ensuing quarter, but that occasional preaching be given by members of Presbytery, and that, in regard to the Pinkerton Station it be continued on the list of mission stations, for the present, and that the Home Mission committee endeavor to obtain a suitable laborer for that field, but failing in this the committee be authorized to call on members, of course to give supply of preaching, and that the minister supplying, give a week day service in addition to the services on the Sabbath. The Presbytery also resolved that Riversdale and Enniskillen be supplied by members of Presbytery at least on alternate Sabbaths. Mr. Tolmie having expressed his inability to be present at the ensuing meeting of the Home Mission committee at Toronto. Mr. D. Fraser was appointed to represent the Presbytery at that meeting. Mr. D. Fraser read a report on behalf of the commission of Presbytery appointed to meet with the congregations of Huron and Ripley (with a view to the settlement of the dispute about the Globe land) setting forth that the commission waited on these congregations, but were unable to effect an amicable settlement of the dispute. The report was received, and thanks tendered to the commission for their diligence. It was agreed that no further steps be taken in the meantime to settle the difficulty between these two congregations. On application from the session of Knox's Church, Ripley, it was resolved to hold an adjourned meeting of Presbytery at Ripley, on Wednesday 11th inst. at 11 o'clock to moderate in a call to a minister, and to issue it if in order; Mr. Stewart to preach and preside. Mr. Straith having submitted a report in behalf of the Commission appointed to visit Eadie and Westminster Church, Teeswater, and Commissioners having been heard, the Presbytery resolved to disjoin Eadie Congregation from Westminster Church, Teeswater, the same to take effect on the 15th day of October next; Mr. J. Fraser was appointed to preach and announce this deliverance to these congregations. Mr. Straith gave notice of a motion in the manner of appointing Commissioners to the General Assembly. It was agreed to instruct Ministers and Kirk sessions to have Missionary Sermons preached and meetings held in all the Congregations of the bounds before the next ordinary meeting of Presbytery, and report thereon. All needful arrangements to be made by the Ministers and Sessions themselves—Collections to be taken up at these meetings in aid of the Presbytery fund. On motion of Dr. Bell, duly seconded, it was resolved to hold a conference on the state of religion, at the next ordinary meeting of Presbytery. Dr. Bell and Mr. Straith were appointed a committee to make arrangements for holding said conference. Mr. J. Anderson having brought under the notice of the Presbytery, that the people of the mission station at Gore Bay, Manitoulin Island, have determined to erect a church, to be worth \$600, but that it will be impossible for them, owing to the extreme poverty as new settlers, to succeed in this enterprise unless they receive from external sources, the sum of \$200 in money; the Presbytery agreed to urge on the congregations under their charge, to make special contributions during the winter, and if possible to raise this amount, all contributions to be forwarded to Rev. J. Straith, Presbytery Treasurer, Paisley. The Presbytery then adjourned to meet in Knox's Church, Ripley, on Wednesday 11th October, at 11 o'clock, a.m., and in St. Paul's Church, Walkerton, on the third Tuesday of January next.—A. G. FORBES, Pres. Clerk.

Presbytery of London.

The Presbytery of London met on the 26th September for their quarterly meeting. Rev. Dr. Proudfoot was appointed Moderator for the ensuing six months. A call was presented from the congregation of Nisour to the Rev. Mr. Sutherland, of Guthrie Church, Longwood, and Cook's Church, Carleton Place, and disjoined. Deputations from each congregation having been heard, and Mr. Sutherland intimating his desire to remain in his present charge, the Presbytery unanimously decided not to grant the translation. A call was handed in by the congregation of Wallacetown in favor of the Rev. John A. McDonald, of Dorchester, offering a salary of \$650 and manse. The delegates being heard the Presbytery agreed to sustain the call, lay it on the table, and that the congregation be invited to appear in their own behalf at the next meeting of Presbytery. Rev. Mr. Rennie, of Anisa Craig, was appointed as moderator of the Kirk session of East Williams. A protest and appeal from the congregation of St. Thomas, ancient instrumental music, signed by 61 members and 59 adherents, was brought before the Presbytery. A great deal of discussion took place as to what was to be done with the paper; finally the Presbytery agreed to hear the delegates. Messrs. John Walker and Donald Connal, supported the protest and appeal; and Messrs. Jas. McAdam and Colin McDougall appeared on behalf of the congregation. Several of the speakers spoke at length.

EVENING SESSION. After the usual opening exercises, the Presbytery resumed the discussion of dissent and appeal from certain parties in the congregation in St. Thomas. Moved by the Rev. Mr. Stewart, seconded by the Rev. Mr. Sutherland, of Elfrick, that the Presbytery dismiss the dissent and appeal, and instruct the congregation to take a constitutional vote in reference to the use of instrumental music in worship.

Moved, in amendment, by Rev. Mr. McKinnon, seconded by the Rev. Mr. McQuirrie, of Napier, that the Presbytery sustain the dissent and appeal, and instruct the session of St. Thomas congregation to silence the organ in the meantime. Moved in amendment to the amendment by Rev. Mr. Simpson, seconded by J. M. Goodwillie, that the Presbytery dismiss the dissent and appeal in reference to instrumental music in the public worship of the congregation. The motion was carried. Rev. Mr. Simpson entered his dissent to the finding of the Presbytery. Mr. Ross, Elder, from Warwick, asked for advice in reference to manse property at Watford. Moved by the Rev. N. McKinnon, seconded by Mr. Sutherland, that the Presbytery instruct the Clerk to write to the Moderator of the Watford session to find out the instructions of the Presbytery in reference to the said manse property. Rev. Mr. Canelon was appointed moderator of the session in Dorchester. Presbytery adjourned to meet again at 9 a.m.

The Presbytery met at 9 30 a. m., on Wednesday, September 27th, the Moderator in the chair. After routine business, Rev. John A. McDonald, of Delaware, laid his resignation on the table, and the congregation was cited to appear, in their own interests. A petition, signed by about 80 members and adherents of the Presbyterian Mission in London East, praying to be formed into a congregation under the care of the London Presbytery: Messrs. A. M. Ross, and Alex. Wills, appeared on behalf of the petitioners. Revs. Dr. Proudfoot, J. A. Murray, and D. Canelon, spoke in favor of the petition, and expressing good will to the eastern suburb. Mr. Alex. Wills, on behalf of the congregation, supported the petition. He referred to the financial state of the congregation, and also to the growing of the congregation, and the intention of building a new church. The Sabbath school was also in a flourishing condition. He himself was a member of Dr. Proudfoot's congregation, but he was doing all he could to advance the interests of the London East mission.

Correspondents in England write, that we have in Canada no idea of the length and breadth and depth of the feelings of indignation and loathing, which the recent Turkish atrocities have kindled in the public mind, against this corrupt and moribund state. Speeches of Archbishops, and bishops, sensational sermons, angry letters, crowded indignation meetings in nearly all the large towns, and the daily morning journals attest the growing excitement of the hour. A prayer on a recent Sunday, beseeching God to "cause the Turks to be defeated, and wipe away Mohammedan power from the face of the earth," expresses the breathing of England's "awakened conscience" to use the Bishop of Manchester's phrase. British statesmen will need before all things to keep their heads clear amid the ever-increasing difficulty of the Eastern Question.

Births, Marriages and Deaths.

BIRTHS. At Fenelon Falls, on Tuesday, the 26th ult. the wife of Mr. S. D. HAND, proprietor of the Gazette, of a son. At Three Rivers, P.Q., on the 28th ult. Mrs. ALEXANDER HOVLISTON, of a daughter. At the manse at West Winchester, Ont., on the 22nd ult. Mrs. ROWAT, wife of Rev. A. Rowat, of a son. MARRIED. At the residence of the bride's father, on the 27th ult. by the Rev. J. Edgar Croly, M.A., assisted by the Rev. James Boyd, Mr. ALEXANDER WEBSTER, Manager of the London Oil Works, to CATHERINE, 15th daughter of Mr. John Leggett of Mornington. At the manse, Avonton, on the 27th ult. by the Rev. John K. Bishop, Mr. WM. PLENNETT, of Fullerton, to SARAH, 15th daughter of Mr. Abraham Worth, of Logan. In Kingston, on the 20th ult., by the Rev. P. Gray, Mr. WILLIAM NORMAN BARCOCK, to ANNA EMMA CRILLIA THOMSON, both of the township of Kingston. In this city, on the 21st ult., by the Rev. J. M. King, M.A., JAMES M. KNIGHT BROWN (formerly of Belfast, Ireland) to JESSIE McLENNAN. Visitors to Toronto will find comfortable accommodation, by the day or week, at THE FORTY TEMPERANCE HOUSE, centrally situated at 94 Bay Street, near King.

Official Announcements.

MEETINGS OF PRESBYTERIES. MANITOBA.—At Winnipeg, on the 2nd Wednesday of October. QUEBEC.—In Chalmers' Church, Quebec, on the 2nd Tuesday of Nov., at 1 o'clock P.M. OTTAWA.—In St. Andrew's Church, Almonte, on Tuesday, Nov. 7th, at 4 p.m. VICTORIA.—At Cananington, on the last Monday of November, at 11 a.m. BANNE.—1. Special for adjourned business on Tuesday, 10th Oct., at 11 a.m., at Barrie. 2. For ordination and induction of Mr. Stuart Ashdown to First East and Gloucester, at First Knox Church, on Wednesday, 11th Oct., at 1 p.m. Next regular meeting at Barrie first Tuesday of December, at 11 a.m. HAMILTON.—An adjourned meeting will be held on Tuesday, 10th October, at 11 o'clock, a.m., in Central Church, Hamilton. Also an adjourned meeting will be held on Wednesday, October 11th, at 2 o'clock, p.m., in the Church of St. Lyndoch, for the induction of Rev. James Pullan and other business. The next ordinary and stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, at 11 o'clock, a.m. STRATFORD.—In St. Andrew's Church, Stratford, on Tuesday, 19th December, at 10 o'clock, a.m. OWEN SOUND.—In Knox Church, Owen Sound, on third Tuesday of December next.

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INSOLVENT ACT OF 1869.

Canada, Province of Ont., } In the County Court of County of York. } In the County of York. In the matter of JOHN FREEMAN DAVIS, An Insolvent. On the 30th day of October next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. Dated at the City of Toronto, the 20th day of September, A.D. 1876. D. H. WATT, Attorney at Law for said Insolvent.

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