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Contributors and Correspondents

NOTES OF A MISSIONARY TOUR IN THE GATINEAU VALLEY.

BY ONE OF THE DEPUTATION.

MR. EDITOR.—It was thought by the deputation appointed by the Ottawa Presbytery to visit the Congregations and Mission Stations in the Gatineau Valley, that a few notes of scenes and incidents, and of the state of our cause in this region, might be of some interest to your readers. This was to be felt all the more probable, inasmuch as the character of the country and the position of our people, though very similar to what they are in other and large districts of the Ottawa Presbytery, differ widely in many respects from other regions in which Home Missionary work is conducted, and it is especially to the features in which this region differs from others as a mission field that the attention of your readers is called in this communication.

We shall first notice the character of the country, for this affects our work in no slight degree. The Gatineau Valley is the region of country through which the Gatineau River, the largest tributary of the Ottawa, flows. This river has its sources in several small lakes in the most northerly part of the Province of Quebec. Its general course is directly south, though from the nature of the country through which it flows, its way is of a very zig-zag description, and it empties into the north side of the Ottawa, a short distance below the capital. The country along its banks is wild and mountainous, and has been, and still is, the scene of extensive lumbering operations. For this region the Missionary deputation, consisting of Revs. Messrs. Gordon, Carswell, and Farries set out on Monday morning, September 10th. A bright sun and a cloudless sky gave promise of fine weather. The team was all that could be desired, and the conveyance comfortable. A delightful drive of three hours, through a beautiful and picturesque country, brought us to Wakefield. This village is situated on the north side of a bold bend and wide swell in the river, about twenty-two miles north of the city of Ottawa. Here we enjoyed the hospitality of the Rev. Hugh Maguire and his good lady. And after rest and refreshment, and joined by Mr. Maguire, who was also one of the deputation, we resumed the journey. It was deemed wise to proceed directly to our most northerly station, the Desert, before holding any meetings, and with a drive of over seventy miles before us, we prepared ourselves to enjoy the scenery. On leaving Wakefield, the country becomes more wild and rugged. Through deep gorges and clefts in the rocks the river at times pushes its way, at other times, it creeps along through the green valleys which lie between the banks and the bases of the granite hills. In these valleys the homes of the husbandman nestle, surrounded by an area of cultivated land whose extent is determined by the proximity of the river, on the one hand, and of the high, glaring, granite hills on the other. At times the wheels of our conveyance sink deeply into the sand which is formed by the detritus of the rock, and the wash of the river; at times we jolt over great boulders, or rattle over the sheer rock up the sloping sides, and over the rugged summits of the granite hills. But even if your space would admit of it, no general description could convey any adequate idea of this wondrous valley. Everywhere hills—hills ribbed and dotted and crowned with rocks of the old Laurentian stratum—hills bleak by nature, but rendered still more bleak by the desolating fires that have swept over them—hills that are marked by the bare trees whose life was smitten and destroyed by the flames, but which still stand, the bleached skeletons of former majesty and greatness—hills whose nakedness is partially concealed by the green underwood that struggles for life on their rocky sides, and hills furrowed, and rent and cloven by deep fissures, and gloomy gorges and yawning chasms. As we proceed, the same material is everywhere, and everywhere it assumes new shapes and forms. After a dusty ride of several hours, and a considerable time after the shades of the evening had gathered, we reached Aylwin, which is about thirty miles north of Wakefield. Here we were most hospitably received and entertained by Mr. Hartley, the efficient and genial manager of a large farm and depot belonging to the strong lumbering firm of Hamilton Bros. Here, also, we met Mr. Hiram Robinson, the general business agent and manager of the above firm, and who is also an efficient elder of Knox Church, Ottawa, whose frequent visits to this region in years past, and now, exercise a most beneficial influence upon our cause, and the interests of christianity in the whole valley.

Early in the morning we bid our kind host and hostess good-bye, and by twelve o'clock, noon, we reached Six Portages, where we enjoyed the generous hospitality of Mr. McCallum, the energetic manager of a large farm and depot belonging to Edwards & Co. Still there are seventeen or eighteen miles to make before we reach the Desert, at which place, after a dusty drive under a broiling sun, we arrived about five p.m. Here we were most hospitably entertained by Mrs. Campbell, whose husband has had for many years the management of the farm and depot of Hamilton Bros., which are situated here, but who was absent at the time of our visit. The Desert is nearly 100 miles due north of the city of Ottawa, and derives its name from the river which there empties into the Gatineau. Here we found a village of considerable size, a trading post of the Hudson Bay Company, and some large lumbering depots. There is much of interest connected with this place which space will not allow me to note. One scene, however, I must refer to. Behind the Roman Catholic Church, which is a magnificent building, costing somewhere about \$27,000, there is a somewhat conical granite mound of considerable height, upon the summit of which stands a cross whose upright beam is about forty feet high, and whose cross beam is about twenty-five feet from point to point. We hasten to obtain a view from this lofty point of observation. We stand upon the summit of the rock; above us towers the lofty cross. The scene which bursts upon our vision is grandly sublime. Far as the eye can reach we look out upon a region, billowing with mountain peaks, that gleam with the golden splendours of the setting sun.

But the hour of meeting is at hand, and we wend our way to the church. This, we find, is a neat and comfortable building. It is the property of our Church. The families that belong to us here are few in number, though by far the most numerous and influential of any Protestant denomination. Some are detained by necessary business, but in proportion to the number of Presbyterians in the community, the meeting is large. The Rev. T. Brouillette, the ordained missionary at the Desert, presides, and two features mark the assembly:—1st, the intelligent and earnest attention of all, and 2nd, the presence of several Indians, who seem to be deeply interested in the services. Some of these are refugees from Oka, others are enquirers after the truth among those who occupy the Reserve in the locality. We were informed by Mr. Brouillette that those from the Reserve are amongst the most intelligent and influential of the tribe located there, and that they had visited him on many occasions, to make enquiries and receive instruction. There seems to be good reason to believe that a good work is in progress among these dusky sons of the forest, and that many of them are turning their eyes towards that better sun, the Sun of Righteousness.

But now we must notice the position of our cause in this Valley,—and, 1st. It is a satisfaction to know that in numbers and influence, our cause has the ascendancy over every other Protestant denomination that is represented in the Valley. 2nd. The members and adherents of our Church here are earnest, active, and loyal to our cause. They are willing and ready to do their utmost to maintain and extend the interests of the Redeemer's kingdom in connection with our Church. Many of them are from Scotland and the north of Ireland, and have been reared within the fold of the Presbyterian Church, and are extremely desirous of having the Word preached, and the ordinances administered among them according to the faith and practice of our Church. But they labour under great disadvantages. They are beset with difficulties which, to a very large degree, are unknown to the members and adherents of our Church in the mission fields of Western Ontario, or even in the North-West. 1st. The country is not generally favourable to agriculture. Whilst there are portions that are very fertile and productive, these are in some degree like oases in the desert. They are surrounded by regions whose hills and rocks bid defiance to the efforts of the husbandman; as a consequence the settlements are at a considerable distance from one another, and cannot, therefore, unite efficiently for the maintenance of public worship. 2nd. The great mass of the people are Irish or French Roman Catholics, with an occasional Protestant family, and there are stretches of many miles along the Valley which are wholly peopled by Roman Catholics. In consequence of these two things our stations are in the first place a long way apart. For example from Wakefield to Aylwin, our first Mission

Station to the north, is about thirty miles. The intervening country, so far as settled, is occupied almost entirely by Roman Catholics. Within an area of several miles of Aylwin we have thirty-six families. The Six Portages, the next station to the north, is about twenty-three miles from Aylwin. Here we have a few families, some five or six, who are aided in some measure by other Protestant families in maintaining occasional services. The Desert, the next station, is some seventeen or eighteen miles still farther north. The distance between the stations renders it extremely difficult for them to aid one another; and, in the second place, from the fact that nearly all the arable land is already occupied by Roman Catholics, there is not the same prospect of growth which stations in the West generally enjoy. Conversions from Romanism to Protestantism though not unknown in the Valley, are extremely rare, and whilst the earnest, active and progressive spirit of Protestantism may fairly be regarded as more than a match for Romanism in the struggle for the possession of the soil, yet the prospects of rapid accessions to Protestantism, in the Valley of the Gatineau, are not very encouraging. Preaching Stations in the west, from causes that are very apparent, quickly pass through the intermediate state of supplemented congregations to self-sustaining churches. Preaching Stations in Quebec and the Upper Ottawa, from the causes above mentioned, remain preaching stations or Mission Fields, with little or no marks of progress year after year. And what is true of them is true also of the supplemented congregations in the same regions. They do not increase in numbers and grow in wealth as the same class do in the west, not because our people here are less active, less loyal, less liberal, but simply because the character of the country and of the mass of the people, put an insuperable barrier in the way of their progress.

What then is to be done? Abandon them? Surely the Church will not entertain for a moment such a thought. Around the weakest child in the home the tenderest affections of the family cluster; and shall the Church abandon some of her children simply because they are weak and do not grow as rapidly as some of her other children do? To adopt such a course would not only be a wrong to our people in these less favoured districts, but would also extinguish the only lights which shine to show men the way to the cross and to the crown in the midst of the superstition and idolatry which prevail in these regions. But still the question returns, what is to be done? Is the Church always to bear the burden of supplying, in no small degree, the means to maintain the Gospel in these non-progressive regions? and to do so even when more hopeful fields are loudly calling for her aid? The members of the deputation discussed this difficult question, and were unanimously of opinion that the first and second of the general recommendations which the Home Mission Committee laid before the last General Assembly indicate the best practicable method of working all such fields, and there are many of them, as that of the Gatineau Valley:—

I. "That Presbyteries should aim at grouping Mission Stations in such a way as may afford full employment for an active minister, with a considerable proportion of the salary from the field in which he labors."

II. "That the salaries of suitable Missionaries, accepting an engagement for more than one year, should be on a liberal scale and not subject to the regulations affecting supplemented congregations."

There can be no doubt but the policy indicated in these recommendations is the only one by which our Church can retain its hold upon fields situated as this is. And hence the deputation are of opinion that the whole region north of the congregation of Wakefield should be united in one Mission Field, with Aylwin, the Six Portages and the Desert, as the chief and central points of operation, and that an ordained Missionary should be placed over it to give as much of his services to these and surrounding points as possible, and that for the services of a zealous and faithful man a liberal salary should be given. A large proportion of the salary of a faithful man could be derived from this field, and by such a method the field could be held and our cause extended. The policy hitherto adopted in these fields of uniting in some measure the supply of our people with work among the French has not been at all satisfactory, and the frequent changes of the Missionaries and often irregular supply have become a wearisomeness and a source of dissatisfaction to the people.

From the meetings, which were all largely attended by intelligent and earnest audiences, we turned away with a deep feeling

of sadness that we were leaving that whole region without any one to break the Bread of Life to the people, for Mr. Brouillette left a few days after our visit, and with the hope and prayer that the Lord would speedily bring forth a man who would with zeal and love and faithfulness labour among them.

THE LATE REV. ROBERT SCOTT, PASTOR OF JANE STREET U. P. CHURCH, NEW YORK.

BY REV. DAVID MITCHELL, TORONTO.

Tidings of the sudden death, on 19th July last, of the Rev. Robert Scott, created a painful feeling of surprise and loss in the hearts of a large circle of his friends in Canada. It was only three short years since that our Church parted regretfully with Mr. Scott, on account of his having seen it to be his duty to accept the unanimous call of Jane Street U. P. Church in the City of New York. Mr. Scott was well and favorably known throughout Canada. His name is fragrant in more than one corner of the vineyard. He was ordained by the Presbytery of Ottawa in 1860, taking charge in the first instance of Pakenham. He was thence translated to Oakville, Ont., and afterwards to the parish of Camlachie. In all these places he labored incessantly and with marked ability and success. In the last mentioned, his ministry was peculiarly blessed of God to the comfort of his own soul and the building up of the cause of his Master. Two new churches built under his directing and controlling care stand as monuments of his work in Camlachie. He spent some fourteen years in all in this country, and in the year 1874 to the surprise of many he went forth to the great city to undertake a most difficult and unpromising labor. The church to which Mr. Scott was called is situated far down town, and those who know New York will appreciate what that means. In fact as things go in that wealthy city, there is room for only two kinds of churches, those that are rich and prosperous and those that are too poor to be other than missionary appendages to the aristocratic congregations. The middle class driven out of the city by exorbitant rents and miserable accommodations, there is really no such thing as a prosperous workingmen's congregation. But Mr. Scott set himself to the task of building up a church in a district that had been depleted of the very people who would naturally come to it. If the Jane Street Church had belonged to the General Assembly, and not to the U. P. body, and if Mr. Scott had had the advantage of the liberal feeling in music and otherwise which pertains to the American Church, and to which he was not in conscience opposed, we doubt not he would have had a wonderful success. We reason this from the success he had in a church that is not popular with young people, and that was suffering by reason of its location. The membership of Jane Street grew very considerably during Mr. Scott's ministry. From the first to the last he was very much beloved by all amongst whom he labored. He was extremely modest and unassuming, but he was most winning in manner; full of sympathy for the afflicted and suffering; most faithful both in and out of the pulpit; also, gentle, kindly and possessed of genial humor. He was a good man and full of the Holy Ghost, and so succeeded in a locality in which men of great ability have failed. The record of such a life can only be known in eternity. The memory of Mr. Scott in New York will be long a blessed one.

The subject of this sketch was a native of Strathaven, in Lanarkshire, Scotland, born in the year 1830. With an uncle of martyr fame, and with the memories of suffering for the truth that cluster around that district, it is no wonder that Mr. Scott early gave his heart to Christ and commenced diligently to prepare for the gospel ministry. The Scottish student is often a noble example of a sacrificing spirit. While attending the University classes, he has too frequently to struggle for a living. Many a minister who now adorns the pulpit, has had to live on oatmeal, and with hardly light or fire has had to spend the chilly hours of night over his books and papers. It is doubtless a glorious thing to have to say of young men that they esteem no sacrifice too great to accomplish their noble purpose; but alas, the number of graves which we have watched as they received their occupants from the rank and file of student life! Mr. Scott was no exception to the rule, but though studying under such difficulties, he stood high in his classes, was distinguished in metaphysics, and took a good position generally in the course at Glasgow University. He was licensed by the U. P. Presbytery of Glasgow in 1856, and thus we have to mourn his loss while

yet in the midst of his years, when his eye was undimmed, and when his talents were at their best.

Mr. Scott leaves a wife, two sons and a daughter to mourn his loss. He was a singularly affectionate husband and father as well as pastor and friend; and while he will be missed from his Presbytery by brethren who highly esteemed him for his work's sake; from the pastoral society in which he was loved and respected; from his congregation to whom he ministered continually in the things of Christ,—his loss will be still more felt by his family and bosom friends. And we close by expressing our sympathy and prayers, and those of a large circle of friends in this country, for her from whose side he has been called, and for their dear children who have been taught by their bereavement to look up to the Father of the fatherless for help and comfort.

Of our dear brother we may say in those beautiful and tender lines,

"Calm on the bosom of thy God,
Fair spirit rest thee now;
Even while with us thy footsteps trod,
His soul was on thy brow.
Dust to its narrow house beneath,
Soul to its home on high!
They that have seen thy look in death
No more may fear to die."

AN INTERESTING FIELD.

Last summer a peculiar field came under the notice of the Students' Missionary Society. A letter was addressed to the Presbyterian College requesting a student to labor during the summer in Mississippi, P. Q. Enquiries were made which resulted in finding out that there were Universalists, Adventists, Free-Will Baptists, etc., but no Presbyterians. However, it was decided upon to grant their request. Mr. Russell was chosen by the society to labor in word and doctrine in Mississippi during the summer. When he reached there he was very warmly received, for the people thought that they invited one who could unite all denominations in love and fellowship without interfering with their peculiarities. In the course of a few weeks they discovered that Presbyterians do not try to please men but to set forth in all its richness and fullness and distinctiveness the Glorious Gospel of Jesus. Adventism and Universalism took offense at the old-fashioned way of preaching the gospel, and considerable opposition was manifested. But our missionary did his work faithfully by preaching on Sabbath, conducting prayer meetings during the week, and visiting from house to house. The divine power was manifest.

On Sabbath, 28th ult., Rev. P. Lindsay, of Sherbrooke, dispensed the Sacrament of the Lord's Supper to thirty-one in that place,—about twenty of whom professed to belong to the Presbyterian Church of Massachusetts.

On the preceding day Mr. L. baptized two adults. A great deal of interest is apparent, and we may have confidence in the results when we know that there has been no unusual excitement. It has all been done by the regular pastoral method. I mention this because so many young men think that the only way to succeed in the mission field is by "Revivalistic" effort and, the tendency is to ignore the regular method and over-estimate the irregular.

The contributions have been liberal and bear practical testimony to the work of Grace. The people have shown their appreciation of Mr. Russell's services by presenting him with several handsome presents.

Mississippi is situated in a favorable locality in the eastern townships. Nature has done much for the benefit of the people, but their Spiritual wants have been sadly neglected. The country is highly picturesque, and the air is laden with rich stores of health. Every Canadian traveller should visit this part of the Dominion, and the artist and poet would receive fresh inspiration from such lovely views of nature. Let us hope and pray that the day is not far distant when thousands of people in the Eastern Townships shall rally round the time honoured, divinely appointed Banner of Presbyterianism! A. C. M.

At a meeting of the Presbytery of Montreal held on the 2nd October, the Rev. Mr. Springer called attention to the fact that deputations were appointed to visit the congregations within the bounds of the territory set apart for the maintenance of the Presbyterian College, Montreal, with the view of raising funds sufficient to clear off the debt on the ordinary fund of the college. The Presbytery heartily commended this matter to the attention of the congregations within its bounds, and hope that the deputations will receive all possible encouragement and aid.

KNOX COLLEGE.

OPENING THE SESSION OF 1877-78.

Last Wednesday, at noon, Knox College was opened for the session of 1877-78, in presence of a large number of ladies and gentlemen. Rev. Principal Caven occupied the chair, and there were along with him on the platform Revs. Professors Gregg and McLaren, Revs. Drs. Topp and Reid, and Rev. W. Fraser, of Bondhead. In the body of the hall there was a large number of ministers from Ontario, and several from Quebec.

The Chairman, in opening, gave out a psalm, after the singing of which he read a portion of Scripture.

Rev. Dr. Topp then offered up a prayer, after which

The Chairman read his opening lecture, entitled "Theology and Religion," as follows:—

"It is not uncommon at present to hear theology spoken of in unfavourable contrast with religion. Theology, it is said, is not the friend but the foe of religion, and if religion would flourish theology must be driven from the place it has so long by usurpation held. It may be that the censures pronounced upon theology are really directed against one special type of it, but they seem to be levelled at theology in general; and the allegation is that this science, in its whole history, has been the antagonist of religion. In past ages theology was often assailed by sceptical or irreligious men, but it sounds strange to hear it denounced in the interest of religion and piety. But so it is, and we now hear much of minds, reverent, conscientious, and pure, who are kept from entering the paths of religion by the accumulation of rubbish in the shape of theology which obstructs their way. In fact it is represented as if in the present day men were deterred from a religious life not so much by an unbelieving heart, carnal and worldly affections, and evil habits, as by the portentous work of the theologians.

Many who would not speak of theology in terms of reprobation, do yet compare it with religion in a way which certainly does it injustice, and which appears to be founded on mistake as to its nature, method, and aims. Religion is said to be divine, whereas theology is purely a human product. Religion is fixed and permanent, whereas every age gives birth to its own theology. Theologians are to be allowed, just as philosophers are to be allowed; they are the necessary product of speculation actively directed towards religion, but they must be carefully distinguished from religion, and must abstain from claiming for themselves any character of authority. The Churches must not attach too much importance to their theologians, nor dream of identifying them with that word, "which liveth and abideth for ever." Unity and charity must suffer, and the development of religious life be hindered, if a very high place be assigned to theological systems.

Between these two ways of speaking of theology now represented, there are many intermediate degrees of depreciation with which it is visited; and we may safely say that no person moderately acquainted with the literature of the period is unaware of the fact that theology is a good deal spoken against, and very zealous attempts made to persuade us that it is a thing of no value to the Church.

Now, there seems not a little confusion of thought in the contrasts drawn between religion and theology, to the disparagement of the latter; and it may not be without importance to inquire with some care what is the true conception of the one and the other, and what is the relation between them; and thus to see whether theology and religion are not both injured when the former is spoken of as purely a human product—a passing mood of the human mind attempting to philosophise upon the supernatural.

To speak first of religion: There is a very important sense of the term in which it is a thing to be affirmed of persons, and in which, of course, it cannot be confounded with theology. In this sense it is a thing both of the heart and the life—both of the nature and the acts. Many definitions of it have been given: e.g., "The recognition of the mutual relation between God and the world," "The recognition of a supernatural causality in the human soul and life," "The feeling of absolute dependence," "The observance of the moral law as a divine institution," (Kant); "Faith in the moral order of the universe," (Fichte). It is not necessary to endorse any of these definitions, nor to frame one for ourselves. But, as usually employed in a subjective sense, it embraces reverence towards God, trust, love; in general such a state of the soul as is pleasing to Him. So much is clear, whatever etymology of the word shall be preferred. But religion as a personal thing also embraces obedience to the divine will in actions of an outward kind: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Thus when we speak of religion as a characteristic of individual men, or of communities, we have two elements in it, one subjective, the other objective; one relating to the mind and heart, the other to the life and actions.

Were the term religion employed only in the sense now explained, it were very necessary to proclaim that religion is one thing and theology another, for no man could possibly think of identifying them; but nothing which might be said in praise of religion would have any value as showing that theology is worth less or of little account, or that there is no important connection between the two things; or that the one is divine and permanent, the other human and variable. The idea of religion, in the personal sense of it, affords no basis for any such comparison. The whole question as to the relations between religion and theology remains to be considered; for certainly nothing contained in any right conception of religion as a personal thing, shows that no such relations exist, while there is much to suggest the contrary. If religion be "the recognition of the mutual relation between God and the world," it may be the office of theology to teach us

what that relation is. If religion be "the observance of the moral law as a divine institution," it may devolve upon theology to make us acquainted with that law. Even if you say that religion is "faith in the moral order of the universe," it cannot be superfluous to learn as much as possible about that order. If religion, indeed, be blind feeling, and have no connection with truth at all, then theology has no place left to fill. But, in this case, religion and theology together must be held to have lost all good title to respect.

There is, however, another conception of the term religion, in which it denotes a system of faith and worship; thus we speak of the Mohammedan, the Buddhist, the Jewish, the Christian religion. The term thus employed denotes something outside the mind of any individual—something which has an existence of its own. As thus understood, religion has its *credenda* and its *agenda*—its doctrines to be believed, as well as its actions to be performed. The Mohammedan religion embraces what is taught in the Koran regarding the Deity, the character and mission of the prophet so called, the conduct to be observed by his followers, the future state. In like manner, the several forms of paganism have their *credenda*; and if these are discarded, their *cultus* cannot remain—the foundation for it is gone. So, also—to speak of a religion which is divine in its origin—Judaism embraces the teaching of the Old Testament regarding God and man, regarding creation, the fall, the selection of a covenant people, the forgiveness of sin through sacrifice, the coming of the Messiah and the kingdom which He should establish. And thus, too, speaking of the form in which God has revealed himself to men—the Christian religion is the sum of those religious truths delivered to us in the Holy Scriptures—"what we are to believe concerning God, and what duties God requires of man." It is certainly not the latter apart from the former. The latter, indeed,—the *agenda*—would frequently be unreasonable, even unintelligible, apart from the former—the *credenda*. The Christian religion embraces the teachings of the Scriptures concerning the eternity, omnipresence, omniscience, unchangeableness, righteousness, and love of God; concerning the creation and fall of man; concerning the Redeemer, who though "He was with God and was God," "became flesh;" "who died for our offences and rose again for our justification; who now "sits at the Father's right hand" and has "all power in heaven and in earth" entrusted to Him, to be exercised by Him for the sake of His body, the Church; concerning the Holy Spirit the Comforter, whom the Lord Jesus promised to send, and who "takes of the things which are Christ's and shows them unto us;" concerning the Church of God, and the duties, characteristic, and privileges of its members; concerning the second coming of the Lord Jesus, and the awards and punishments of the future state. We are not professing here to give anything like a catalogue of the articles of the Christian religion. We are not attempting to show how much a man must believe—or how little—in order to be properly called an adherent of that religion. Our object is simply to point out that Christianity—the Christian religion—has its doctrine offered to the faith of those who would embrace it, and that you cannot even intelligently speak of that religion apart from these doctrines. Let one deny that God is infinite, eternal, and unchangeable; that he is just and holy, gracious and merciful; or that man is a sinner, and needs redemption, or that Jesus Christ has come in the flesh to save sinners, or that Christ is universal Lord, and will come again to judge the quick and the dead—and he cannot be said to accept the Christian religion *i. e.*, the Christian faith. No professions of approving the general aim and spirit of the ethical teachings of the New Testament and of conforming to these would warrant us to say that the man who declined to accept the clear and definite teachings of the Bible on the high topics referred to received the Christian religion; even as the Mohammedan religion could not be embraced, and yet the claims of Mahomet and the doctrine of the unity of God rejected.

Thus we find that the term religion is used in at least two acceptations; in the first of which it cannot properly be brought into comparison with theology as of greater or less value, but in the latter of which as necessarily having articles of belief, it may inevitably give occasion for theological science. Of this point we shall proceed to speak.

We must here enquire, therefore, what is the true conception of theology. Theology, if respect be had merely to the derivation of the word, signifies a discourse concerning God, and we are all acquainted with the more limited acceptation of the term in which it is distinguished from other departments of the general subject of theology or divinity often under the appellation of theology proper. But we are here speaking of theology in the wider sense, not the more restricted, in which it has to do simply with the existence and attributes of God.

Many definitions of theology have been given, as e.g., "The Science of the supernatural;" "Scientific instruction respecting God;" (Knapp); "The Science of Religion;" "The Science which treats of God, His nature, attributes, counsels, works, and dispensations towards the human race," (Dick). Whatever value these definitions may have as relating to theology, under the most general conception of it, they all seem inadequate as definitions of Christian theology; and inasmuch as it is this latter with which we are concerned, the following definition seems to have more to recommend it:—"Theology is the exhibition of the facts of Scripture in their proper order and relation, with the principles or general truths involved in the facts themselves, and which pervade and harmonize the whole." (Hodge.) There are doubtless truths of natural religion, and theology has to do with these; but inasmuch as the Scriptures embrace all these truths, the definition last given is not to be faulted for making no reference to any truths or facts beyond those of the Bible. The inspired Word contains all the material of Christian theology; and it is not at liberty to incorporate into itself anything foreign to the Bible, or inconsistent there-

with. Let this fact be kept steadily in view, for it is vital to any right appreciation of the question under consideration. Christian theology is not based on mental science, or on moral philosophy, or on the opinions which men have entertained regarding religion; it is convicted of illegitimacy in its procedure as soon as it dogmatizes on any point regarding which Scripture is silent, or in any way ceases to be amenable to the oracles of God.

Now, we have already seen that the Christian religion consists of the facts relating to God—His works and dispensations set forth in the Scriptures. If you can give a correct description of it—a photograph of it—it will exhibit all these facts. It seems, therefore, that Christian theology has for its subject-matter the Christian religion—the facts which constitute that religion, neither more nor less.

What, then, does theology attempt? What is the object which it proposes to itself? The definition last quoted says that theology "exhibits the facts of Scripture in their proper order and relation, with the principles of general truth involved in the facts themselves;" *i. e.*, it seeks to arrange and interpret the facts in their logical relation to one another. Is there anything blame-worthy in this attempt? anything indeed which the human mind in accordance with its structure can refrain from doing? anything which exposes the work of the theologian, if legitimately done, to be regarded as antagonistic to religion, or even as the record of a mere passing mood of human thought? Theology, we say, is but the attempt to conceive religion as revealed to us—to conceive it as a whole—in accordance with the laws of the human mind. It invents nothing; it merely aims at properly co-relating the facts, viewing them, *i. e.*, not as separate and detached, but as parts of a whole; and unless it shall be said that the facts have no mutual relations, no interdependence, no connection with one another, the aim of theology must be held as legitimate and necessary. Butler, speaking of viewing moral truths in their systematic relations, says, "Whoever thinks it worth while to consider this matter thoroughly should begin with stating to himself exactly the idea of a system or constitution of any particular nature, or particular anything; and he will, I suppose, find that it is a one or a whole made up of several parts; but yet that the several parts do not complete the idea, unless in the notion of the whole you include the relations and respects which these parts have to each other. * * * Let us instance in a watch: suppose the several parts of it taken to pieces, and placed apart from each other; let a man have ever so exact a notion of these several parts, unless he consider the respects and relations which they have to each other, he will not have anything like the idea of a watch." And thus he shows us that the "inward frame of man" cannot be properly understood by any account of the principles of reflection, [appetites, passions, etc.], which belong to human nature, unless you take into account their relation to one another, and see conscience in its place of supreme authority, presiding over the whole. Then only have you a constitution of man.

The application of this view to the matter in hand—the case of religion—is not less certain and obvious than its application to the study of the human mind. If the facts of religion are to become matter of intelligent consideration at all, theology—systematic theology—is the inevitable result. It is not simply the professional theologian who will attempt to ascertain, arrange and construe the facts of Revelation in the manner which gives birth to theology; for every earnest student of the Bible seeking acquaintance with the truth for purposes of personal improvement, will be under necessity to do the same thing. The first thing attempted by the one and by the other will be to ascertain what the Bible really teaches regarding the several topics of which it treats. To this end the utterances of Scripture on these topics, in the many parts of it, will be brought together and compared with one another, so that all the light shed upon them may be availed of and concentrated. The Scriptures being regarded as the Word of God, and therefore self-consistent, will be carefully examined and their true teaching on particular doctrines ascertained. But it will be impossible to stop here, or even to conclude this part of the process satisfactorily, without having recourse to something farther. For just as when you wish to view a landscape and see its harmonized beauties, you must find some spot—some eminence from which its details may at once come under your eye—wood and stream and hill and plain; so here a position must be sought from which the several truths may be grouped and viewed in true combination. Allow one to see only in detail and at different times the woods, the streams, the green fields, the hillsides, and he has not seen the landscape, nor is his soul touched by its beauty. In like manner you must bring together the Scripture teaching regarding the several attributes of God, natural and moral—His eternity, infinity, omniscience, omnipotence, justice, and mercy. You must conceive of a Being in whom these perfections are united—in order rightly to think of God. And then you will not attempt to separate the consideration of what He has done from what He is; but you will regard creation and providence as a commentary on His attributes. The history of redemption will not be intelligible apart from the fall; nor the work of the Spirit apart from the work of the Son; nor the doctrine of the Church apart from the doctrine of the Son and the Spirit; nor the kingdom of glory apart from the reign of grace in preparation for it. It is impossible to conceive any person attaining to an intelligent acquaintance with the several truths of revelation unless with some measure of success, he has endeavored to appreciate them in combination and as parts of a glorious whole.

Nor let it be said that inasmuch as God has not fully revealed to us the moral system of the universe, nor even all that relates to the moral position and destiny of man, any attempt at combining the scattered rays of light bestowed on us, with the view of illuminating the whole moral territory, must prove abortive. We freely concede that the knowledge of the moral universe to which we may attain is partial, and that therefore many problems which

we might be eager to solve and questions which we might wish to discuss lie beyond the province in which we are permitted to move; but the entire and most humble recognition of this fact is consistent with affirming that the truths which we do know are nevertheless parts of a whole, and should be studied in comparison the one with the other. Audacious pride is rebuked by the partial nature of revelation, as well as by the limitation of the human faculties; but the unity and harmony of the divine operations, and the fact that God never contradicts Himself are our sufficient warrant and encouragement to compare truth with truth, and to regard all Scripture as a mirror in which may be seen the glory of God in the face of Jesus Christ.

It will thus, I trust, appear, even from the brief and imperfect account now given of what constitutes the Christian religion and of what are the province and aim of theology, that the interests of the former are not to be served by depreciating the latter, theology being nothing but the necessary action of the intelligent and earnest mind upon the truths of the Bible. We may well, therefore, ask why it is that in so many instances professed friends and patrons of religion regard theology with so little favour. Now, it may in reply be admitted that writers on theology have sometimes forgotten the true nature and methods of the science with which they dealt, and have given us books of rationalism or scepticism instead of biblical theology; that in some cases a vain and curious speculation has been painfully indulged in; that in others the just proportion of truths has been forgotten; and thus while positive error, perhaps, has not been introduced, the effect has been very much as if it had; and still farther that there are cases in which a bitter polemical spirit has disfigured theological writings remarkable at once for their ability and soundness in the faith. But the admission of all this will not satisfy those opponents of theology with whom we are dealing, nor induce them to acknowledge that there is a large residuum of valuable theological literature, and that the cultivation of theological science under proper conditions must prove a boon to the Church of Christ. In fact you are likely to find that the theological writings which you regard as especially characterized by reverence for Scripture, thoroughness in the investigation of it, and that submission of human reason which allows a perfect acquiescence in its teachings, are the very specimens of theological labor in which they see least to admire. The conclusion is forced upon us that hostility is incurred not so much by anything the theologian has done with the facts of Scripture—the logical relations in which he has set them, and the interpretation which he has given of them—as by the facts themselves; and thus unconsciously in many instances no doubt—religion itself, not theology, is the object of displeasure. The kind of religious writing which would alone be regarded with satisfaction is that in which the plain statements of the Bible regarding the topics of sin and redemption, man's helplessness, and God's grace, the atoning work of the Saviour, and the renewing work of the Spirit should be toned down and lightly passed over. Religiousness—religious sentimentality—beautiful pictures of the perfectibility of human nature, will be approved; unmistakable utterances as to the guilt and misery of the sinner apart from Christ, the justice of Him who cannot look upon sin, the expiation of sin by the sacrifice of the Son of God will be condemned under the title of Theology.

Theology cannot in itself be the enemy of religion, but it is justly exposed to censure in the following cases:—(a.) When it fails to read aright the teaching of Scripture on the topics of which it treats. The only authority we have seen for establishing the doctrines of theology is the Word of God, and the first office of the theologian is, by patient examination, to ascertain what Scripture certainly declares regarding the matters to which it relates. As to most of these, the teaching of Scripture, in its great outlines, is plain; and if the examination is conducted with care and humility, will not readily be mistaken. But from various causes—such as too great confidence in human reason, too great deference to a philosophical system, or to the opinions of eminent men with whom we wish to find ourselves in accord, hasty impatience in reaching conclusions, or, it may be, the natural opposition of the heart to the humbling doctrines of the word of God; we may come to wrong conclusions as to what the verdict of Scripture really is. If our examination finds in Scripture what is not therein contained, or fails to elicit from it the decisions which it really gives, in either case our theology will be at fault; and so far as the error goes, it must necessarily tend to the injury of religion. (b.) Again, religion suffers when our theology exhibits doctrines out of their connection and proportion in relation to other parts of the system of truth. Suppose, e.g., the "goodness" of God is so presented that we shall fail clearly to see his "severity," or His "severity" made so prominent as to obscure His "goodness;" suppose the doctrines of the Divine sovereignty and of man's freedom and responsibility not coming in at their proper place and in proper relation to each other; suppose "grace" so magnified that the claims of the "law" upon Christians are completely thrown into the shade, or these claims made so prominent that the fact of our redemption in Christ is not exalted to the place it should occupy. In any such case, while the several elements that should enter into the system of doctrine are all present, the misplacing of truths, and the too great or too little prominence given to them, is really equivalent to error. Too great care cannot be exercised by the theologian in observing the place which Scripture gives to the several truths. We hardly know any way in which the doctrines of the Bible can be more readily exposed to unnecessary hostility than by presenting them in a false light or a false setting. We need wisdom, therefore, "rightly to divide the Word of Truth." (c.) Still farther, religion suffers when the labors of the theologian, though in accordance with the outward measures of truth, are presented in an irreverent, proud, or bitter spirit. Humility and gentleness,

as well as faithfulness to truth, should characterize all his discussions; he should strive not so much to vanquish opponents as to gain men to the knowledge of the truth; and his reverent and serious words should leave the impression upon those who read or hear them that he is speaking as in the presence of God, and under an awful sense of responsibility to Him.

Let theological discussions preserve this spirit and observe these rules, and it must prove a friend and ally to religion, not a foe. But if in many instances its temper or its procedure have been faulty, theology in general is no more on this account to be condemned or depreciated than religion is to be impugned because many who have professed to walk by its precepts have been wicked and hypocritical men.

Space does not remain for any adequate examination of the doctrine that every age produces its own theology, and that therefore our theologians are to be regarded as, at the best, merely provisional statements of the doctrines of religion. This may mean either that it has proved so in the past, or that from the nature of the case it must necessarily be so.

(a) If we regard the language referred to as a statement respecting the history of theology, it certainly cannot be endorsed without most important qualifications. Many schools of theological opinion have undoubtedly arisen, and after a course, longer or shorter, passed away. A great deal of theological speculation and literature once highly thought of, has been discredited, and is now forgotten. It is not denied that in all ages there have been those who misconceived some of the main principles of the Christian faith, and abetted an heretical theology, or whose errors, though not so grave, were sufficient to doom both their parties and their writings to oblivion. It is unnecessary to say that much theological writing was fated to perish, because it had not sufficient literary merit to ensure its preservation, and that its disappearance is no reflection upon the views it contained. Again it is to be gratefully recognized that there are doctrines and questions as to which the Church of Christ has been led, through study of the Scriptures, and a varied experience, to a fuller and more definite comprehension of them; so that whilst her basis in regard to these doctrines has not been altered, her knowledge has become more adequate and complete. We might instance the doctrine of the Trinity and the person of Christ, the doctrine of depravity, the doctrine of the Lord's Supper, the doctrine as to the province and functions of the Church in relation to the civil order. But notwithstanding all that is now admitted, any person who will look at the matter without prejudice can trace the continuous stream of the Church's theology, as the continuous stream of her life through all the ages since she was organized by the Apostles. The stream may now and then have its waters partially diverted into false channels, or tainted and rendered less salubrious by some foreign ingredients permitted to mingle with them, but it is not lost, nor its identity rendered uncertain. Detailed proof of this important statement cannot here be given; it is accessible to every reader of the Church's history, or the history of Christian doctrines. (b) Our reply to the allegation of the changeable character of theology when regarded as a historical assertion will, if satisfactory, of course suffice for it in the *ider form*, in which such transitory character is affirmed necessarily to belong to theology. If it can be shown that the Church of Christ has essentially the same theology which it had in its early history, nothing farther is required to show that no necessity exists for every age producing its own theology. But the same conclusion would be reached by giving due weight to the two following considerations:— (1) The very close connection between religious truth and religious life. Believers are "born again of the incorruptible seed of the Word," and "sanctified through the truth." If then our theology, as I think has been shown, is nothing else than our attempt to appreciate the truth—is simply the truth as we have been enabled to comprehend it in the mutual relations of its several parts—it cannot be that theology shall have no permanent basis and substantial identity. It must have been such a basis to become the groundwork of a true religious life and experience.

(2) The promise of the Holy Spirit as the abiding teacher of the Church argues the same thing. The Lord promised to send the Spirit as the teacher, not only of the Apostles, but of all His disciples. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." "He shall receive of mine and show it unto you." Accordingly we again read:—"These things understood not the disciples at first; but when Jesus was glorified then remembered they that these things were spoken of Him, and that they had done these things unto Him." And so the Apostle John says, "Ye have an unction from the Holy One, and ye know all things;" "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in Him." In the fulfillment of this great promise the disciples of Christ are taught aright to understand the principles and doctrines of His kingdom, and it cannot be therefore that the humble, earnest, prayerful, and persevering endeavors of the Church of God to comprehend with some true insight, and set forth for the benefit of those who shall come after, the great doctrines of the Scripture, shall be so valueless and futile as the depreciators of theological science would have us believe. To say that religion is divine, but man's conception of it human, is to propound a very obvious truism. The question is whether that conception has been and must be so remote from the truth—so imperfect an appreciation of it—so little adequate—that it can have no abiding value, except it may be of value as an historical kind. But if, again, the meaning is that the men of each generation must have this conception for themselves—must have it as a living reality coming from the One Divine source, and that no generation can

...by mere traditions of a previous age... this also is a statement too obviously true to be called in question, though vastly important.

Our conclusions then, are:—(a) That the ill-will so frequently expressed towards theology must either be directed against the facts and truths of Scripture with which theology deals, or against a necessary process of the human understanding in dealing with those facts. (b) That the affirmation that every age must produce its own theology is either a harmless truism, or, if more significant, a statement at variance with the facts of history, with the oneness of spiritual life, and with the Lord's promise to send the Holy Ghost into the Church as its abiding teacher.

It is, I trust, unnecessary to remark that nothing said in this lecture is said in forgetfulness of the fact that God is bestowing upon His Church a process of education by which its life shall be progressively developed and enriched, and by which the wealth of meaning contained in Scripture shall be ever more and more fully realized. He who "at sundry times and in divers manners spoke in time past unto the fathers by the prophets," and "in these last days hath spoken unto us by His Son," has indeed been pleased progressively to reveal Himself to men; and whilst the canon of Scripture is now complete, and shall receive no addition, it is, nevertheless, permitted us thankfully to believe that the Church's theology, resting securely upon the basis of those great truths which the Scripture so clearly sets forth, and which, under the Spirit's teaching, have really entered into and sustained the life and consciousness of the Church since the day of Pentecost, will yet continue to gain in comprehensiveness, depth, and symmetry, as the same Spirit shall, with increasing clearness, "teach the meek His way" and "lead" the disciples "into all truth."

The lecture was listened to with marked attention, and the lecturer was applauded at the close.

The Chairman and Professors Gregg and McLaren then gave out some intimations regarding the meeting of the classes.

Rev. Mr. Fraser pronounced the benediction, and the proceedings closed.

The Marquis of Lorne's New Book.

The Nether-Lochaber correspondent of the Inverness Courier writes:—Some little time ago we took the liberty of advising the Marquis of Lorne not to meddle with the Psalms. Our warning and good advice seems not to have reached him, or, perhaps, they reached him, and he went on all the same. His Lordship has now published his edition of the Psalms of David, and Lord Lorne's Psalms are exactly what we looked for—poor and tame and wishy-washy, as unlike the Hebrew original as anything could well be. Of the Psalms he has, as we did not fail to foretell, made a terrible mess. Before, however, he could have done what he has done in a sort of way, he must have read and re-read and studied the Psalms, and that is exactly what he put down in his favour; for of the Psalms of David, Marquis and Lords are, we fear, as a rule, woefully ignorant. We must, therefore, congratulate Lord Lorne on knowing the Psalms as few of his order know them, and that his Lordship will be the better for this knowledge all his life long we do not for a moment question.

Our Influence.

The stone flung from my careless hand into the lake, splashed down into the depths of the flowing water, and that was all. No, it was not all. Look at those concentric rings, rolling their tiny ripples among the edgy reeds, dipping the overhanging boughs of yonder willow, and producing an influence, slight, but conscious, to the very shores of the lake itself. That hasty word, that word of pride or scorn, flung from my lips in casual company, produces a momentary depression, and that is all. No, it is not all. It deepened that man's disgust at godliness, and it sharpened the edge of that man's sarcasm, and it shamed that half-converted one out of his penitent misgivings, and it produced an influence, slight, but eternal, on the destiny of an immortal life. Oh! it is a terrible power that I have—this power of influence—and it clings to me. I cannot shake it off. It is born with me; it has grown with my growth and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be a light to illuminate, or a tempter to destroy. I must either be an Abel, who, by his immortal righteousness, being dead yet speaketh; or an Achan, the saddest continuance of whose otherwise forgotten name is the fact that man perishes not alone in his iniquity.

Home and its Queen.

There is probably not an unperverted man or woman living who does not feel that the sweetest consolations and best rewards of life are found in the loves and delights of home. There are very few who do not feel themselves indebted to the influences that cluster around their cradles for whatever good there may be in their characters and condition. Home, based upon Christian marriage, is so evident an institution of God, that a man must become profane before he can deny it. Wherever it is pure and true to the Christian idea, there lives an institution conservative of all the noble instincts of society.

Of this realm woman is the queen. It takes its cue and hue from her. If she is in the best sense womanly—if she is true and tender, loving and heroic, patient and self-devoted—she consciously and unconsciously organizes and puts in operation a set of influences that do more to mould the destiny of the nation than any man, un-owned by power of eloquence, can possibly effect. The men of the nation are what mothers make them, as a rule; and the voice that those men speak in the expression of power, is the voice of the woman who bore and bred them. There can be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power that will toll so beneficially upon society and the State.—Scribner's Monthly.

Our Young Folks.

Little Savings.

"What a nice little penknife," said Charlotte to her friend Hattie, as she watched her sharpening a pencil at recess. "You always have everything handy. I never get money enough to supply myself with these little conveniences," and she slipped a confection into her mouth, as Hattie closed her knife and put it away.

"My knife was a very cheap one, but it answers my purpose well enough. I have very little spending money; but then I try to turn it to the best account I can. I really think, Lottie, you have twice as much money as I in the course of the year."

"Why, Hattie, my father never gives me a dollar at a time, unless it is for some express purpose, like a new hat or dress, and mother has the spending of it."

"I am glad of dimes, and half-dimes, and pennies even," said Hattie, smiling. "A dime wouldn't be much," said Lottie indifferently.

"But three of them bought my little knife, and two of them and a half-dime bought my little ivory sleeve buttons you admired so much, those with my initials on them. Whenever I want any 'nothin' of that sort, I just begin and save every penny that comes into my possession until I get it. And I generally succeed; but really and truly, Lottie, I shouldn't have a single thing of the sort if I ate candy the way you do."

"Why, Hattie, you know I only spend most trifling sums for these things. I like an orange with my luncheon, or a paper of candies, and father will always give me a bit of change to get it. They don't cost much."

"That is just what I am trying to show you. Come around to my room after school, and I will just show you what my little savings, and some very small earnings on the sewing machine, have bought for me. Then, maybe, you will adopt my plan, too. It will give you ten times the pleasure you get out of your sweets, and be of a lasting sort. The want of just three little things is often a very great inconvenience. I know a gentleman who said he would pick up a pin if he saw it on Broadway, for he remembered times when he would have given twenty-five cents for one. Convenience before luxuries, was always my mother's motto, and she carries out her principle all through the house. I don't believe any one in town, with as limited means, has a greater number of household conveniences, and she gets them, all, she says, by little savings."

There are some older people who could adopt this young school girl's system with great advantage to themselves and those connected with them.—Ethel, in Early Dawn.

"Only Five Minutes."

"You've been stopping on the way again, Tom," said a poor widow to her son as he gave her the article he had been sent for.

"Why don't you come straight home, when you know my time's so precious?"

"I did so, mother, until I got to Mr. Gaskill's," he replied; "and then I stayed to have a look through the window for only five minutes."

"Only five minutes," repeated the widow, "means a great deal when you come to reckon them all up."

Tom Price looked at his mother as if he had not understood her.

"Just reach down your slate," added the widow, "and then you'll see what I mean." Tom had his slate on his knee in a twinkling: "What am I to put down, mother?"

"Well, begin with five, and then tell me how many more minutes you waste in the course of a day."

Tom wrote the figures, scratched his head and looked into the fire.

"Would thirty be too many?" asked his mother.

Tom did not think so.

"Very well," continued Mrs. Price, "there are three hundred and sixty-five days in a year, and half an hour for each day gives you a total of one hundred and eighty-two and a half hours, or nearly eight days' time, lost in twelve months."

Tom Price put his pencil between his lips and stared at the sum before him.

"Suppose you put down two hours for each day instead of thirty minutes," added his mother; "that will show a loss of more than a month in the year."

Tom Price was a sharp lad, and soon proved the truth of the widow's statement.

"So it does, mother," he said.

"But when I send you for anything I want, and you stay loitering in the street, my time has to be reckoned up as well as yours, hasn't it?"

Of course Tom could not deny that.

"Then try and remember," said the widow, "what a serious loss even five minutes are to me. You know, my boy, how very hard I have to work to pay rent, buy bread and keep you at school, so you should endeavor to help rather than hinder your poor mother."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct. 21. PAUL AND THE BIGOTTED JEWS. Acts xxi. 15-30.

COMMIT TO MEMORY, vs. 17-21. PARALLEL PASSAGES.—Acts ix. 20-30; Pa. xxxvii. 5, 6.

SCRIPTURE READINGS.—With v. 17, read 2 Cor. xii. 2; with v. 18, compare v. 14; with v. 19, read Acts vii. 1-3; with v. 20, read Acts vii. 58; with v. 21, read Gal. ii. 9; with v. 22, read Acts xxv. 24; with vs. 28-30, compare Acts xvi. 37, 38; with vs. 27-30, compare carefully Acts xxiii. 25-30.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Stephen, Paul.

ALSO THE FOLLOWING PLACE:—Jerusalem. GOLDEN TEXT.—But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men.—Matt. xxiii. 13.

CENTRAL TRUTH.—Christian courage wins victories.

The permission asked in the last lesson having been given to Paul, he proceeds to speak to his countrymen in the Hebrew, which secured marked attention. His opening words are the same as Stephen's, and his address is a singularly clear refutation of the charge that he had been the foe of the people, law and temple. He was a Hebrew, born, it is true, in Tarsus, but brought up in the holy city (verse 3) with the utmost strictness, of uncommon zeal (verse 4), as the high-priest, possibly then present, could testify. His conversion occurred when on a weighty mission in the Jews' cause, and the details show that he did not choose his path. This brings him to the point at which our lesson begins (verse 17).

His aim is to show that, so far from being a foe of the temple, after his conversion he came to Jerusalem, to the temple, was praying in it, and while so engaged fell into a trance, which differs from a dream in not implying sleep, and from a vision, in that in it objects are not ideal.

In this state he saw again (as the word is, verse 18), the same divine person, whom he does not needlessly name to provoke rage, and heard the direction to quit Jerusalem promptly (see Gal. i. 18, 23), as the people would not hear him. His intention was to stay. He did not mean to desert, but to stand by his own people. He had, indeed, his heart set on this, as he proceeds to show. For

Verse 19, he pleads with the Lord his view of things. There he had publicly and officially persecuted believers. There he had consented to the death of his witness or martyr (the later use of the word, see Rev. xvii. 6) Stephen, and taken a part in the process. There, accordingly, it seemed fit to himself that he should confess Christ and bear effective testimony to His name. All this Paul urged in his trance as a reason for his staying to labor in Jerusalem, and he states it for good reason, namely, in rebuttal of the charge that he turned his back on his own, and chose to cast in his lot with the Gentiles. He shows that he went to the Gentiles (verse 21) only in obedience to a direct, imperative command, against his own wish and plea, and that command came to him in the very temple itself. In Acts ix. the evangelist reports the action of the believers in Jerusalem at this time, but not this. (Gal. i. 21 contains another report by Paul.) But the two are in harmony. Paul in all likelihood only assented to their plan under the influence of this order of verse 21. God's revealed will is commonly worked out through the acts of His people.

Teachers should take pains to make the pupils see the connection of verse 19, 20, and 21, that they report an interference by the Lord with Paul's own plan, in the face of Paul's reasons, and are used here to repel the Jews' accusation. The direct dealings of God with a man's soul may be reported in fitting occasion. (Verse 21.) Up to this point the crowd listened, but no further. His reference to "the Gentiles," and the claim of a Divine commission to them to set their minds back where they had been before, seemed to confirm their charges. They lifted up their united voices, shrieked and said, "Away with him," etc., adding "It is not fit that he should live." The English version gives the sense and spirit by "fellow." (Verse 22.) As they cried out, yelled, they added other signs of anger, not rending or taking off their clothes, but violently shaking them, and flinging dust in the air—an Oriental way of showing dissatisfaction to rulers. They could not vent their rage on Paul, but they showed the chief captain, in whose hands he was, the extent of their scorn and hate of Paul, whom he held, and gave him the idea that he must be no common criminal on whom they demanded punishment.

(Verse 24.) He accordingly directed the removal of his prisoner from the stairs to the inside of the "castle" tower or barracks, that by torture in the form of scourging he might extort from the prisoner a confession of his crime, whatever it might be, "that he might know," etc., i.e., find out. Probably he did not understand the "Hebrew" of Paul, or if even the words were familiar, he could hardly be supposed to understand the controversy.

Verse 25 calls our attention to the proposed process. Thongs or straps were used to fasten the body in such a form that lashes could be laid upon the back. A centurion, as in the case of our Lord's crucifixion, superintended the cruel work. He would naturally be more intelligent than common soldiers, and to him Paul put the question, "Is it lawful?" etc. There were two circumstances in the case, his citizenship and his not being yet even tried.

(Verse 26.) The centurion saw the point. A law of Augustus expressly forbade beginning a process by torture. He cautioned his chief on the ground of his prisoner's citizenship, of which Paul had made quite proper use at Philippi, and the value of which all men understood.

(Verse 27.) This brought the chief captain to inquire for himself. It is observable that Paul's word is respectfully treated throughout. His bearing inspired confidence. "Yes," Paul said to the captain's captain. He is a Roman. And

(Verse 28) the natural remark of the

captain in appreciation of the citizenship, "I bought that with a great sum," led Paul, in no boastful spirit, but as a natural rejoinder, which at the same time probably strengthened his claim to respect, to say, "I was born a citizen." This was not in virtue of being of Tarsus—the statement of Acts xxi. 29 would have been enough to show his standing.

(Verse 29.) The subordinates who were there to carry out the examination by torture, hearing this, as a matter of course desisted, departed, and Lysias was left to reflect on the light in which he should have to place the affair of binding (not the binding of Acts xxi. 33, but of verse 29) a Roman citizen for torture. To secure a prisoner for trial as at first was one thing, to torture him before it was another.

Verse 30 exhibits the result of his reflections. He must now get a case, and he does not doubt that the Jews will bring accusation enough. So he loses Paul's "hands," and calls the chief priests and other Jewish authorities to state their case against his prisoner. The teacher will see and point out to the pupils the polite way in which, in his letter to Felix (Acts xxiii. 27), he passes over his own original mistake, and dwells on the last part of the transaction, of which he could truly say he had rescued a Roman citizen from the frantic crowd.

From this lesson we may see, (1) The direct way in which Paul was led of God.

(2) The natural plan which he formed for himself, and on which many have acted since, namely, of laboring in the field in which they were known in opposite characters, and God's wiser overturning of the same.

(3) The vindication of God's wisdom appears in the present hostility of the Jews.

(4) The strictness and real value of Roman law.

(5) The right of a Christian man to use his civil advantages.

(6) The binding effect of prejudice and bigotry.

(7) The sustaining power of a just cause and a good conscience.

(8) The issue of all this—Paul's appearance before the council.

SUGGESTIVE TOPICS.

Paul's address—in what tongue—the attention—the drift of his statement—his personal aim—how thwarted—where—by whom—with what command—the effect of this word on the people—their cry—their gesture—the course of the chief-captain—mode of "examination"—how interrupted—effect on Lysias—his own citizenship—Paul's—his new plan—Paul's accusers, and the lessons of all these.

Are Lesson Helps a Hindrance?

A very strange and yet a not uncommon objection to the use of modern "lesson helps" is the charge that they interfere with Bible study; that teachers and scholars learn to depend upon them as a means of instruction instead of going directly to the Bible for a knowledge of the word of truth. There are pastors who are so firmly convinced that this is the tendency of these "helps," that they oppose the circulation of lesson periodicals in their Sunday-schools, and urge that the Bible be not only the exclusive text-book, but its sole commentary, for the teachers or scholars of their charge.

But what do these men mean by unaided Bible study? What are we to understand by their statement that lesson helps are hindrances to lesson study? If a teacher is in doubt about the meaning of a word in the English Bible, is he harmed by looking into "Webster's Dictionary," or Swinton's "Bible Word Book" for its definition? If he would know more about an Oriental custom which is referred to in the Bible, does it lessen his zest for the Scriptures if he turns to Van-Lennep's "Bible Lands," or Thomson's "The Land and the Book," for its explanation? If he wants fuller information concerning the locality of a Bible incident, is he made a less faithful student of the Bible by reading a description of the place in "Smith's Bible Dictionary," or Stanley's "Sinai and Palestine?" Does a reference to a concordance or to a Bible atlas necessarily diminish a Bible student's apprehension or appreciation of the spiritual truths of the sacred text? Will interest in that text be surely destroyed, if a searcher into its richest teachings seeks to know how the more diligent and faithful Bible scholars of the ages have come to understand it? If not, and all these helps are allowable, how does it happen that there is so much trouble when the substance of them, for the elucidation of any single lesson, is brought into one publication, so as to put at the disposal of a person of limited means the advantages of a large and expensive library?

As a practical fact, there is less Bible study in these homes or Sunday-schools where the Bible alone is studied, without the modern helps to its searching and understanding? And the thorough and intelligent study of the Scriptures has kept pace in the community at large with the multiplication and diffusion of well-planned lesson helps. There was never so much of Bible study as at present. This study was never so richly blessed to the growth in knowledge and grace of its participants. Bible study is at its lowest today where lesson helps are excluded.

Of course there may be such a thing as studying the Bible commentary or the Bible dictionary to the neglect of the Scriptures. This evil is to be guarded against; but in some other way than by refusing the use of that which has been misused. There may be such a thing as reading the Bible too many hours in the day; or as going too often into one's closet for secret prayer; or as giving away too large a share of one's income to charities; yet, after all, it can hardly be said that the tendency of Bible reading and private prayer and charitable giving is to the lessening of a man's efficiency in business; nor should we think of wholly forbidding a man to read the Scriptures, or to pray, or to give of his means at the call of the needy, because he had gone to an extreme in either of these things. This would be as foolish as the proposition to forbid all lesson helps to the teachers or scholars of a Sunday school because some one there or elsewhere had misemployed these aids to intelligent Bible study.

The Prayer of the Sower.

Day by day, and year by year, Late and early, far and near, At thy bidding, O my Lord, I have sown Thy precious Word.

Give the increase! let me know Thou hast chosen me to sow; Bid me come with joy again, Bringing sheaves of ripened grain.

For the earnest Thou hast given, For souls garnered safe in heaven, Lord, I praise Thee, and I pray Thee to meet them in that day.

In our hearts if had thee life God cast stow to fructify, Thy "Thy power can quicken still, And the reaper's bosom fill.

Long millenniums wheat bath lain Idle, thou hast tread again: Broad upon the waters cast—Eh! it met be found at last!

Cheer Thy servant's heart, O Lord, Give large blessings on Thy Word Multiply the scattered seed, Then shall I rejoice indeed!

But if this I may not see, Lo! my work is yet with Thee, And my day of joy shall come In the final Harvest-home!

—Sunday Magazine

Observance of the Sabbath.

We never, in the whole course of our recollection, met with a Christian friend who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath-day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household it will be found that the discipline of a well ordered Sabbath is never forgotten among the other lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth, and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn and his infant prayer. Rest assured that the Christian having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is nowhere to be found. Every Sabbath image and every Sabbath circumstance is dear to him. He loves the quiet of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of heaven; and when, in solemn audience with the Father, who seeth him in secret, we can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him.—Chalmers.

Bible Chronology.

At one of the meetings at the recent Chautauque Assembly the following valuable compendium was presented: "1. Bible chronology has suffered at the hands of two classes of persons: (1.) Of those who want to be excessively particular, and who seek for years and months, and days, or even hours, in cases where no particular care can fairly be expected; and (2.) of those who gave up the investigation, and say at the outset, 'There is no hope of attaining to any valuable definiteness.' The truth lies between these extremes. There is a satisfying and valuable measure of particularity, though it may not descend to days, or even exact years."

"2. The Bible chronology is arranged under several heads. (1.) The long chronology, which is supported by Jackson, Hales, etc., is based upon the dates in the Septuagint, rather than upon the Hebrew Scriptures. (2.) The short chronology, which is supported by Usher, and which is used in our English Bible. This follows the Hebrew Scriptures, though some claim the Septuagint as preserving the accurate dates, and that those of the Hebrew are corrupted. (3.) The rabbinical chronology, which the German scholars largely follow, abounds in very arbitrary corrections of dates. (4.) The Bunsen chronology discards the dates given in the Bible, and seeks a system conformed to scientific disclosures.

"According to these various chronologies, the date of the creation of man is fixed respectively thus:

Table with 2 columns: Name and Date (B.C.). Rows include Bunsen, Hales (long), Usher, and Rabbinical.

"3. The chief differences between the long and the short systems of chronology are in the period between the creation and the deluge, and from the deluge to the birth of Abram. For example the long gives the first of these periods 2,262 years; the short gives it 1,656 years, a difference of 606 years. The long gives the second of these periods 1,072 years; the short gives but 292 years, a difference of 780 years, a total difference, from the creation to the birth of Abram, of 1,368 years.

"4. Minor disagreements arise in some cases from the overlapping of years.

"5. General accuracy is all that we need seek.

"6. As new information may be secured, we should be ready to modify our chronological tables."

A HOLY life will produce a powerful influence for good in the world. In every relation in life, in every position we occupy, we may manifest the grace of God. The spirit of humility, meekness, and love, filling the heart, will be clearly seen, and will render our life a hymn of praise to God, while it will remove sin, and encourage piety among men.

Ministers and Churches.

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

REV. JOHN LEISHMAN, of Gower and North Mountain, has declined a call to the Maritime Provinces, preferring to remain in his present charge.

SINCE the resignation of the Rev. A. O. Stewart the Presbyterian Churches of North Gower and Wellington have been supplied regularly, for the most part, by Rev. Alex. Smith, late of Chelsea, Quebec, and Rev. N. Currie, probationer.

REV. W. T. CANNING, of Patterson's Corners, lectured in the Orange Hall, Smithville, Wednesday evening, on the "Presbyterian Church in Ireland." Mr. Canning paid a visit to the "old soil" not long since, and doubtless, while there, gathered the material for his lecture which is in many respects well worth hearing.

ON Sabbath, Sept. 30th, the Sacrament of the Lord's Supper was dispensed in Knox Church, Harriston. Rev. D. Stewart assisted on the occasion. Twenty-three new members were added to the roll, making a total addition of 160 members to the church since the induction of Mr. McIntyre, on May 10th, 1876, into the pastoral charge.

REV. A. ROWAT continues to prosper in his work in West Winchester. The membership is always increasing, and well finished sheds large enough to hold twenty-eight span of horses have been erected lately behind the Church. Also the appearance of the church and manse has been greatly improved by the erection of ornamental fencing.

REV. A. H. CAMERON, of Mountain and South Gower, has recovered from the effects of his late accident, and is again attending to his ministerial duties. During the rev. gentleman's indisposition his place was supplied by Rev. G. M. Clark, of Kempville, Rev. J. Leishman, of Gower, Mr. P. O. McGregor, B.A., of Almonte, and Messrs. Anderson and Cameron, students.

WE have just closed one of the largest, most spiritual and edifying communions ever held in St. Andrew's Church, Stratford. Sixty-two new names have been added to the Communion Roll. Our church is closed during the present month for enlargement, improvement, etc., during which time services are conducted in the Town Hall. We expect to re-open on the first Sabbath of November. Notice of same will be given in these columns.—Com.

REV. ALEXANDER MACGILLIVRAY, who completed his theological studies in Queen's University last session, was on Friday, the 21st Sept., inducted into the pastoral charge of the congregation of St. Andrew's Church, Williamstown, County of Glengarry. The Rev. D. H. McLennan preached and presided. Rev. J. S. Mullen addressed the minister, and Rev. J. S. Burnett the people. Mr. Macgillivray is a brother to Rev. Malcolm Macgillivray, M.A., and is a most promising public speaker and preacher.

AT the dispensation of the Lord's Supper, in Knox Church, Galt, last Sabbath, a good many joined for the first time. This is now in point of membership and families the largest Presbyterian congregation in the Dominion. The highly respected pastor, Rev. J. K. Smith, M.A., is indefatigable in his labors. Fifteen weekly prayer meetings are held in the congregation. The Rev. Alex. McKay, D.D., of East Puslinch, assisted him at this sacramental season.—Com.

ON Sabbath, the 28th ult., Rev. D. J. McInnes preached his farewell sermon to the congregations of Thornburg, Clarkeburg and Heathcote, in the Presbytery of Owen Sound, on the eve of his departure for his new charge of Erin and Ospringe in the Presbytery of Guelph. On the Wednesday evening following a largely attended social was held in the village of Clarkeburg for the purpose of bidding Mr. and Mrs. McInnes good-bye. Rev. D. B. Whimster of Meaford occupied the chair, and Mr. Hunter of Clarkeburg on behalf of the friends presented Mr. McInnes with an easy chair and Mrs. McInnes with a purse, and read a very cordial address which was feelingly and affectionately replied to by Mr. McInnes.

THE congregation of Showers' Corners, Blenheim, have enjoyed the services of Mr. Geo. D. Mackay, student of Knox College, during the summer months. On the eve of his departure for college, the members of his Bible class met at his boarding house to bid him farewell. After tea, he was presented with an address, beautifully got up on parchment, acknowledging with thankfulness his efforts to guide them in the study of the Bible, and wishing him God Speed in his high calling. Accompanying the address were copies of the "Teachers' Bible," and "Farrar's Life of Christ." Mr. Mackay in reply expressed his appreciation of the feelings of attachment and regard thus shown him, acknowledged the good taste shown in the selection of the volumes, and closed by wishing the congregation success and prosperity.—Com.

NOTES FROM PETERBORO'.

(By an Occasional Correspondent.)

Peterboro' is a flourishing town in the township of Monaghan and county of Peterborough. It is the County Town, and is situated on the bank of the Otonabee river, spanning which is a very beautiful iron bridge. Peterboro' is connected with the main line of the Midland Railway by a branch, and is also the terminus of the Cobourg, Peterborough & Marmora Railway. There is a very large business carried on here, especially in lumber, besides a number of manufacturing establishments. The population is about 7,000, and are principally old country people or their immediate descendants—the Irish predominating; and is supposed to contain about fifty per cent. of the whole population of the county. The town is nicely laid out and the streets are regular, the principal one being George street, a very fine one, and contains some splendid buildings. One of the latest erected is "Bradburn's Hall," now occupied nightly with meetings discussing the Duncan Bill, which is to be submitted to the ratepayers about the end of the month. The various ministers are lending their aid to the movement, and recently an address was delivered by the Rev. Mr. McKay, of Baltimore, Ont., which was very highly spoken of. Mr. McKay is one of the rising ministers of our Church.

The "fourth estate" is well represented here by three good sparkling weeklies, published on the three last days of the week, all of which are ably managed. But for a model of a country newspaper I think the Review, owned and conducted by brother Romaine, will decidedly furnish the best. The entire establishment is most complete, and seems to be under perfect control.

There are two Presbyterian Churches here, one of which—St. Paul's—will take its place beside any of our ecclesiastical structures in the Province, and which mainly owes its existence to the former pastor, the venerable Mr. Rogers. The congregation of St. Paul's is in a most flourishing condition, and is a proof of the zeal and abilities of its esteemed young pastor, the Rev. Mr. Torrance, who is extremely popular in the town, and is a worthy representative of a worthy family.

St. Andrew's is a much more antiquated building, and situated as it is between the manse, which is a very fine brick building, and a new brick school house, recently erected, the passer-by would almost require to have his attention called to it in order to see it. I understand that the congregation—a very wealthy one—are thinking of rebuilding, and that one reason for building the school-room before the Church was that the congregation could worship in the room while the Church was being built. St. Andrew's has lately had a succession of able ministers. It was here that the popular young minister of St. Andrew's, of Toronto, commenced his labors, and prepared himself for entering upon the large and important congregation of which he is now the minister. After a short vacancy the Rev. Kenneth MacLennan was called to be the pastor, but he also was sought after and transplanted to Prince Edward Island, where no doubt his learning and abilities will be duly appreciated. The present minister is the Rev. Alex. Bell, lately of Preston, England, who was the unanimous choice of the congregation. Mr. Bell happened to be travelling through this country last year, and came to preach for the Rev. Mr. Torrance; and so favorable was the impression made on the occasion of his visit that the matter ended in a call to become the minister of St. Andrew's. Mr. Bell, having intimated his acceptance of the call, proceeded to England to bring out his family, and was installed last June; and from all appearances will have a pleasant and successful pastorate. Mr. Bell is a graduate of Queen's College, Belfast, and for a short period held a charge in that city. He was then called to Preston, in England, where he has been for the last nine years, and where he labored with much acceptance and success until called by his present congregation.

Being anxious to see and hear this Irish-Englishman who has been chosen by a purely Scotch congregation, I found myself within the walls of St. Andrew's on Sunday morning. The congregation, although not numerous, comprises a large number of prominent wealthy citizens, such as Judge Dennistoun, Mr. Carnegie, ex-M.P., Mr. Nicholls, of the old and wealthy firm of Nicholls & Hall, Mr. Romaine, proprietor of the Review, Mr. Lundy, and others. At eleven o'clock Rev. Mr. Bell entered the pulpit and proceeded with the service, which was very interesting throughout. The sermon occupied forty-five minutes in the delivery, and was a thorough exposition of the subject of "Reconciliation," its nature, its source, and its benefits. Mr. Bell is an eloquent preacher, he has a fluent, easy delivery, and seldom, if at all, looks at his notes. He will be a decided acquisition to the pulpit power of Peterborough, and to the entire Presbyterian Church in this country, with which he has so recently formed so auspicious a connection.

October 6th, 1877.

NOTES FROM INDIA.

Under date Bombay, 12th July, 1877, Mrs. Stothert writes as follows to Mrs. Harvie, Foreign Secretary to the Women's Foreign Missionary Society:

You will be glad to hear that we have made the acquaintance of Rev. J. Fraser Campbell; he came to Bombay several weeks ago, and was detained owing to a severe attack of sickness. Mr. Macpherson, minister of the Scotch Established Church here, took care of him, and Dr. MacDonald, our medical Missionary, attended him as doctor. Mr. Campbell is now well and off to Indore. All the Mission friends in Bombay were very happy to make the acquaintance of Mr. Campbell, and he has promised to write to us occasionally about his work, etc., so that we may be able to pray for Mr. Douglas and him at our monthly meetings. In this letter I wish to tell you

SOMETHING ABOUT THE PARSEES.

As you are aware, there is a very large Parsee community in Bombay, and very interesting people they are. They are much more energetic than the Hindus, and have proved most successful merchants; indeed I fear money is their God, at least the only God they have. There is much in the Parsee religion, or rather the ceremonies of their religion, resembling the Jewish. They have a temple with courts, and in the innermost space of the temple they have an altar on which sacred fire always burns. This fire is fed by scalded wood. Then they have priests and high priests continually in attendance on these temples. Fire is of course their great object of worship; they also worship the sun, moon, (especially the new moon) light, and water. One evening when in a Parsee shop I watched the man light his lamps, and noticed that whenever the light appeared he clasped his hands and offered a prayer. I felt much inclined to try and prevent him, but could not; however I prayed that God might teach him about the True Light, so that it might shine into his poor, dark mind. A month or two ago we were invited to

A PARSEE MARRIAGE.

and as we wish to know as much as possible of their ceremonies, we went. On our arrival we were taken to seats in a beautiful garden where hundreds of Parsees were assembled. While we were sitting, bands of music played and processions passed us, first on their way to the bride's house carrying presents, next to the bridegroom's, also loaded with presents. We were afterwards taken inside one of the houses. In one end of this place the bride and bridegroom were seated on chairs, facing one another, with a screen between, while priests and women passed thick thread round both of their chairs. When this was done sacred fire was brought in and passed round the couple. A great cheering then took place, the curtain was removed and the couple were seated side by side. The priests then came forward and began chanting prayers in the Zend language, which no one understood; while doing so they also kept throwing handfuls of rice over the young couple. This finished the marriage ceremony. However I ought to mention that this ceremony has always to be gone through twice, and in the case of rich people it is gone through many times, and the feasting continues for several days. The expenses incurred are very great, often ruinous.

The manner in which the Parsees dispose of their dead is very revolting. They place the dead bodies over a kind of well which has a grating over it to support the bodies. The vultures and other birds come and prey upon them.

You will say, what is being done among the people? I answer, very little indeed. I only know of

SIX PARSEES WHO ARE CHRISTIANS.

Our native Pastor is one, Rev. Dhanjithal Nawroji, and he visits among them. There are also a large number attending our institution, and this is interesting because such has not been the case since Mr. Dhanjithal was baptized, thirty years ago. There are many reformers among them, but as I have said, few, few Christians. Pray that God may stir them up to seek after Him who is the True Light.

WANT of space compels us to hold over report of Mission Work in the Muskoka District until next issue.

ON Saturday, the 22nd ult., a committee of ladies, on behalf of the congregation of St. Andrew's Church, Lancaster, waited upon the Rev. Thomas McPherson, M.A., the retiring minister, and presented him with an address, to which he very effectively replied; also an ebony walking cane, accompanied with a purse containing \$160. The head of the case which has a massive silver top, has the following inscription:—"Presented to the Rev. Thomas McPherson, M.A., along with a purse containing \$160, from a number of his friends, on the occasion of his retiring from the active duties of the ministry, at Lancaster, August, 1877."

Cardinal Antonelli.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I saw a communication three weeks ago from Archbishop Lynch about the Antonelli scrape. The substance of it was that the late Cardinal was not a priest; that the priests of Rome were the best of their class, and that if the public would suspend judgment till the trial came off, the high probability is that the accused would be found innocent. Now, I admire the pluck of the Archbishop, but not his judgment in thus anticipating the result.

When I was a Divinity Student in Edinburgh in the years 1850-51, I was employed the most of the time with the private secretary of Pio Nono previous to 1848, in writing several things for the press. One book of twelve chapters at once received a place in Bohn's collection of Standard works. The first that was prepared in pamphlet form was the "Private Life of the Pope." Now, none knew so well as that Senator about such a subject, but though his name would have been subscribed to it as a guarantee of its truthfulness, the publishers refused to shirk the moral responsibilities of the religious public, as nothing "unleavened" ever passed through their hands. Whilst it is right to suspend judgment in this case, the Archbishop knows very well that the Pope would have prevented this trial if he had been able; and as it is, the people need not be surprised should it be smothered off. But should the investigation result in proving Antonelli guilty, it would be the merest tail-piece to what was written in that life of his master as perpetrated by His Holiness himself.

MADOC.

Canning Street French Church, Montreal.

MR. EDITOR,—A few Sabbaths ago I had the pleasure, for the first time, of visiting our new French Church in Montreal and hearing Mr. Chiniquy preach in French. I was much pleased to see so fine a place of worship so well filled with converts from Romanism. The preacher was eloquent, the people very attentive and devout. The singing was excellent and very hearty. The people appear to be very much interested in the services conducted by Mr. Chiniquy, and there appears to be a great and good work progressing steadily and efficiently under his ministry. The church is seated for about six or seven hundred, and is well adapted for the purpose for which it was built. It was during the evening diet of worship I was present, and it was about two-thirds full. At the close of the service many remained to shake hands with Mr. Chiniquy and to express their great pleasure at seeing him among them again after a somewhat long holiday and restored so fully to health.

Hoping that this brief statement of what one from the West, who was present at one of the diets of worship saw and heard in this interesting and important French church, may be interesting to some of your readers. Yours truly, A. WILSON.

Kingston, Oct. 1st, 1877.

The late Mrs. W. Fergusson.

Mrs. Fergusson, wife of the Rev. William Fergusson, A.M., of Obesterville, Ontario, departed this life on Thursday, 18th Sept. ult. Mrs. Fergusson was driving with her son-in-law, Mr. McIntyre, when the horse became frightened, and shying, threw her out of the buggy, inflicting injuries of which she died two days afterwards. Mrs. Fergusson was a Christian lady of ripe experience, and her many acts of charity, attending the sick and comforting the afflicted, will cause her to be gratefully remembered by many, long after being called to her reward. The venerable Mr. Fergusson has the sympathy of the Church as well as that of all who know him in his sad bereavement—the loss of one who was his faithful partner in life for forty-two years.

The funeral service was conducted by the Rev. A. Rowat, of West Winchester, in the presence of a large concourse of sympathizing friends.—Com.

Mimicking Roman Catholicism.

THE FRATERNITY OF JESUS.

According to the Rock, it has been decided to establish a religious order, to be named "The Fraternity of Jesus," in London next spring, if arrangements are completed by then. The fraternity will comprise three orders. The first order will consist of brethren who will live under three vows in the strictest sense:—The vow of holy poverty, by giving up all they possess into the common fund of the fraternity. The vow of chastity, by remaining in the single state, and avoiding all unedifying conversation. The vow of holy obedience, by obeying implicitly (1), the rules laid down by the Conference; (2), the superior, who has authority to interpret the rule in detail. These brethren will all be of age, and if poverty demands it, will work at their different crafts, as the Apostles of old. They will be ready to undertake any work assigned them, as their share without comment, whether in accordance with their own likings or not. Those who are qualified will lecture on behalf of the order. The second order will consist of brethren at business in the world, but who live in the college of the fraternity, and pay so much per week for board and lodgings. These brethren will keep the three vows in a modified form:—Echerty, not to spend money foolishly; chastity, to remain in a single state, and avoid all unedifying conversation; obedience, to keep their rule, and obey the directions of the brother superior. The rule may be relaxed for this order whenever the superior thinks fit. The brethren will be over sixteen years of age, and must be ready to undertake any work assigned them by the superior. The third order will consist of associate brethren, who may live at their respective homes, but will subscribe according to their means towards the expenses of the fraternity, and may visit the college any time they choose. They will keep the same vows of poverty and obedience as the second order, but the vow of chastity will only be limited to conversation; "they will shun all unedifying conversation." These brethren will work in the order if called upon to do so.

Ordination and Induction at Williamstown.

On the 21st ult., the Presbytery of Glengarry held a special meeting at Williamstown, for the Ordination and Induction of the Rev. Alex. McGillivray as pastor of St. Andrew's Church. The Rev. W. Ross, of Lochiel, preached and presided, and conducted in a very impressive manner the services of Ordination. The Rev. Mr. Mullen gave a very appropriate charge; the newly inducted minister, and the Rev. Mr. Burnet, in a short and impressive address, instructed the congregation as to their duties. After the induction services were concluded, a general adjournment to the manse took place. Here the ladies had prepared a most sumptuous repast for all present. After ample justice had been done to the profusion of good things provided for the "inner man," the large concourse of people re-assembled in the church, where short and stirring addresses appropriate to the occasion were delivered by the Revs. Messrs. Mullen, McNeil, Ross of Lancaster, M. McGillivray, of Scarboro, brother of the newly inducted minister, A. J. Grant, M.P.E., the newly inducted minister concluding the programme with a short address. The music was furnished by the choir of St. Andrew's Church, Martintown. Rev. Mr. Burnet, who was moderator of the Kirk Sessions during the vacancy, presided at this evening meeting. The congregation owe him a debt of gratitude for the many signal services he has rendered them. On Saturday there was a large gathering of the children of the congregation to welcome their new pastor. After singing several hymns under the leadership of Mr. White, and the hearing of short and interesting addresses from D. B. McLennan, Esq., A. J. Grant, M.P.E., Rev. Alex. McGillivray, and A. A. McKenzie, B.Sc., all repaired to the manse, where refreshments had been provided by the ladies for the children and their friends. An interesting feature of the day's proceedings was the presentation to Mr. Elder of several volumes of Barnes' Commentary, as a slight acknowledgment of his valuable services in connection with the Sunday School and Bible Class. In terms of a resolution unanimously passed by the Board of Managers, Mr. McGillivray was paid \$360, being half a year's salary, said half-year to end 1st January, 1878. Such liberal conduct cannot be too highly commended. We congratulate Mr. McGillivray on beginning life under such highly favorable auspices, and express the hope that he may long continue to be the honored pastor of St. Andrew's Church, Williamstown.—Com.

Presbytery of Bruce.

This Presbytery met at Kincairdine on the 26th and 27th ult. There were nineteen ministers and nine elders in attendance. Mr. Scott, on behalf of the Committee appointed to prepare a minute in relation to Mr. Fraser's translation, submitted the following, which was adopted, viz.: "The Presbytery, in agreeing to the translation of Mr. Fraser, desires to place on record an expression of its fraternal disposition towards him, and its esteem for him as a Christian brother and fellow-laborer in the Gospel of the Lord Jesus Christ. From his amiable and social disposition and his hearty interest in all that relates to the promotion of the Redeemer's cause and the advancement of human happiness, the intercourse between him and his co-presbyters has been of the most agreeable kind, and from his active and business turn of mind, and readiness always to undertake his share of work and responsibility, his services have been valuable, both in the immediate business of the court and the general work of the Gospel. The Presbytery regrets the loss of his fellowship and services, sympathize with the congregation (St. Andrew's Church, Saugeen) now deprived of his diligent labors, and prays that by the blessing of God he may be favored with comfort and success in the portion of the Great Shepherd's flock which is now to be put under his charge." The foregoing minute should have been submitted at the last meeting of Presbytery. Agreeable to petitions from St. Andrew's Church, Saugeen, and North Bruce, these congregations were formed into one pastoral charge, under the care of the Rev. John Scott, of North Bruce. The salary promised is \$1000 with manse and glebe. Mr. Sutherland, on behalf of the committee appointed to digest the answers to the questions on the state of religion within the bounds, read a report, which was received, and for which thanks were tendered to the committee, and especially to the Convener. The committee was continued, and instructed to prepare the report on the state of religion for 1878, both for the Presbytery and Synod. The Rev. Mr. Fraser having stated that his health was not so much restored as to warrant him to resume pastoral work, and having asked further leave of absence for three months, leave was granted, and the Presbytery engaged to supply his pulpit for three months, and expressed its deep sympathy with Mr. Fraser and the congregation of Knox Church, Kincairdine, in the circumstances. Mr. Tolmie having read the Home Mission quarterly report, it was received, with thanks to the Convener. He was instructed to endeavor to secure a laborer to supply Pinkerton and Riversdale and Enniskillen for three months. The Presbytery engaged to supply them for the following three months. He was also instructed to correspond with Mr. Baillie, student, with the view of securing his services for the south side of Manitoulin in connection with the Rev. W. H. McKay, for the winter months. The next ordinary meeting of Presbytery is to be held in St. Paul's Church, Walkerton, on the third Tuesday of December next, at 4 o'clock p.m. The Presbytery then adjourned to meet in the Presbyterian Church, Port Elgin, on Tuesday, 9th Oct., at 1 o'clock p.m.—A. G. FORBES, Pres. Clerk.

It is commonly said that the justest dividend nature has given us; of her favour is that of sense, for there is no one that is not contented with his share.—Montaigne.

A PARLIAMENTARY return on the Census of Scotland shows that the patronage of the livings, which means, in effect, the whole ecclesiastical government, is in the hands of women, the electors for ministers consisting of 24,000 females to 16,000 males.

Choice Literature.

Jovinian; or the Early Days of Papal Rome.

CHAPTER XVI.—JOVINIAN AND HIS UNCLE.

Jovinian was treated with much kindness, and allowed all the liberties he desired, being permitted to visit Amulius and the few other friends he possessed. He still had doubts of his uncle's sincerity. He could not forget the schemes proposed by Cosus, and Gaius might desire to take the step he proposed for the sole object of forwarding it.

Still, the temptations to join the religion professed by the emperor were great. It might pave the way to honour and wealth. Although many doubted that the emperor was really a Christian, the edicts he had issued showed that he was influenced by Christian counsellors. Among them were those for the abolition of the punishment by crucifixion, the encouragement of the emancipation of slaves, the prohibition of gladiatorial games, and the discouragement of infanticide.

Another edict ordered the use of prayers for the army, but that to which perhaps even the idolaters least objected was one for the observance of the Sabbath throughout all the cities and towns in the empire. The Christians, however, were greatly puzzled when they found it designated as "Dies solis," or Sunday, and it was supposed, not without justice, that the emperor selected this title in consequence of his lingering affection towards the worship of the sun, to which he had, in former times, been addicted. The other days in the week were, to please the idolaters, called after the names of the various gods, and especially dedicated to them. The second day was Luna's day, sacred to the moon; the next was Mercury's day; while Jupiter and Venus had also their days; so that the populace were still kept in remembrance of their ancient gods and goddesses, although they were professedly Christians.

Jovinian found it no easy task to instruct his uncle in the truths of Christianity. Gaius readily understood and remembered the facts mentioned in the Bible, but he appeared utterly unable to comprehend their spiritual meaning, although he listened to all his nephew said.

Jovinian was allowed to pursue his studies at home under such tutors as Amulius recommended.

Many months thus passed away faster than he could have supposed possible.

Gaius now treated his nephew with apparently perfect confidence, speaking unreservedly to him on matters of all sorts.

Jovinian thus heard much more of what was going on than he otherwise probably would have done. He found that both Gaius and Cosus—although professedly Christians, as were some of the other pontiffs—visited the college frequently, and that they were evidently on most friendly terms with the idolaters, all being united by a common interest. Their great object was to maintain their college in its integrity.

"We may thus," observed Cosus, one day, when visiting Gaius, "by keeping up our influence over the mass of the people, secure the election of the candidate of whom we approve to the office of bishop or any other dignities of the church. We may select some of our own brethren or any other person whom we deem suitable."

The plan was universally approved of. Its fruit was to be observed in after years when the bishops of Rome found themselves controlled by the college of cardinals, the successors of the pontiffs.

Jovinian was sick at heart at all he saw. His uncle Gaius, although he had obtained the rank of a presbyter, was too evidently no nearer the truth than he was before. Idolatry still prevailed in all directions. In few places of Christian worship was the truth faithfully preached. Even Amulius appeared to be going with the stream, or at all events to be making but slight efforts to stem it. "I, too, shall be carried away if I remain," said Jovinian to himself; "it is a sin to expose myself to temptation."

The bishop who had long been at the head of the Church died, and another was elected whose character was but little known, although Jovinian observed that Cosus, Gaius, and other pontiffs were very active in his election. He had not long been seated in the episcopal chair when, he, too, died, and soon after news came that the emperor had expired. He had received the right of baptism on his death-bed, but it is evident that he was not of Christ when it became known that he expressed his belief that his brothers had poisoned him, and had charged his son Constantine, to put them and their offspring to death—a charge too faithfully fulfilled.

The idolatrous population of Rome, when the tidings reached them, ignoring the fact of his having professed himself a Christian, resolved to regard the deceased emperor as one in the series of Cæsars. A picture of his apotheosis was exhibited. Festivals were instituted in his honour. He was enrolled, as had been his predecessors, whatever their character, among the gods of Olympus, and incense was offered before his statues. The true Christians in Rome mourned at what took place, but their influence was weak compared to that of the idolaters, supported as the latter were evidently by many who had professed to embrace the new faith. Jovinian resolved no longer to remain in Rome, but to join, as soon as possible, his friend Severus, who, with his wife and daughter, were anxiously, they wrote word, looking for his arrival. To Jovinian's surprise Gaius offered no objection. "Go and dwell with those of like mind with yourself; you are too honest for us Romans, and will never, I see, make a figure either in the Church or State. Men, to succeed here, must regard all creeds alike; supple courtiers, who are hampered by no ideas of honor or integrity, but know the importance of filling their coffers while the sun shines. You, Jovinian, will die a poor and unknown man if you remain in Rome, whereas, in some country district, should you enter the Church, you may rise to the dignity of a presbyter," and Gaius laughed ironically. "Farewell, my nephew; we have disputed occasionally, but remembering that you are the only child of my poor sister Livia I have always had the truest regard for you."

Jovinian, feeling that it was his duty,

was about once more to place the simple truths of the gospel before his uncle, and to entreat him to accept them.

"Come, cease my good nephew," exclaimed Gaius. "I settled that matter in my own mind long ago when I resolved on the course I am taking. I intend to enjoy the good things of this life while I can obtain them, and leave the affairs of the future to take care of themselves."

Farewell visits were paid to Amulius and others, who sent brotherly greetings to Severus; and Jovinian, bidding adieu, as he thought it probable, forever to Rome, set out on his journey northward.

CHAPTER XVII.—THE JOURNEY—THE FIRST INTRODUCTION OF MONASTRIES INTO ITALY.

Jovinian had settled to proceed by land instead of going by sea to Genoa, as Severus had done. Amulius and several other persons in Rome wished to make him the bearer of letters to various Christian friends residing in different parts on the northern road. As no public means of conveyance existed in those days, it was customary to send epistles either by the hand of special messengers or by those travellers proceeding in the desired direction. Jovinian would thus enjoy the benefits of finding a house to rest at, and a kind greeting at many of his stages. At some places he would, however, have to stop at a road-side inn, or at the hut of a peasant. His attendant, Largus, rode alongside him, leading a mule which carried his baggage, among which were books for his own use and others to be presented to Severus.

Neither Jovinian nor Largus carried arms. Any attempt to defend themselves against robbers would be useless, for should such make an attack on them, they would do so in overwhelming numbers, while bears and wolves were not likely to be met with in the regions through which they were to pass.

The road for the first part of the way was tolerably level, so that good progress was made. Etruria, with its ancient temples and shrines of the gods, and to the worship of whom the people still tenaciously clung, was traversed. Then, after crossing the Arnis—near the town of Pisa, where a day was spent with Christian friends—a more mountainous region was entered near Lucca.

Now the road led along the sides of the lofty Apennines, towards Liguria. Jovinian had relieved his mind by delivering most of his letters, and as from a height he had ascended he beheld the Cottian Alps, their lofty peaks capped with snow, he anticipated a happy termination to his journey. But he had still many rugged mountain passes to traverse. The day was drawing to a close, and neither he nor Largus were certain where they would find shelter for the night. Rugged and precipitous rocks rose up on the right hand, while on the left yawned deep chasms, unfathomable to the eye. The stones, as they slipped beneath the horses' feet, went bounding down until the sound died away in the depths below. To proceed faster than they were going was impossible without the risk of falling over the precipices, but the path was descending; and at last a gorge was reached, the sides so lofty that it appeared as if the sun could never penetrate to the bottom.

"Surely no human beings can fix their habitations in such a spot as this, and we shall have to pass the night under the blue vault of heaven," observed Jovinian.

"We must push on, and find our way out of it before darkness sets in," answered Largus.

Just as he spoke some figures were seen descending from the heights above, leaping from rock to rock. They made their way towards the travellers.

"Who can they be?" asked Jovinian.

"I do not like their looks; if they are honest I shall be very much surprised," said Largus.

The two travellers did not attempt to alter their pace, seeing that they could not escape by flight. No shafts were aimed at them, and in a short time they found themselves surrounded by a party of armed men, with unkempt hair, long beards, and soil-stained garments, which showed the wild life they were accustomed to lead.

"Who are you, and where are you going?" asked the leader of the robbers—for such it was very evident they were. He drew a dagger as he spoke, and held it ready to strike Jovinian.

"We are simple travellers, carrying but few articles which you would deem of value—our necessary garments and some books," answered Jovinian. "And what about your money?" asked the robber, laughing; "that is of more consequence to us than the articles you mention; however, we will not stop here. You must spend a night with us. You cannot reach any human abode before dark, and we will take the opportunity of looking into these matters."

Jovinian and Largus could only comply, and, attended by the robbers, they proceeded in the direction in which they were before going. They were soon out of the gorge, and entered a region even more wild and barren than the one they had left.

Black rocks lay scattered about, amid which a rapid stream hissed and roared along through a narrow bed. Further off, on the other side of a broad valley, rose precipitous cliffs, rent by the convulsions of Nature, which had formed dark gorges between them. In some places the mouths of gloomy caverns could be distinguished in the sides of the cliffs—fit abodes for wild beasts, or lawless men such as those into whose power the travellers had fallen. Towards one of these caves the robbers were conducting their captives, when suddenly from behind a rock a person started forth, whom Jovinian, from his strange appearance, took to be a madman or some being possessed of an evil spirit, driven from the haunts of men. His dress, of coarse texture, stained with dirt, hung in rags and tatters about him, exposing a hair garment, worn next his skin. His person was emaciated in the extreme, his hair out close, his head and neck sprinkled with ashes. He waved about him a staff, which he carried in his hand.

"What are ye about, ye men of violence?" he exclaimed pointing his staff at the robbers. "Begone! fly! or be prepared for the vengeance of one who knows how to protect the innocent!"

The robbers, drew back, trembling with

fear, and as the recluses—for such he was—continued waving his staff, they took fairly to flight, and left Jovinian and Largus to pursue their way with their mules and baggage.

Jovinian, as he now observed the strange being to whom he was so much indebted, was reminded of those heathen hermits of whom he had read as long existing in the far East, who, by self-imposed tortures, abstinence from the society of their kind, and long prayers, hope to merit a blissful immortality among the shadows of the blessed. Wishing to thank the recluses for the services just rendered, he rode towards him.

"You are, I judge by your appearance and bearing, Christians, and as such are welcome to rest during the coming night in my abode, for you can reach no other shelter before nightfall," said the recluses without listening to Jovinian's thanks. "Or, should you be moved by the holy life led by me and my companions, you shall be at liberty to take up your residence with us."

To the last part of his invitation Jovinian thought it wise to make no reply, but gladly accepted the shelter offered him.

"Follow me, then," said the recluses; and, making use of his staff to support his steps, he strode on over the rough ground before the travellers towards one of the gorges which opened out at some distance before them mounting the steep sides of the hill at a pace with which the horses could hardly keep up. He stopped before a wooden porch built of logs, at the entrance of a cavern.

"Your steeds will find grass at the bottom of the gorge, and water at a rill which trickles out of the mountain-side, here no one will molest them, even those bold outlaws dare not approach my abode," said the recluses, as he signed to Jovinian and Largus to dismount. Fortunately the travellers had brought provisions, or they would have fared but ill on the lentils and water which constituted the food of the recluses. Bringin' water from a neighboring rill in a large owl, the host insisted on washing the travellers' feet—although not until they said it would cause offence longer to refuse did they permit him to perform this act of humiliation.

Jovinian and Largus made their beds by the aid of their saddles and horse-cloths in the outer porch, and were glad that they were not invited to enter the interior of the cavern. It appeared dirty in the extreme.

At daybreak next morning their host roused up his guests, and invited them to join him in prayer. So extravagant were the expressions he uttered, that Jovinian could with difficulty retain his due composure.

His host afterwards entreated Jovinian to remain a few days, that he might learn more of the mode of life and practices of himself and his associates.

"Before I can join you I must consult the holy volume which is my rule of faith, and ascertain whether your practices are in accordance with its precepts," answered Jovinian. "I have not so learned Christ, and I cannot believe that He who spent His ministry on earth in going about doing good among human beings, would have His followers spend their lives where they can be of no use to any one."

Such was the commencement in Italy of the anchorite or monkish system, which had long existed in the East, and which soon spread over the western part of Christendom.

Jovinian returned to the hut; and, desiring Largus to saddle the horses without delay, bade farewell to their host.

"You will come back and join us," said the anchorite, not at all aware of the impression made on Jovinian's mind.

"Not until I find that the system you are pursuing is according to God's way, and that I can thereby promote His honour and glory," was the answer.

"Alas, alas!" exclaimed the anchorite, as Jovinian and his attendant rode off; "you will never gain heaven if you thus refuse our way of seeking it."

Jovinian made no reply; arguments were useless with one who appeared little better than a madman.

(To be concluded.)

The Facts About Egypt.

Dr. Joseph P. Thompson gives in the *Bibliotheca Sacra* a resume of what he regards as actually settled facts in Egyptian history, as follows:

"1. The hieroglyphics are of a mixed character, partly pictorial, partly phonetic; the pictorial signs being divided into special and general, the phonetic into alphabetic and syllabic. The scheme of interpretation based upon this discovery of Champollion le Jeune, in 1823, is confirmed beyond question by the bilingual 'Tablet of Canopus,' discovered in 1866. The mode of decipherment being thus conclusively established, the interpretation of hieroglyphic records and inscriptions is simply a matter of patience and detail. 'So great has been the progress made that the purport of all texts, and the entire translation of most, is no longer an object of insurmountable difficulty.'"

"2. Menes is an historical person, the first known king of Egypt; that is, he appears not only in traditions and legends, but upon the monuments in dry chronological tables, heading the list of kings. Hence, it is evident that the Egyptians regarded him as a real person, distinctly dividing the historical from the mythological, the human from the divine. These stone records give Menes a more certain place in history than can be claimed for Arthur of Britain."

"3. The great Pyramid dates from the Fourth Dynasty, as is proved by the names found in its inner chambers, and is an imperishable monument of the strength and grandeur of Egypt in that remote antiquity, and within so short a period, say three or four hundred years, after the consolidation of the kingdom by Menes."

"4. The dynasties of Manetho were for the most part consecutive. And, though it is still an open question whether some dynasties were not contemporaneous, all Egyptologists agree in recognizing them as representing strata of time. The two lists of the first Pharaohs, found in the temple of Abydos; the list found at Sakkarah; and a fourth, in a private tomb at Thebes, show conclusively that Manetho's lists must

have been compiled from records and monuments which, in his time, were recorded as chronological lists of consecutive dynasties. True or false, this was the notion the Egyptians had of their own royal succession. The question of time—that is, of the duration of these dynasties—in the absence of conclusive dates, is quite distinct from the fact of chronological order, though the order of succession furnishes a proximate rule for the computation of time.

"More weighty even than these monumental lists in evidences of consecutive dynasties is the fact that memorials of kings whose capital was in Upper Egypt have been found in Lower Egypt, and vice versa."

"5. Lower Egypt was invaded and conquered by roving tribes from the east—the Hyksos, or Shepherds of Manetho—who for centuries maintained their dominion in the Delta and broke the continuity of the Egyptian empire. These shepherd kings were at last expelled by Aahmes, or Amasis I., and with them a promises host, 'a mixed multitude,' contemptuously described as the 'plagues' or 'lepers.'"

"The Eighteenth Dynasty, which began with Aahmes, lifted Egypt to the height of splendor at home and a power abroad. Under Thothmes III., the conquests of Egypt extended to Nineveh and Babylon in the east, to Nubia in the south, and to the islands of the Mediterranean in the north and west. The glory of Thothmes was subsequently rivaled by that of Ramses II. of the Nineteenth Dynasty, the Sesostris of the Greeks."

"There are important synchronisms with Syria and Persia in the later period of the Egyptian empire, which serve as guides to the chronology of the Egyptian kings."

"Every point stated in the above specifications is distinctly supported by the monuments and records of Egypt, and it will at once be seen that these furnish a good backbone of chronology and a tolerably well articulated skeleton of history. But when we attempt to construct the body with form, organs, integuments, life, the real difficulty begins."

"The following are the principal dates, B.C., to which German Egyptologists have assigned the beginning of the Egyptian kingdom: Boekh, 5702; Unger, 5618; Brugsch, 4455; Lauth, 4167; Lepsius, 3906; Bunsen, 3028—a difference of two thousand and seventy-nine years. And, be it remembered, in the first eighteen dynasties not one solitary date has been fixed with absolute certainty as a point for evolving the chronology of the period."

"It is a great advance toward historical certainty to have fixed with so much definiteness the names of the kings of Egypt and the order of their succession. What is yet wanting is the date of the accession of some of the leading Pharaohs of the olden time. This once made sure, it may be possible to frame a chronology of Egypt that shall elucidate or rectify the chronology of the Hebrews."

"It is another gain for historical truth that the dominion of the Hyksos in the eastern delta is established by contemporary monuments, and the era of their expulsion is celebrated in a hymn of triumph. But the origin of these invaders and the dates of their coming and going are still involved in mystery. These *Shasu* are not merely shepherds, but nomads, the crossers of the desert, the wanderers of the world, or pillagers, the tribes that migrated from place to place. The advanced guards of Asia carry Egypt by storm. The attempt to connect the Hebrews with these 'shepherds,' and the Exodus with their expulsion, has not proved successful. The discovery of the Hebrews under the name of *Aperiu* on the monuments is brought in question by the subsequent finding of *Aperiu* on monuments much earlier, and also much later than the reign of Ramses II., to which the Exodus is usually assigned. It is not unlikely, however, that in Egypt as in Babylon, some of the Hebrews chose to remain after the great body of the people had departed."

"Dr. Bargesch revives the theory of the Exodus but he propounded at the Congress of Orientalists in London. He brings nothing new in the way of argument or evidence; and as yet he has not won a single Egyptologist of note to a theory which demands so many conjectures in geography and such fanciful analogies in philology."

Tact in Visitation.

While Dr. Guthrie's parish was carefully visited by the parochial agency apart from the minister, he was also himself diligent in visiting; and in no field of labor was his tact more apparent than in this work of visitation. He was quite equal to any emergency. For example, one day when visiting, he came to the door of an Irish peasant, who was determined that the doctor should not enter his house. "You cannot come in here," said he; "you're not needed nor wanted." "My friend," said the doctor, "I'm only visiting round my parish to become acquainted with my people, and have called on you—only as a parishioner." "It don't matter," said Paddy, "ycr shan't come in here; and with that lifting the poker, he said, "If yer come in here I'll knock yer down." Most men would have retired, or tried to reason; the doctor did neither, but drawing himself up to his full height, and looking the Irishman fair in the face, he said, "Come now, that's too bad! would you strike a man unarmed? Had me the tongue, and then we will be on equal terms." The man looked at him for a little in great amazement, and then said, "Och sure, yer a quare man for a minister I come inside;" and, feeling rather ashamed of his conduct, he laid down the poker. The doctor entered and talked, as he could so well do, in a way both so entertaining and so instructive as to win the admiration of the man, so that when he arose to go, Paddy shook his hand warmly and said, "Be sure, sir, don't pass my door without giving me a call." It will not be wondered at that a man who could thus break down the opposition of an enemy, should have been respected and loved by many a warm heart, and have found few homes in his parish where his visits were unwelcome.

Scientific and Useful.

The secret of preserving eggs is in excluding the air and sealing the pores of the shell. This may be done by dipping the eggs in melted tallow and afterward packing them in bran, layer upon layer, covering the uppermost well with bran. Or salt may be used instead of bran; or water saturated with lime and salt is also good. An English lady, an experienced poultry-breeder, has preserved eggs in this solution, keeping them for several years, without a single failure.

Use great care in picking apples from the tree, and when transferring them from the basket to the barrel handle them like eggs. Get the best granulated sugar barrels to keep them in, and when the barrels are full cover them with a thick paper, to keep them from the air. Then with a barrel-header press the heads in, and keep them out of the cellar as late as you can without having them freeze. Put them in the driest and coolest part of the cellar, and raise them from the ground three feet or more on skids; and do not open or disturb them until they are wanted for use. If exposed to the air, by opening the barrels to pick them over, some of the apples will rot and others will wither.

An orchard of Northern Spy apples covers about four acres and is a hog and sheep pasture. It is well seeded in grass, yields a great deal of pasture, and is the first orchard that we have seen this year with anything like a crop of apples. Two years ago we saw it, and it was heavily loaded with apples. Last year Mr. H. said it bore a light crop; and this year about two-thirds of the trees, we should think, are fairly filled with good apples, some of them loaded. In addition to the droppings of the sheep and swine, a little manure is scattered over the surface annually. The branches show a full annual growth of wood and the foliage is dark and luxuriant. This orchard would seem to afford one evidence that plowing is not essential to the growth of wood or production of fruit.—*Rural Home*.

OIL MARKS,

and marks where people have rested their heads, can be taken out of wall paper by mixing pipe clay with water to the consistency of cream, laying it on the spot, and letting it remain till the following day, when it may be easily removed with a pen-knife or brush.

MEAT BOILED

for table use should be plunged at once into boiling water, as the heat contracts the outer surface and coagulates the albumen, thus preventing the escape of the juices. Prepared for stock or broth, it should be placed on the fire in cold water, as then the unconfined juices are free to pass into the liquor surrounding it.

THE STOPPAGE OF THE EARTH'S MOTION.

Professor Tyndall says "that the shock which would be created were the motion of the earth to cease would be sufficient not only to set the whole earth on fire and melt it, but also to convert it into a whole mass of vapor. The heat would be equal to that derived from the combustion of fourteen globes of coal, each equal to the earth in magnitude. And if after the stoppage of its motion the earth should fall into the sun, as it assuredly would, the amount of heat generated by the blow of contact with the sun would be equal to that developed by the combustion of 5,600 worlds of solid carbon."

BAKED APPLES.

This is a very healthful dish and may be made a very enticing one. Pare and core large, juicy apples, but do not break them in pieces; fill the centres with sugar, a little lemon juice, and a thin bit of the yellow part of the lemon rind; put a clove in each apple; lay them in a pan with a little water in the bottom; sprinkle sugar on the tops and bake. Baste them often, and when done set away to cool. Put them on ice if you can; the colder they are the better. Whip cream and spread over them thickly; send powdered sugar around with them. If you live in the city content yourself by serving the apples with rich milk and sugar, or a boiled custard may be poured over them.

HOW TO TAKE CARE OF BROOMS.

It is a little matter, but the proper care of the broom is one of the small economies that pay not only in the saving of money, but more largely in comfort. A broom that stands, when not in use, upon the brush part, very soon squats into a one-sided shape, and is very apt to fall down and get under foot. A string or screw-eye in the handle, to hang the broom by, is often in the way of the hand when sweeping. So unsatisfactory are the usual ways of disposing of a broom, that the inventive Yankee has taken up the matter, and patented broom holders are offered for sale to housekeepers. But one need not wait for the vendor of the "Patent Broom-holder" to come along; just put two wooden pins into the wall about two inches apart, to admit the handle between, and allow the broom part to rest upon them, and you will not need to buy, as you have as good a broom-holder as can be invented.

CURE FOR BURNS OR SCALDS.

First apply sweet oil freely, and then saturate it with whiting. In the absence of medical aid, to adapt the nature of the application to the kind and degree of the injury from the burn, the above will be found very useful, as it effectually excludes the air, and at the same time affords a soft covering—the chief point in the treatment of burns. It answers the same purpose in these respects as common white paint, which is sometimes employed, without the same risk of danger from absorption. Or the following method may be tried:—Let the clothes be taken off with great care and tenderness, and then apply spirits of turpentine or lay on a thick plaster of fresh yeast, renewing it as often as it becomes hot or dry; or dash the part with cold water in which some yeast has been stirred, or with vinegar, or with strong brine, or with the liquid which runs from potatoes, sliced thin and sprinkled with salt; or cut a large cucumber in slices, and lay it on the part. A good remedy for burns is a strong solution of Epsom salts in water. It not only relieves pain, but helps to heal the wounds.

Growth in Giving.

Is thy cruse of comfort falling? Rise and share it with another, And through all the years of famine It shall serve thee and thy brother.

How We Enjoy Our Holidays.

A correspondent of the Baptist, who has recently visited Chautauqua, gives the following description of his experiences: "Your first care is to secure a sleeping-place. Hotel, house, cottage, tent, all are open at a uniform charge of 2s. a night.

normal instruction. Science and religious themes form the subject of study in lectures and conversations. Papers, lectures, sermons, discussions, etc., on every possible subject that the teacher or the preacher can require, follow each other in almost bewildering profusion.

"Sunday is more Sabbath-like than I could have conceived possible in such a place; no visitors are allowed to enter, none to leave except only in cases of serious sickness; the chiming of the heavy bells at sunrise time make you think you are in some large city, and in spite of the immense crowd, a Sabbath stillness (unknown in many of the cities whence the people come) breathes around.

"Sabbath school affords a grand and inspiring scene; the Sabbath I was there the scholars numbered 2,010, officered by a small army of nearly 100 teachers and officials. The gathering for worship only surpassed it, and seldom have I heard a grander burst of song than when, led by a large choir and accompanied by a piano, two organs, and a cornet, the vast congregation broke out into 'All hail the power of Jesus' name.' Perhaps at Spurgeon's, at St. Paul's on the Obarity School day, and once or twice at Sydenham on great occasions, but there only, have I heard a burst of grander sound from assembled thousands in holy worship.

"To one who goes faithfully to work the life is hard and toilsome, but many take it as the scene of their vacation and for their comfort; and to enable them to alternate work with recreation ample provisions are made. Swings describing an immense arc from the massive branches of lofty trees, boats of light and graceful build (1s. an hour), bathing-houses, croquet-grounds, and even arrangements for shooting and fishing are provided, while the forest walks invite to pleasant strolls.

"In varied parts of the grounds interesting models are found, among them being (1) The Jewish Tabernacle, with its furniture and enclosures, on the scale of 6in. to one foot; (2) The great Pyramid, on a scale of one in thirty; (3) Jerusalem (modern); and (4) Palestine. This last demands a special word. A portion of the park has been laid out to represent Palestine, on the scale of two feet to a mile—the lake being made to stand for the Mediterranean; the hills and valleys are reproduced on a scale of one foot to 380 (vertical measurement). On the higher hillocks painted plaster is made to do duty for rocky mountains, and a little cluster of toy huts for cities, while minute shrubs here and there stand as representatives of forests, groves and wood.

"To draw to a close, all ages are largely represented. Hundreds of children gather every morning for an hour to listen to an address illustrated by symbolic pictures. Young men assemble in crowds to services for their special profit; and grey heads with all the vivacity of youth, crowd thick on every hand. All classes are there, rich and poor, maids and matrons, the learned and the learning. Divinity, law, and physic have their representatives in the scores. Singers and scientists, professors and printers, reverend and reporters all abound.

"Thankful for the privileges enjoyed, and with food for grateful reminiscences through many future years, should life be spared, tempered with thoughts of the possible proximity of death, suggested by the tree planted last year by Bliss, who so soon after fell in the turned Ashtabula ruin so near my home, I turned away and soon after found the steamboat bearing me off to the sounds of 'The Sweet By-and-by,' with which the choir honored us as a parting serenade."

Romanism.

THE CAUSES OF ITS INCREASE IN ENGLAND.

Mr. Froude, in one of his chapters on "Short Studies on Great Subjects," describes the causes for the increase of Romanism in England, which the Pall-Mall Gazette thus epitomizes: "Mr. Froude's convictions have not grown weaker since the publication of the last volume of this series. We find in the present one the same detestation of Popery, the same lament over the degeneracy of English Protestantism, the same condemnation of Anglicanism, the same contempt for modern Liberalism, and the same great doubt whether there is anything genuine or vigorous in modern Conservatism, which distinguishes the former ones.

"The revival of Romanism, which he takes to be a present fact, whatever be the final issue, he attributes to a variety of causes. Evangelicalism was "morally timid and intellectually weak." "The reviving earnestness of the nineteenth century demands something which it describes as deeper and truer." "The insincerity of Elizabeth and her advisers" had left a semblance of Catholicism to the Church of England. A party arose within the Church who conceived that "her strength lay in the priesthood and sacraments." But the Anglican revival only co-operated with its deadliest enemy, the Roman Catholic Emancipation act, in playing into the hands of Rome. In the present age, both in France and England, there are many people of sufficient private means who have nothing to do. They have not been highly educated, and cannot turn to intellectual pursuits. They do not belong to the aristocracy, and have no political or territorial duties. They belong to no profession, and are not engaged in trade or commerce. To be ardent sportsmen demands a kind of energy in which they are too generally wanting.

Time hangs heavy on their hands. "Nothing succeeds with them sufficiently to put them on good terms with themselves; and then men and women alike, and particularly the better sort of them, being without wholesome work, and craving for something that will satisfy the demands which their minds are making on them, they fly to the opiates and anodynes of the quack doctors of the spiritual world." "They want occupation. It is thrust into their hand. The priest presents them with a round of duties which will keep every segment of the day employed. Attendance at mass and vespers, reading the hours at the fitting intervals, special acts of piety or special solemnities on which the mind can dwell. The confessor attends like a physician to the spirit's disorders, listens with consoling sympathy to the tale of disquiet, and is ready with his hemlock juice when the pain becomes intense."

Modern literature and modern education have also much to answer for. Both are empty, shallow, and superficial. "Our men of science are fast satisfying themselves, at last, that mankind are highly developed apes. The theory had been suggested many times already. It could find no hearing while religion and intellectual culture retained their old dominion. The gospel of St. John, the 'Antigone,' or 'Hamlet,' lie external altogether to the sphere of the ape's activity. The achievements of the nineteenth century, of which it boasts as the final efflorescence of the human soul, lie a great deal nearer to our newly-recognized kindred." To criticize these views at any length would require far more space than we have at our command. We shall merely supplement Mr. Froude's remarks by observing that there is something in the vulgarity of Rome which appeals strongly to the vulgarity of wealth, and that in proportion as Ritualism shows symptoms of the same disease, it loses its hold upon cultivated and refined nature.

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- 2.00 LOT. One Ladies' Neck Chain and Charm. One Ladies' Heavy Guard Chain for Watch. One set of Pin and Ear Rings, Amethyst. One extra fine Miniature Locket. One Cameo Seal Ring. One very heavy Wedding or Engagement Ring. One Gent's Heavy Watch Chain with Charm. One pair Pearl Inlaid Bone Brooch. One Lake George Chain Pin. One pair of heavy band Bracelets.
- 3.00 LOT. One Ladies' Opera Guard Chain. One Ladies' Neck Chain and Cross. One beautiful Locket, (engraved). One pair Band Bracelets. One Gent's Twist Link Vest Chain and Charm. One pair Onyx Sleeve Buttons. One set (3) Onyx Studs. One new improved Collar Button. One extra cut Cameo Seal Ring. One Gent's Solitaire Diamond Stud. One set of Amethyst or Topaz Pin and Ear Drops. One Ladies' Chemise Button. One Plain Ring, stamped 18 K.

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Presbytery of Peterborough.

This Presbytery met at Peterborough on the 25th of September. Mr. J. W. Smith was appointed moderator for the ensuing six months. Mr. Cameron gave in a report as to the state of the Mission Fund. The report showed that a sum somewhat more than \$160 had been raised within the bounds of the Presbytery, in aid of the struggling church at Minden. A call from the congregation of Prince St. Church, Picton, to Mr. W. Donald, was next considered, Mr. W. Fraser, Bond Head, appearing in behalf of the Presbytery of Picton and the congregation of Prince St. Church. The call was declined. The Presbytery then proceeded to consider Mr. Bennett's resignation of his pastoral charge. A commissioner from the congregations were heard. After full consideration, it was unanimously agreed to allow the resignation to lie on the table, to instruct the congregations to go carefully into their affairs, find out exactly how much they can raise for stipend, and to report at next regular meeting of Presbytery. It was also agreed that Mr. Torrance visit Springville, and Mr. Donald, Bethany, preach in those places, and seek in suitable ways to stimulate and evoke the liberality of the congregations. A report from a committee appointed at a previous meeting to examine the constitution adopted by the congregation of Millbrook was received and adopted. It was agreed after mature consideration to sanction the proposed constitution as involving nothing inconsistent with the laws of the Church. Mr. McKay was appointed to visit Minden on the fourth Sabbath of October and the first of November, members of Presbytery supplying his pulpit during his absence. Mr. White was appointed to visit Chandos and Burleigh, and Mr. Hodnett to visit Haliburton, at any time convenient to themselves before the New Year. Mr. Tully tendered his resignation of his pastoral charge. A large committee invested with presbyterial powers was appointed to visit Bobcaygeon on the 9th of October, and make a final disposition of the case. Mr. Donald gave notice that he would resign his position as clerk of Presbytery and convener of the H. M. Committee, at the next regular meeting of the Presbytery, which was appointed to be held in the Mill Street Church, Port Hope, on the third Tuesday of January at 1.30 p.m.—W. DONALD, Presbytery Clerk.

On Wednesday evening of last week a large audience, among which were numerous students, was present to hear the opening lecture, in connection with the session of 1877-8 of the Presbyterian College of Montreal, delivered by Professor Campbell. Among those present were Principal MacVicar, who opened the services; Revs. J. S. Black, J. O. Baxter, P. Watson, J. Scrimger, C. Chiniquy, S. S. Stobbs, J. Fleck, D. W. Morrison, W. Coulthard, etc. We hope to be able in next issue to give the lecture in full.

Births, Marriages and Deaths.

MARRIED. On the residence of the bride's father, by Rev. W. A. McKay, B.A., Baltimore, Ont., assisted by Rev. D. McKenzie, of Ingersoll, and Rev. G. Muir, M.A., of Embro, George D. McKay, to Mary, only daughter of J. Thorne, Esq., of Embro. At L'Orignal, Ont., on Wednesday, the 3rd inst., by the Rev. J. Fairlie, Robert Smithson, Hawkesbury Mills, to Laura, daughter of Mr. George Smith. On the 3rd inst., at the residence of the bride's father, St. Andrew's, Que., by the Rev. Daniel Patterson, Duncan Loynachan, of Montreal, to Ellen Margaret, youngest daughter of John McGrover. At Cete St. Antoine, on the 2nd inst., by the Rev. James Fleck, Mr. James Macfarlane, to Maggie H., third daughter of the late Rev. David Black, of Montreal. At the residence of the bride's father, on Wednesday, the 10th inst., by the Rev. A. H. Cameron, Mr. George Caughy, late of California, to Miss Nellie, second eldest daughter of John Kerr, Esq., elder of St. Andrew's Church, all of the township of Mountain. DIED. At Rothsay, Bute, Scotland, on the 29th August, James Walker, Merchant, Dairy, Ayrshire, aged 63 years, father of the Rev. W. P. Walker, Blurbrook and Saltfleet.

Official Announcements.

MEETINGS OF PRESBYTERIES. WHITBY.—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m. SAUGEN.—At Mount Forest, on the third Tuesday of December, at 2 o'clock p.m. BARRIE.—Special meeting at Barrie on 23rd Oct., at 11 o'clock. Regular meeting at Barrie, on Tuesday, 4th December, at 11 o'clock a.m. LONDON.—Adjourned meeting on last Tuesday of October, at 2 o'clock p.m. HURON.—At Clinton, on the second Tuesday of October, at 11 a.m. EMBRO.—In St. Andrew's Church, Belleville, on the 9th of October, at 7:30 p.m. LONDON.—Adjourned meeting in First Presbyterian Church on 30th Oct. at 2 p.m.

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