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Contributors and Correspondents

For the Presbyterian.

A BIBLE READING ON GIVING.

God claims a tenth of our possessions:— Lev. xxvii. 30:—"All the title of the land whether of the seed of the land, or of the fruit of the tree is the Lord's." Num. xvii. 21: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance."

God promises a rich blessing, to those who give a tenth:—Mal iii. 10: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Prov. iii. 9: "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses burst out with new wine."

Examples of giving:—Heb. vii. 1: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; to whom also Abraham gave a tenth part of all. In Heb. vii. 8, we find that Melchisedec was a type of Christ, "Made like unto the Son of God." Abraham "The father of the faithful" was a type of the Christian. If then the type of the Christian gave to the type of Christ a tenth: how much more should we give to Christ? who for our sakes became poor, that we through his poverty might be made rich." Turning to Acts ii. 44, we see how the early Christians gave. "All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." And Acts iv. 34: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

General rules laid down for giving:—Mat. x. 8: "Freely ye have received, freely give." Luke vi. 38: "Give and it shall be given unto you." 2 Cor. ix. 7: "Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver." 2 Cor. viii. 7: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." M. D. M.

MISSION WORK IN MANITOBA.

The following letter from the Rev. James Robertson of Winnipeg, to the convener of the Home Mission Committee, calls for a careful perusal on the part of our readers. We should hope that such an earnest call for additional ministers, will stir up younger brethren in the church to offer their services, and also increase the liberality of our members and adherents.

MY DEAR DR. COCHRAN:—A few days ago I sent you a telegram in reference to more missionaries as I was instructed to do at the meeting of Presbytery held here on Wednesday last. Let me give you the points more fully. Mr. Borthwick writes us from the Boyne and Pembina mountains district telling us that a large population is found in that district now scattered over a great area. The settlement extends from the boundary through seven townships north, and for four in width. When you remember that these townships are six miles square you have here an area of at least 1,000 square miles. Mr. Poisson is with Mr. Borthwick now, but when college opens Mr. Borthwick will be alone and cannot possibly overtake but a small part of the work. Many of our people have gone in there this year and as you know there was a large and flourishing settlement before and we can never allow it to remain with such inadequate supply. The land in that neighborhood is of the best description and there is plenty of timber and excellent water. In a few years there will be no continuous settlement in the country like it, and now is the time to occupy it we expect to be strong there. I need not dwell on the Rockwood-Grassmere and Greenwood-Dundas group as you are acquainted with the locality. Let me say, however, that there are seven (7) townships there now that are settled, and that during this summer a large number of settlers have gone in and taken up land on the R.R. reserve. It is impossible that settlers on an area of 252 square miles could be supplied from Winnipeg, especially when you consider that one of the townships is fully thirty-six miles from Winnipeg. That group has had a missionary for themselves in Mr. Glendinning's time, and Mr. Duncan is labouring there this summer, and to leave them without a minister during the winter is to do our cause serious injury. If a man can be placed over these people they will give \$300 towards the support of ordinances. The line of the C.P.R., runs through these settlements on the north and the south, and

they are within fifteen miles of Winnipeg, and their importance at present is great. The settlers are largely Presbyterian too, and we must not lose our present influence in that region; for every year will add greatly to the wealth and ability of the people to help not only their own settlement but others farther west. I referred in the telegram to the Little Saskatchewan region. Since the meeting of Presbytery I had a letter from Mr. J. S. Stewart, in which he states that he is at present endeavoring to supply Palestine, Totogan, Golden Stream, Woodside and Squirrel Creek. He says moreover, that two new stations ought to be opened at once, one ten miles north of Palestine and another twenty miles farther west at the Beautiful Plains. This would require another missionary with Mr. Stewart, and he urges the Presbytery to send another laborer if possible. But leaving this field alone there is quite a large settlement forming on the Little Saskatchewan. There are two localities about thirty miles apart in which settlers are taking up land. There is abundance of water of the best quality, plenty of timber and hay, and the land is said to be excellent. There is on the river at least one good site for a mill, and Mr. Cameron the Principal of our school is west there now seeing about the erection of a mill. This is a most attractive district, and every one going west there takes up land and is making arrangements to settle. We had several families there before and ten members in full communion, and I have seen a large number going west myself this summer. When Mr. Cameron returns I will be in a position to give you fuller and more definite information in reference to this promising locality. A very large proportion of the settlers in the west are Presbyterian, and it would never do to leave them without any means of grace. This is our spring-time and if we possess the land we shall soon have large flourishing self-supporting congregations; but if we lag behind, others will go in and leave us with weak struggling cotchery congregations as is the case too often in Ontario. Devising liberal things now is well-timed generosity; one or two years after this it will be too late. Things shape here with all the rapidity of tropical growth, if we are delivered from the scourge that afflicted us in the past.

The C.P.R. was another field to which I directed your attention. From an adherent of our own Church who has just returned from the road, I learn that there are on section fifteen, about 600 men working just now within thirty miles, and that there is quite a considerable number on section sixteen, and that on these the men will be working all winter. On section fourteen there are now working about 400 men, and on the Pembina branch about 400 more. Now a large number of these men belong to our church, and yet except for those on the Pembina branch nobody is caring to supply these with service, but there is no service held with the rest. Many of them I fear will be apt to lapse into semi-heathenism if nothing is done. Shall we send men to China and India and leave so large a part of our own countrymen unprotected with the means of grace. I know how you must feel at the mention of the number. Can you not do something to help them? I feel confident that they would pay a considerable amount of the expense themselves if a suitable man could be secured for the field.

I have not dwelt on the wants of other settlements. Those in the city and Killdonnan, i.e., the Professors, Dr. Black, and myself must do what we can to supply settlements in the vicinity of the city. There is a settlement forming twenty miles up the Red River and I have been called on already to give the people supply. I will go out there (D.V.) this fall to see the place. There is another settlement in Plympton, fifteen miles to the north-east of the city which must be supplied. Prairie Grove had to be given up because we could not attend to its wants, but it must be taken up again. There is another settlement forming N.W. by W. at Little Stoney Mountain, and farther on that we must see to, as the selling of half-breed land will soon make a large settlement here. There are other points also that will demand attention in a short time. I should not omit to mention that the H. M. Com., of Presbytery has offered to supply Springfield and Sunnyside once every four Sabbaths, so that the missionary in charge of that field can go every alternate Sabbath to Caledonia, and Clear Springs and the settlement forming in Millbrook. Owing to the increasing importance of Selkirk, we must relieve Mr. Matheson of Park's Creek, so that he can give Selkirk weekly service. If then the professors, Dr. Black and myself, attend to Headingly and Stinking River, Plympton, and Prairie Grove, Stoney Mountain, and this settlement up the Red River, and give monthly supply to Springfield, and Sunnyside, and fortnightly supply to Park's Creek, I think that our hands will be full. I must say, too that if our college is to be maintained efficiently we must not think of sending away the Professors twenty or thirty miles to preach on the Sabbath, to return to duty Monday morning. Sabbath service with a R.R. is bad enough, but with exposure in an open cutter for five or six hours on two successive days and to take the chance of any storm, it is not to be thought of.

With your missionary spirit and knowing how we suffered in Canada by our dilatoriness and delay I hope you may see your way clear at once to send men for these posts. I will do all I can to give you information but must tell you that it is utterly impossible to do the work with the men here now. Men are required at once for these groups. I did not allude to Eight Bluff and Portage Creek because they have called. They have been unsuccessful and something ought to be done to help them this winter. They do not know any person to call.

I would wish to lay this proposition before you as convener of the H.M. Com. The assembly and the H.M. Com. are desirous of having ministers settled as soon as possible. The Presbytery sees the importance of it. The people, however, are unable to call owing to their being unacquainted with men, and they do not wish to call on a recommendation, and no one is willing to take the responsibility to recommend. My proposal then, is this: When a group of stations is able to contribute \$300, and in the opinion of Presbytery ought to have a missionary over them, let the H.M. Com. through the Presbytery appoint a missionary over the field, and let him for a year or two have charge as minister and we shall do our best to have him settled as soon as possible. It was in this way that Messrs. Boll and Matheson were settled, and if I mistake not Mr. McKellar will soon be settled. If this is done a larger amount will be contributed by stations and the work will be better performed. Without some method of this kind the resolution of the assembly, and which the H.M. Com. brought before them, must fail in accomplishing nearly as much as it otherwise would do. The Presbytery I think would take care too that none but healthy groups would get the advantage of the measure.

There is no appearance of grasshoppers, and should we get a few years' respite we shall soon see a change here so as to make it desirable for men to come here. In conclusion let me congratulate you on your re-appointment as convener of the H.M. Com. The burden of the work is such that congratulation seems out of place, but the appointment shows clearly the feeling of the assembly. The work too has gone on better during the year than could have been expected with the financial pressure. Yours, etc., JAMES ROBERTSON.

Winnipeg, July 30th, 1877.

INTELLIGENCE OF FEMALE MISSIONS.

LETTERS FROM MISS LOWE.—NO. II.

The interesting letter of Miss Lowe given some time ago will not have been forgotten by our readers, and the following will be read with pleasure by all who read the first:

"Miss Reade has just returned from the scene of Cholera. The dwellings are so miserable that we can hardly stoop low enough to enter them, and these poor native huts have no windows. You can imagine the difficulty of attending to any case of illness, and in this place I fear they are sinking from want, and so many follow Miss Reade back through half the village. There is no provision of any kind made to meet the distress, for it is not so gigantic a scale here as elsewhere. Through God's great mercy we have been spared seeing many deaths. One poor young woman was taken ill with cholera by the road-side near our gates; and the two women who had come with her from a distant village were about to leave her to die alone. We prevailed on them with some difficulty to help us to carry her here and we thought she would have been left with us alone to die; but mercifully her father came and watched her, and before long we saw her die. I cannot tell you how sorrowful it was, for these people in cases of cholera hurry the corpse away; and I could not believe she was dead and kept the body some hours trying all I could. It was a time of such anxiety, for a relation who came to help her father to bury her, said he must go away and attend to his bullocks, and I was obliged to bribe him to stop, for no one else would have touched her. In this country one is so helpless. One may see the most painful things from one's window and long to go out and help, but an instant's exposure when the sun is high would be death. Then, besides, the slavery to *Caste* makes one so incapable of helping others. For instance, one poor Cholera patient crying out for water would not take any we could give because he would have lost caste by drinking out of any one's vessels. I have never answered your question about my letters being copied and circulated. Whatever you think interesting to others of course I can have no objection to being read. If it is likely to lead any one to prayer, we shall be most thankful.

"I think you will certainly have seen my letter in the *Christian*, and I will only tell of that which has taken place since. The aged father of my dear child Annie has been baptized by the name of Simeon, and this has been a great joy to us, for we had prayed so much that her coming might be a blessing to her family. She has been such a steadfast witness against idolatry. It is very singular with Simeon and David recently baptized. They have so little patience with those who are still worshipping idols, though so lately come themselves out of the dense darkness; they seem to have no patience at all with the folly of their former worship. Imagine, yesterday two respectable looking men of high caste came here to ask if we could give them any broken bottles—the bottom part. We could scarcely believe them in earnest when they said 'It was to make eyes for their God.' We have actually heard a man say, striking the door-post, 'If I believe that to be God, it is God to me.'

"One of the most remarkable things that has occurred has been an invitation to Miss Reade to preach in the enclosure of the Temple, and two priests were most anxious for her to come. One of the boys employed in waiting upon their God (anointing it and pouring water over it) told her, 'Our god was married yesterday.' A ceremony had been performed before two images, and of course on all these occasions offerings of money and food for the benefit of the priests. But I do not think anything gives one a more painful impression of the folly

of idolatry than to see one of these heavy monsters on its more heavy wooden carved car, the wheels a solid block of wood, being dragged to batho at the river. The poor, weary oxen, as in Isaiah xlv. 1, find the burden too heavy, the roads being many inches thick with sand, and then the men put all their strength to move this mass. It brings with such touching emphasis to mind the words, 'I will bear, and I will carry you.' One day two men who had come to the Mission Hall, told Miss Reade they could not stay, as they had to make a Pandal, that is, a covering of bamboos and cocoanut leaves to shade the idol from the sun. Miss Reade told them of the promises of our God who will be to us 'as a shadow from the heat.' It is not wonderful with the very lowest and most ignorant; but with men who have passed through a college education and are holding good offices, it is wonderful to see the hold idolatry still has over them. I only heard lately from the judge at Ouddalore that when a Hindoo lawyer wishes to test the truth of a witness in Court, he makes this appeal, 'Will you say that with a cow's tail in your hand?' And then a cow is brought to the gate of this grand Court-house, and the witness gives his evidence, holding the cow's tail. This is the most solemn test of truth. It is most fearful to think of the guilt England incurs in this country. The crime of banishing the Bible from their schools is equalled by the prohibition of all Christian instruction to heathen prisoners. This prohibition is a recent act of the Legislature in this Presidency. A German Missionary gave me a most remarkable account of a prisoner in a goal he was allowed to visit, who desired to be baptized and came in his chains to receive baptism. He answered the first questions in the Service without difficulty (I believe it was according to the Lutheran form)—but when asked 'Dost thou renounce the devil and all his works?' he shook so terribly, his chains clanked, and he seemed thoroughly unable to answer, and sank down. The service was stopped. Eight months after the attempt was made again, and again failed. The missionary left the place, but had the comfort of hearing that before two years had passed he was baptized. The government influence seems now all in favor of Brahmins and against Christian influence in any way. Will you, dear friend, remember in your prayers a Christian *Vakul*—that is, a native lawyer. He finds he cannot pursue his profession without bringing a cloud over his conscience; and though he was earning much money, and has many dependents on him, he has given it up, and is now determined to cast himself on the Lord, and take any occupation, however humble or poorly paid, so that he can keep a conscience void of offence toward God and man. We feel so deeply for him, and pray that the Lord will provide, and feel sure that he will never regret his decision.

Miss Reade has lately made some preaching excursions into neighboring villages, and has a little tent, made up of bamboo and cocoanut leaves, under a grove of trees. It is only about eight feet square, and many people would wonder how any English woman, especially one used to every luxury in this climate, could exist in this space for six days together. When she was in India with her father, who had the highest appointment in the District, she sometimes accompanied him in his tours in the District, when he had large tents pitched, and was surrounded by an army of police and government officials, for in India their number is endless. Miss Reade was always so nervous at these times, and now she ventures out into the villages with her Bible woman, and no protector but the native gardener lying outside, and she has no fear of any kind. The Lord has so enabled her to overcome all her natural feelings, and has also given her better health than ever before. She is, like myself, a total abstainer, and is now thinking of giving up meat, as that is the great sin in the eyes of the Brahmins, and with some others. If they were only certain that she did not eat meat, they would admit her into their houses, and she would gain free access to the women. She had a very painful experience lately with regard to a dear child who was often here, and listened so eagerly we cannot but believe she is a lamb in Christ's fold. She is betrothed to a young carpenter, and though only about eight years old, is already his slave. She first came here with her mother, a widow, who came for medicine. Now, if she even asks to come here she is beaten, and when Miss Reade preaches in the Carpenters' street, she scarcely dares to come out to listen. Her husband said to Miss Reade:—"You say, if she believes in your God, she will be safe and go to heaven. Is it proper that a husband should go to one place and a wife to another? If I am going to a bad place my wife must go too." You can imagine that carpenters and goldsmiths, as in Isa. xl., are always the bitter opponents, as their craft is in danger. I am so very much afraid that I shall not be able to enclose a Tamil text in this letter, and I am so unwilling to lose another post. I should have written one and sent it myself long ago, but I am so afraid lest I should not write quite correctly, and I know Miss Reade would write so clearly. She has just been called to a village some way off, to see fresh cholera cases. It is such a wretched place, both from poverty and dirt. Only there has she seen much cholera this year, but nearly all the cases have been fatal this year, though not so numerous as last year. The want of rain has not been so fearfully felt here, but our two nearest wells have been long dried up, and the river is very shallow, and there is not a blade of grass left. May God bless this heavy judgment (so frequent and so widespread) to good for all.

David, whose baptism I told you of, has been a bright witness for the Lord, and is very successful as a colporteur. He has no fear. The opposition on the part of

Romanists at Pondicherry has led to violence, yet he went out boldly when others were afraid, and went out to the vessels in the roads, which is wonderful for a native whose former business had been only that of an outlivator. Do pray for him also, dear friend, and for the three orphan girls whom one of our mission women has adopted. Through her having brought them in at this time, small pox has been introduced among our children, but of a mild kind, as none have been carried off, through God's great mercy. My time is chiefly taken up with the girls, of course. They are the nearest to my heart, but, through God's great goodness and mercy, I am able to do a little besides, though I cannot go out visiting unless the sick cases are close by. I often think of your blue rushing rivers and boundless lakes. How welcome would they be here! Entreat your prayers, your very loving friend, ANNIE LOWE.

Presbytery of Hamilton

The presbytery met in Hamilton on the 16th inst., *pro re nata*, when a call from Central Church, Hamilton, addressed to Rev. Dr. Duryea, of Brooklyn, U.S., was sustained and transmitted. The stipend promised is \$4000, with the manse. Mr. Burton was appointed to prosecute the call before the presbytery of Brooklyn. Also a call from Naira Church, addressed to Rev. J. S. Robertson was sustained. The stipend promised is \$700 with manse, and glebe. Being put into Mr. Robertson's hands, it was accepted by him, and the induction was appointed to take place on Tuesday, 11th September, at two p.m., Mr. Chrystal to preside, Mr. Thymo to preach, Dr. James to address the pastor, and Mr. S. C. Fraser or Mr. Lang the people. The clerk also intimated that he had received a call from Otham, N.B., addressed to Rev. J. A. F. McEath, of Drummondville, which would come before the presbytery at its next ordinary meeting.—J. L.

Presbytery of Stratford

The Presbytery of Stratford met in Knox Church on Tuesday week. The names of Rev. Thomas McPherson and Rev. Daniel Allan were retained on the roll for the year. Mr. D. Campbell notified the Presbytery by letter that he declined the call from Molesworth. The session records not having been examined since September last were again ordered for examination. Mr. Macpherson was appointed Moderator of the session of Knox Church, during the vacancy. The payment of expenses to the General Assembly was taken up and postponed till the next ordinary meeting. A committee was appointed to allocate amongst the congregations the ordinary expenses of the Presbytery for the year, and instructed to issue circulars forthwith. A letter was read from Mr. Robert Waitt, intimating that he accepted the call addressed to him from the congregations of Shakespeare and Hampstead. There was also received a memorial from members and adherents of the congregation of Shakespeare. The memorialists were instructed that it was necessary to present their memorial to the session for transmission to the Presbytery. Ordination trials were appointed for Mr. Waitt, to be given in at next ordinary meeting. The Presbytery adjourned to meet in St. Andrew's Church, Stratford, at 10 a.m., on the first Wednesday of September next.

The *Weekly Review*, the organ of the English Presbyterians, in its issue of July 14th, says: "The Church of England must be forthwith purified from Ritualism, or else the people will take from the Church of England the state support and property. For disestablishment does not mean merely depriving the Bishops of seats in the House of Lords, but taking from the Church of England her state revenues, the national cathedrals, and other national property of which she has now the use and employment. May the authorities of the Church of England be wise in time!"

The *Weekly Review* (London) says:—"The resolution come to by the United Presbyterian Synod on the question of the revision of the Standards gave satisfaction to all thoughtful men. But it was not expected that the young men who have raised the question would be quieted. It is not revision they want, it is destruction, and perhaps, notoriety. Accordingly no one was surprised that Mr. Ferguson, of Glasgow, Scotland, took the part, and told his people he would not submit to the censure implied in the deliverance of the Synod, although, finding few interested in such an event, he has thought better of it. But Mr. Macrae, of Gonrook, Scotland, resolved to have a free fight in his Presbytery, so as to keep the subject alive and not lose his heroism. The discussion had fallen flat. He accordingly last week appeared before his Presbytery in a new character—a man with a hardened conscience in consequence of the Synod's decision; he wished to prove his consistency in continuing a minister of a church whose Standards he had sworn to maintain, but which he now disowned and vilified. But the Presbytery had no sympathy with his scruples of conscience, and refused to listen to him—his scruples were a matter of supreme indifference to them; they knew the way in which an honest man in the circumstances should act. He persisted in being heard, but they were obdurate. He would be heard, and he was made the subject of biting sarcasms—appeals to his good sense, and even (this was unkind) to his gentlemanly feelings. At length the Presbytery in effect declared that they saw through the whole affair—the notoriety and the martyrdom—and that they would not indigne him in the luxuries he sought. He may now be a sadder man, but we fear he is not a wiser one."

Pastor and People.

The End of a Beneficent Life.

The British Messenger for August comes to us in mourning robes, for the death of its originator and publisher, Mr. Peter Drummond. He was also the originator, and until laid aside by bodily infirmity, the active manager of "the Stirling Tract Enterprise."

Success at last came. The Stirling Races were abandoned; the Cambuskenneth decorations ceased. All this led to what Mr. Drummond called "the Stirling Tract Enterprise," which in course of a few years grew into the vast institution which it now is.

In Stirling his memory will be fragrant. Of Dr. Beith's congregation he was the leading elder in the kirk session of the Free North Church for many years. Of late he has resided in Edinburgh, where his sons in George street follow with much success their father's earliest occupation.

Silent Members.

We question the wisdom of one's deciding in his early Christian life that the talking and the praying in public must be done by others. It is possible that this may be the conclusion reached in the end by many a timid man; but before he comes to it a real effort might well be made.

The notion that every converted young person may rise in a conference meeting and begin to harangue the brethren, if pushed too far, may lead to fearful wrong on both sides. Such talk is not always to edification. Base and flattery are to some dangerous gifts. They make many a little man think himself a great man at once.

But now on the other side—intense per contra as book-keepers say—there is danger in the opposite direction. One may cover up his talent in the ground, and neglect great opportunities of usefulness. And in time he will become discouraged under the slow process of his own education.

who will never attempt to tell anything except what he knows, and will stop when he has got through. This is what the apostle means when he talks about "zeal according to knowledge." His counsel is that Christians should walk as far as they have learned the way; and then that they should look up at the guideboards, or inquire the direction farther.

It is fatal to every interest concerned that one should settle the matter in the earliest moment, and say in a hopeless decision, "I am to be a silent member in the Church of Christ." The beginning is where the stress is. It is astonishing to see how knowledge aggregates itself by simply advancing a little at a time. One good new Scriptural idea a day is a god-send to every industrious follower of Jesus.

Goethe said his best conceptions always arrived mysteriously like birds pecking at his windows and saying, "Here we are!" It may be so with poets; not so with Christians. Our ideas come from the Word of God. Said the Psalmist, "I have more understanding than all my teachers; for thy testimonies are my meditation; I understand more than the ancients, because I keep thy precepts."

We believe it to be within the power of every Christian to reach at least a modest and comfortable success in the high attainments of conference and prayer. In every sphere of acquisition it is simply an unromantic and plodding study which makes the useful scholar. If a man has an idea positively in his head, he can state it. And if he will keep getting new ones, he will be in no danger of becoming a mere kaleidoscope to turn what he has over and over in new, profitless, and sometimes absurd shapes.—N. Y. Christian Weekly.

Presbyterianism in the United States.

The following is an extract from Dr. Prime's essay, read at the pan-Presbyterian Council:

We have at the present time ten independent Presbyterian organizations—228: General Assembly (North.) General Assembly (South.) United Presbyterian Church of North America.

Reformed (Dutch.) Reformed (German.) Associate Reformed Synod of the South. Synod of the Reformed Presbyterian Church.

General Synod of Reformed Presbyterian Church.

Welsh Calvinistic Methodist. Cumberland Presbyterian. The Presbyterian General Assembly (North) has 4,744 ministers, 6,077 churches with 595,210 members in communion; and last year contributed for the support of the Gospel at home and abroad \$9,810,228—about ten millions of dollars, or £2,000,000. It supports about 1,000 persons in its foreign mission work. It has thirteen theological seminaries, with fifty-six professors and 578 students.

The Presbyterian Church (South) has 1,709 ministers, 1,804 churches, with 112,188 members; and last year it contributed \$1,188,671 for the support of the Gospel at home and abroad. Two theological seminaries have eight professors and 100 students. It sustains sixteen foreign missions, with seventy-five laborers, representing the Church in China, Greece, South America and Mexico.

The United Presbyterian Church has 625 ministers, 798 churches and 77,414 members. Its contribution to the cause of Christ in the past year, was \$973,676. It has four theological seminaries, with ninety-seven students.

The Reformed (Dutch) Church has 546 ministers, 506 churches and 74,600 members; and its contributions amount to \$1,082,840.16. And its 200 laborers are among the hitherto in China, India and Japan. It has one theological seminary, with four professors and fifty students.

The Welsh Presbyterian Church, usually known as the Calvinistic Methodist, is the outgrowth of the revival in England and Wales under Wesley and Whitefield. The Church is Calvinistic in doctrine, after Whitefield, and is called Methodist from Wesley. It has 119 ministers, 155 churches, with 9,189 members, and gave last year \$74,581.61 for the support of the Gospel.

The Reformed Presbyterian Church, General Synod, has twenty-six ministers, and forty-seven congregations.

The Reformed Presbyterian Synod has 101 ministers, 106 congregations, with 10,250 members; and it raised last year \$190,435.45—an average of nearly \$20, or £4 to each member.

The Associate Reformed Synod of the South has sixty ministers and fifty-four churches, with 5,680 members, and raised \$40,845.69.

Reformed (German) Church has 447 ministers, 1,099 congregations, with 87,871 communicants; and contributions, \$898,117.

The Cumberland Presbyterian Church is not Calvinistic in doctrine, has 1,175 ministers, 2,000 congregations, with 100,000 members; and its contributions are estimated at \$850,000.

These figures show the grand total of the Presbyterian Church force of the United States to be 9,028 ministers, 12,102 congregations, with 1,052,889 members, making in one year contributions in money for religious purposes to the sum of 14,512,198 dollars, or about 8,000,000 pounds sterling—nearly fifteen dollars or three pounds to each communicant in the whole country.

For the Presbyterian.]

THE CHRISTIAN'S HOPE.

We cannot meet with undimmed eye The sun's effulgent piercing rays; No more can we, while 'neath the sky, Fathom our great Creator's ways.

Still let us search, with humble awe, And scan His wondrous works with care, And round His glorious footstool draw In humble, pleading, fervent prayer—

That He who rates celestial spheres, And holds the oceans in His hand, Would feed our hearts from doubts and fears, And lead us to that glorious land,

Where doubts no more disturb the mind, And fears no more distress the heart; Where we shall full fruition find, And kindred meet no more to part.

O! may we stand on heavenly ground, Where sweetest music charms the ear; Where peace, and joy, and love abound— For God himself is ever near.

O! glorious land of endless day, O! happy home so bright and fair; Where saints unceasing homage pay To Him whose blood has brought them there. Toronto. J. LINDSAY.

May I Live as I Like?

What! has it all come to this, then, that I am to believe in the Lord Jesus Christ for righteousness, and to be made just through faith?

Yes, that is it; that is the whole of it. What! trust Christ alone, and then live as I like?

You cannot live in sin after you have trusted Jesus; for the act of faith brings with it a change of nature and a renewal of your soul. The Spirit of God who leads you to believe will also change your heart. You spoke of "living as you like;" you will like to live very differently from what you do now. The things you loved before your conversion you will hate when you believe, and the things you hated you will love. Now, you are trying to be good and you make great failures, because your heart is alienated from God; but when once you have received salvation through the blood of Christ, your heart will love God, and then you will keep his commandments, and they will be no longer grievous to you. A change of heart is what you want, and you will never get it except through the covenant of grace. There is not a word about conversion in the old covenant; we must look to the new covenant for that; and here it is—"Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is one of the greatest covenant promises.—Spurgeon.

An English View of the Presbyterian Council.

There was much in this meeting to admire and to applaud, and especially the capacity shown for overlooking national or territorial boundaries. The history of Presbyterianism has on its record the tale of many noble deeds, and it is well that those who adhere to it, without dropping their own specialities or losing their integrity, should learn to look beyond their own borders both for stimulus and for improved modes of culture and warfare. On the ground of mere dogma there is little to be said. The bond which has been formed professes to rest not only on the acceptance of the Presbyterian polity in Church administration, but a consensus of all the Reformed symbols—which consensus, however, has yet to be formulated. If the attempt should be made in earnest, nothing will come of it save what would afford common ground for the Anglican, Pearson, the Lutheran, Dorner, and the Jesuit Petau. In this regard, it is manifest that a spirit of comprehensiveness and liberality is growing, which the somewhat fanatical outburst at this Council will stimulate rather than repress. Beyond, there is only advantage to be anticipated. The ideas and aspirations that have possessed some men will necessarily fail. The dream of an organic unity among all the Presbyterian Churches of the world is a dream, and nothing more. But in the department of missionary labor it may be expected that means will be provided for seeing that all unseemly and injurious rivalry in Churches of the same denomination shall cease, that instead of denigrating each other's efforts, or overlapping the territory anyone may have chosen, there shall be mutual concert and help. Further, it is not too much to suppose that the display which has taken place may have the effect not only of concentrating opinion and effort so far, but also of recruiting strength; and no one who understands that marvellous power of concentrated action which resides in the Presbyterian system, its capabilities of deliberative and executive rule, the style in which it unites freedom of private judgment with the benefit of a vigorous Church order, will regret such a probability. No man has studied the problem of ecclesiastical powers and relations with so much painstaking and insight as Dr. Dorner, of Berlin (with extracts from whose writings Archbishop Hare was wont to crowd the notes to his charges); and he, in apologizing for absence from the gathering, wrote:—"The Presbyterian Churches represent the muscular system in the great body of Evangelical Christendom—the principle of powerful motive and initiative." This witness is to a certain extent true.—London (Eng.) Spectator.

Miss JENNIE COLLINS, of Boston, reports that many applicants for work at Boffin's Bower are wives of one prosperous merchant, clergymen, doctors, etc. This shows that hard times have befallen other people besides railroad employees and miners. THERE are twenty-four coffee-taverns or cocoa-houses in Liverpool, which take gross receipts of £80,000 a year, and pay large profits to the company that founded them. In London, also, half-a-dozen flourishing taverns have been opened in as many months.

Reflections on the Jews.

Are the Jews, as such, disagreeable socially to right-minded Christians? The proper answer to this, we take it, is that Jews, like Christians, differ in social attractiveness, but that, owing to circumstances which cannot be described fully within our present limits, among the well-to-do Jews there is probably a larger proportion of persons who are offensive through "loudness" of dress and manners, and through bluntness of the social perceptions and absence of dignity and refinement, than among Christians. The Jews are one of the greatest races in the world, and have won the highest distinction even in those walks which call for that delicacy of perception which gives manners their finish; but they have been placed for two thousand years in every Christian country in a position in which they were not called on for proficiency in the art of being at ease among one's equals, which is, after all, the essential condition of social success, and have had during most of that period no source of pleasure, safety or distinction but money. It is only within the present century that they have really made their appearance in Christian society, and they have entered it with the drawbacks that might be expected from their history—that is, with an inordinate estimate of what may be done by "push," and with an inordinate reliance on the social power of wealth without the steady support of strong social traditions. The tendency to gaudiness in dress or ornament, we suspect has its roots deeper than modern history goes, and testifies to the purity of the race and the freshness with which its eye still retains the Oriental passion for brilliancy of costume, though the effect in our climate and with our tailoring is barbaric and coarse, instead of being, as under other conditions it would be picturesque.—The Nation.

"Pure Liquors."

There is hardly any phase of the temperance movement to which we do not heartily wish God-speed. If men will not be total abstainers, we are glad to have them agree to promise limit to their drinking. If they have no objection to milder liquors, we commend them for refusing rum and gin. We have even expressed an approval of the movement—as far as it goes—of our English brethren, who pledge themselves not to take anything intoxicating "between drinks." But there is one proposal recently made in public, by professed friends of the temperance cause, for which we have no words of commendation; and that is to promote the sale of "pure liquors." We don't want any more pure liquors sold. There is altogether too much of it on the market now. And pure liquor is no improvement on adulterated liquors. With all the vile mixtures which have been manufactured to make drunkards, nothing has yet been found so bad as the original article imitated. Pure whiskey makes a man just as drunk as strychnine whiskey, and when he is drunk on the one liquor he is quite as likely to commit a crime, and is fully as great a fool, as if he were drunk on the other. Within the last ten days a great criminal has confessed that his crime was committed while he was drunk on cider; and it has turned out that a number of young criminals in another State were helped to their crimes by the use of beer. Pure liquor may, it is true, prolong a drunkard's life, and enable him to commit more crimes and to prove more of a curse in the world than if he drank the vilest adulterations of liquor known to "the trade," but we don't think it will pay to organize a society to bring that thing about. The worst thing on the face of the earth for a man to drink at any time is pure liquor.—S. S. Times.

Good Advice.

No man can be trusted with the keeping of a woman's happiness who is addicted to the use of ardent spirits. Liquor has stolen more bloom from the cheek of beauty, and turned more hearth-stones into dreary watch-places of despair, than all other evils combined. We know we are not thanked by many young ladies for the first sentence in this admonition, while many young men are disgusted with such "fanaticism;" but we will utter it, and had we a pen of thunder, dipped in the lightning's flash, we would write it on every marriage vow. A young man said to us, "I have no patience with such weakness." We knew a stronger, better man one who said the same, when strong in will and love for his lovely bride; but he surrendered affection to appetite, and became the slave of strong drink. In five years he was transformed from a man to a brute.

"Through haunts of horror and of strife He passed down life's dark tide, He nursed his beggar'd babe and wife, He nursed his God and died."

"Girls, don't marry a man if he drinks."—Temperance Times.

The results of the extraordinary religious interest in Boston the past season are now approximately ascertained, so far as statistics go. Circulars sent to the pastors of churches asking information, elicited responses from 203 churches, of which 112 are Congregational, sixty Baptist, thirty-one Methodist, and one Presbyterian. The aggregate additions by profession to these 203 churches amount, in round numbers, to 5,000. The largest single addition is credited to the Pilgrim (Congregational) Church, Cambridge, which has received 182.

A strong demonstration of "Protestant Churchmen" was held in Manchester Free Trade Hall on Tuesday night against Anglican confession. Mr. J. Maden-Holt, M.P., presided, and resolutions were passed affirming that the Ritualists, having transgressed the utmost limits of lawful liberty, could no longer be regarded as a party legitimately within the pale of the Established Church, and demanding that vigorous measures should at once be taken to enforce obedience to the law. A memorial to the Archbishop of York and the Bishops of the Northern Province, calling upon their Lordships to use their authority in order to at once suppress the obnoxious practice, was also adopted. The meeting was characterized by the utmost enthusiasm.

Random Readings.

Each man has an aptitude born within him to do easily some feat impossible to any other.—Emerson.

Twenty Christians can fight heroically where one can suffer greatly and be strong and be still.—Dr. Cuyler.

The wealth of a man is the number of things which he loves and loses, which he is loved and blessed by.—Cavilley.

A LAUGH to be joyous must flow from a joyous heart; but without kindness there can be no true joy.—Julius Haro.

HEAVEN is nearer when we meet a Christian gentleman or lady who sheds upon our pathway the light of unobtrusive kindness; it preaches Christ to us.

THE more enlarged is our mind, the more we discover of men of originality. Your common-place people have no difference between one and another.—Pascal.

HE only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on like Sampson, and tells neither father nor mother about it.—Lavater.

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

WHAT we want in Christ we always find in Him. When we want nothing we find nothing. When we want little we find little. When we want much we find much. But when we want everything, and get reduced to complete nakedness and beggary, we find in Him God's complete treasure-house, out of which comes gold, and jewels, and garments to clothe us, wavy in the richness and glory of the Lord.—Sears.

WHEN Christ was about to leave the world, He made His will. His soul He committed to His Father; His body He bequeathed to Joseph, to be decently interred; His clothes fell to the soldiers; His mother He left to the care of John; but what should He leave to His poor disciples that had left all for Him? Silver and gold he had none; but he left them that which was infinitely better, His peace.—Matthew Henry.

A CHRISTIAN must have subordination according to his growth and work. A babe in Christ, devoted to the smaller occupations of the house of God, he needs comparatively little, but maturing through the years and under the discipline of life, his supply must be improved and increased. An attempt to keep up a religious vitality and strength on Sabbath school books and "gospel hymns," is like trying to sustain harvest laborers on pap and panada.

By Him are all things, and in Him do all things consist. Every object in nature is impressed with His footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, not a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern and pity adore the providence of Him who took our nature that He might save our souls.—Guthrie.

A GENTLEMAN called upon a wealthy friend for a contribution. "Yes, I must give you my mite," said the rich man. "You mean the widow's mite, I suppose?" replied the other. "To be sure I do." The gentleman continued: "I will be satisfied with half as much as she gave. Now, how much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a check for thirty-five thousand; that will be just half as much as the widow gave, for she gave all she had." That was a new idea to the wealthy merchant, so he contributed liberally.

If we see one wandering away from the truth of the gospel, it is like the Master to go after him and bring him back. He is a sheep, if not lost, yet straying off where he will be hard to find; and the proper Christian impulse is to help him to his place. It is a holy work and one to which every professor is committed as he has opportunity. It is easy to drive men away, and when they commit a fault, to denounce them in the name of the morality they have insulted, but it is not according to the benevolence of Him who forgave the stoning and restored the wayward.

"This one thing I do," wrote the Apostle Paul. He was a man of one purpose. His soul's activities and energies were all bent in one direction. Forgetting the things behind him, he "pressed toward the mark for the prize of the high calling in Christ Jesus." "Pressed,"—that word fully represents his singleness of purpose, and the earnestness with which he put forth all his life-power toward the attainment of greater likeness to Jesus, and more perfect conformity to His will. He that lives like the Apostle, lives in the higher plane of Christian life. He has but one aim in life, and that is to be like Christ, with heart, and soul and activity all fully consecrated to His service.—The Methodist Recorder.

"ARE Obeds binding?" asks one of our exchanges. They do not seem to be very binding in our day, judging by the frequency with which they are assailed by those who have publicly professed to believe them. But are not vows "binding?" Are not promises publicly made, in most solemn positions, "binding?" When a man stands before a great congregation, and in the presence of a Presbytery or Council declares that he "receives and adopts the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scripture," is not this declaration "binding?" Is it consistent with a "good conscience," or with a true honesty of purpose and life, to stand out as a representative of a well-known, compact, historical system of doctrine, while secretly or openly denying it in part or in whole? Obeds are binding therefore; at least they should be so esteemed while the vow which adopts them remains uncancelled.—Philadelphia Presbyterian.

THE Twelfth Annual Convention of the Young Men's Christian Associations of New York State will meet in Hudson, on Thursday, September 20th, and continue its sessions until Sunday evening, September 28th.

Our Young Folks.

A Pigeon's Love.

A writer in the Scottish Naturalist tells a story of a pigeon, which illustrates the truth of the saying that God tempers the wind to the shorn lamb, and the higher power of instinct prompted by parental love. Two pigeons had built their nest in the top story of the dove-cot, and had hatched their young, which came out of the egg about the middle of March, 1876. On the 16th day of March a very severe storm of snow and snowdrift set in at dusk. It must be noticed that the door of the dove-cot looked to the north-west, from whence the storm was coming; so that the snow blew right into the portal where the young pigeons were lying, only a few days old. The storm was very severe, so much so that it was thought to be the hardest that had happened for many years, and the young brood would have, no doubt, perished but for the happy expedient that the father of the young pigeons adopted. He stood in the doorway with his tail spread out to the storm, and the wings in a fluttering position, evidently with the intention of stopping the draught, so as to shelter his naked offspring, and there he stood for hours with the snow thick upon his back and tail, breaking the intensity of the cold. But for this, the young must have died.

What will Mother Say?

The other day I stopped into a justice's court just as a young man, who had been arrested for theft, was being examined. Not more than eighteen years of age, he looked incapable of such a crime. Yet the evidence fixed the guilt unquestionably upon him. When questioned as to his age and residence he answered indifferently; but when asked his name he hesitated, then turning to the justice he said, "Must I answer that question?"

"Yes," was the answer. With a look of keenest anguish in his face he asked again "If I give my name can it be kept from my mother?"

Oh! there was the thought that troubled him most. Here was the one to whom his thoughts turned in his hour of trouble, and for whose feelings he was solicitous, even when he was the one to be wept over; one thought awoke in him a desire to avoid publicity—"What will mother think? How will she feel? How will her heart be wrung when she hears that her boy, whom in his infancy she nursed with tenderest care, is guilty of theft—has forgotten the prayer of his childhood, and broken God's commandment?" Had he thought of this when tempted to commit the crime—had he then asked himself "What will mother think?"—how different might have been the result! But it was now too late; the crime had been committed; the law had laid its hand upon him, and he must suffer punishment, and that mother's heart be made heavy with grief.

Oh, boys! when tempted to do wrong, when your feet have almost led you astray, stop and ask yourselves the question "What will mother think when she knows this?"

But there is another and more important question—What will God say? What does He say about those who work wickedness? Remember that His eye is ever upon you, and that He is acquainted with all your actions. You cannot hide anything from Him. Although you may escape arrest and punishment by man's law, no breaker of God's law can go unpunished.

A Powder Mill.

A powder-mill is not in the least like other mills. Instead of one great building, it is composed of many rough-looking little sheds, sometimes as many as seventy or eighty. These are long distances apart, separated by dense woods and great mounds of earth, so that if one "house" is blown up, the others will escape a like fate. Of some the walls are built very strong, and the roofs very slight, in the hope that if an explosion happens, its force will be expended upward only. Other houses have enormous roofs of masonry covered with earth; the roofs of others are tanks kept always full of water.

The constant danger inseparable from the work would be greatly increased were there no strict rules, always enforced. No cautious visitor can be more careful than the workmen themselves, for they know, if an explosion happens, it will be certain, instant death to them. No lights or fires are ever allowed; no one lives nearer the mills than can be helped; some of the buildings are carpeted with skins, and the floors are always kept flooded with an inch or two of water; and in front of every door is a shallow tank of water. Before entering, every person must put on rubber shoes and walk through this water, for the nails in a boot-heel might strike a spark from a bit of sand or gravel, which might explode a single grain of gunpowder, and cause wide-spread disaster. So the rubber shoes worn in the mills are never worn elsewhere. Then, too, every one is expected to keep his wife about him; there is never any loud talking or laughter, and no one ever thinks of shouting. Yet, with all this extreme care, explosions sometimes occur, and then there is seldom any one left to tell how it happened.—St. Nicholas.

"BISHOP" GREGG, who recently retired from the vicarage of St. John's, East Harborne, and was consecrated in America a bishop of the "Reformed Episcopal Church," was on Tuesday presented with a testimonial by his late parishioners. He explained that his accession from the Established Church was due to his conviction that Ritualism was but the development of seeds contained in the Book of Common Prayer. The Reformed Church, of which he had become the first bishop for the United Kingdom, now had in its communion about eighty organized congregations, presided over for the most part by clergymen who had seceded from the Church of England. They had about 6000 communicants, also chiefly from the Church of England, and eight bishops, three of whom were Englishmen. Mr. Gregg has undertaken the charge of a congregation at Southend-on-Sea, which had also seceded from the Established Church.

Sabbath School Teacher.

HARVEST HOME THANKSGIVING SERVICE.

BY THE REV. T. F. FOTHERINGHAM, M.A.

PREPARED FOR THE NORWOOD PRESBYTERIAN SUNDAY SCHOOL.

Sing—"Come, ye thankful people, come" (Hymnal 176.) Read—Psalm civ. (responsively.) Prayer—(Thanksgiving—closing with the Lord's Prayer in which all join.) Sing—"Hark the voice of Jesus calling." (Gall's H. 46.)

PART FIRST.—THE NATURAL HARVEST.

I. THE GIFT BESTOWED.

Leader—From whom have we received the fruits of the earth?

1. And God said, Let the earth bring forth grass, and the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

2. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind: and God saw that it was good.

3. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

4. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. (Gen. i. 11, 12, 20, 20.)

II. THE GIFT SECURED.

L.—What security have we that harvests will never altogether fail?

5. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

6. And the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done.

7. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Gen. viii. 20-22.)

School—God is not a man that He should lie; neither the son of man, that He should repent: hath He said and shall He not do it? or hath He spoken, and shall He not make it good? (Num. xxiii. 19.)

Sing—"The Lord will provide." (Gall's H. 77.)

III. THE GIFT WITHDRAWN.

L.—Does God ever send famine as a punishment?

8. He turneth rivers into a wilderness, and the watersprings into dry ground; and a fruitful land into barrenness, for the wickedness of them that dwell therein. (Psalm cvii. 33, 34.)

L.—What famines are mentioned in the Old Testament, and what assurances have we of God's care over His own people?

9. Gen. xii. 10: And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

S.—Behold, the eye of the Lord is upon them that fear Him; upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine. (Ps. xxxiii. 18, 19.)

10. Gen. xvi. 1: And there was a famine in the land, besides the first famine that was in the days of Abraham.

S.—In famine He shall redeem thee from death. (Job v. 20.)

11. Gen. xli. 56: And the famine was over all the face of the earth: and Joseph opened all the storehouses, and the famine waxed sore in the land of Egypt.

S.—The Lord knoweth the lays of the upright. . . in the days of famine they shall be satisfied. (Ps. xxxvii. 18, 19.)

12. Ruth i. 1: And it came to pass in the days when the judges ruled, that there was a famine in the land.

S.—At destruction and famine thou shalt laugh. (Job v. 22.)

13. 2 Sam. xxi. 1: There was a famine in the days of David three years, year after year.

S.—The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. (Ps. xxxv. 10.)

14. 1 Kings xviii. 2: And Elijah went to show himself unto Anab. And there was a sore famine in Samaria.

S.—I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. (Ps. xxxvii. 25.)

15. 2 Kings viii. 1: Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thy household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.

S.—He that walketh righteously, and speaketh uprightly. . . he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. (Ps. xxxvii. 15, 16.)

Sing—"Nothing but leaves." (Gall's H. 44.)

IV. BLESSINGS ON THE NATION.

L.—How is the promised land described?

16. The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

17. A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey;

18. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. (Deut. vii. 7-9.)

L.—What effect would their sin have upon the land?

19. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

20. Thou shalt plant vineyards, and dress them, but thou shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

21. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. (Deut. xxviii. 38-40)

L.—What was promised if they repented? S.—I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Teachers—I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

S.—His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

T.—They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

S.—Ephraim shall say, what have I to do any more with idols?

T.—I have heard him, and observed him. S.—I am like a green fir tree.

T.—From me is thy fruit found.

L.—Who is wise, and he shall understand those things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. (Ecc. xiv. 4-9.)

Sing—"Canada for Christ." (Gall's H. 170.)

V. BLESSINGS ON THE POOR.

L.—What provision was made in the law of Moses for giving the poor a share in the harvest?

22. When ye reap the harvest of your land, thou shalt not make a clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the strangers: I am the Lord your God.

L.—What was to be done with sheaves forgotten in the field?

23. When thou ostendest down thine harvest in thy field, and has forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the strangers, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

L.—How were the olives to be shared with the poor?

24. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

L.—In gathering grapes, what provision was made for the stranger's share?

25. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. (Deut. xxiv. 10-21.)

Sing—"What hast thou gleaned to-day." (Gospel H. No. 88.)

VI. BLESSINGS ABUNDING.

L.—How did the Fall affect the earth?

26. And God said unto Adam, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

27. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

28. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art and unto dust shalt thou return. (Gen. iii. 17-19.)

L.—How is the condition of the earth during Christ's reign described?

(Chanted responsively by selected voices.)

1st choir—They shall beat their swords into plowshares, and their spears into pruning hooks:

2nd choir—Nation shall not lift up a sword against nation, neither shall they learn war any more.

Chorus—For the mouth of the Lord of hosts hath spoken it. (Is. ix. 3, 4.)

2nd choir—The floors shall be full of wheat, and the fats shall overflow with wine and oil.

1st choir—And I will restore to you the years that the locust hath eaten, and ye shall eat in plenty and be satisfied.

Chorus—And praise the name of the Lord your God, that hath dealt wondrously with you. (Joel ii. 24-26.)

1st choir—I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine and the box tree together. (Is. xl. 13.)

2nd choir—Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be out of. (Is. lv. 18.)

Chorus—The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose; for they shall see the glory of the Lord, and the excellency of our God. (Is. xxxv. 1, 2.)

Sing—"In the harvest field." (Gall's H. 14.)

INTERVAL.—Addresses, recitations, etc.

PART SECOND.—THE SPIRITUAL HARVEST.

I. THE SEED SOWN.

Sing—"Say where is thy refuge." (Gall's H. 176.)

Responsive reading of the parable of the Sower—the leader reading Mark iv. 8-8, and the school vs. 14-20.

Sing—"Some are sowing their seed." (Gall's H. 108.)

L.—Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap. (Gal. vi. 7.)

(Three boys and three girls stand.)

20. 1st boy—For he that soweth to his flesh, shall of the flesh reap corruption. (Gal. vi. 8.)

30. 2nd boy—Even as I have seen, they that plow iniquity and sow wickedness, reap the same. (Job iv. 8.)

31. 3rd boy—He that soweth iniquity shall reap vanity. Prov. xxii. 8.)

32. 1st girl—But he that soweth to the Spirit, shall of the Spirit reap life everlasting. (Gal. vi. 8.)

33. 2nd girl—To him that soweth righteousness shall be a sure reward. (Prov. xi. 18.)

34. 3rd girl—The fruit of righteousness is sown in peace of them that make peace. (Jas. iii. 18.)

L.—What solemn warning does the prophet Jeremiah utter?

S.—The harvest is past, the summer is ended, and we are not saved. (Jer. xxi. 5.)

Sing—"The harvest is passing." (Gall's H. 144.)

S.—The harvest is past, the summer is ended, and we are not saved. (Jer. xxi. 5.) Sing—"The harvest is passing." (Gall's H. 144.)

II. THE HARVEST REAPED.

(The primary class stands up.)

L.—Jesus tells us that the kingdom of heaven is like a man that sowed good seed in his field, but at night, when he was sleeping, his enemy came and sowed tares among the wheat. And when they had both sprung up they were so much alike that he wouldn't let his servants go and pull up the tares, in case they should pull up some of the wheat too by mistake, but he said, "Let both grow together until the harvest, and then gather together first the tares, and bind them up in bundles and burn them, and then gather the wheat into my barn."

Who does Christ mean by this man? Class—Himself. He that soweth the good seed is the Son of man.

L.—What is meant by the field? C.—The field is the world.

L.—Who are the good seed? C.—Those who love and serve God. The good seed are the children of the kingdom.

L.—Who are the tares? C.—Wicked people. The tares are the children of the wicked one.

L.—Who sowed the tares? C.—The enemy that sowed them is the devil.

L.—When is the harvest? C.—The harvest is the end of the world.

L.—Who are the reapers? C.—The reapers are the angels.

L.—What will be done with the tares? C.—They shall be cast into a furnace of fire: there shall be wailing and gnashing of teeth.

L.—Where is God's barn? C.—Heaven. Then shall the righteous shine forth as the sun in the kingdom of their Father.

Sing—"Sowing the seed." (Gall's H. 96.)

III. HOPE IN DEATH.

L.—What does the harvest teach us regarding the resurrection?

35. Girl—That which thou sowest is not quickened except it die. (1 Cor. xv. 36.)

36. Boy—And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain.

Girl—But God giveth it a body as it hath pleased Him, and to every seed His own body.

Boy—So also is the resurrection of the dead. (All stand.)

Girls—It is sown in corruption; it is raised in incorruption.

Boys—It is sown in dishonor; it is raised in glory.

Girls—It is sown in weakness; it is raised in power.

Boys—It is sown a natural body; it is raised a spiritual body.

All—So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory.

Antiphon—"O death where is thy sting?" L.—Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

Sing—"Work for the night is coming." (Gall's H. 80.) "Praise God from whom all blessings flow."

Benediction.

The Child's Need of Companions.

No child can be properly educated all by himself. Among his teachers must be counted his companions. There are many lessons which a child cannot learn so well from a teacher above him as from a teacher or by his side; and there are some lessons which a child will learn only from and with companions.

It is on this account that an only child is at a disadvantage in his home. He lacks the lessons which homo playmates would teach him,—lessons of sympathy, lessons of inspiration through numbers, lessons of mutual help and dependence, and lessons of yielding to and sharing with a companion.

Here also is a reason why the Sunday-school supplements the influence and the instructions of the best as well as the poorest home. Even if there are half-a-dozen children in one home, they are of various ages, and cannot be brought into that sympathetic accord in which the same number of children of one age might come to feel and act. The Sunday-school brings children of the same age to help each other into an understanding and an enjoyment of a common truth.

The best parents in the world cannot hope to train their children properly if they keep them always at home. God has not intended that they should do this. He has given the Church as well as the family for the instructing and the influencing of children; and those parents who say that the family is sufficient and complete without any aid from the Church in the bringing up and the bringing out of children into the fullest privileges of the Christian life, thereby depreciate one of God's chosen agencies for the children's welfare, and take upon themselves a responsibility which God has not called them to bear.

Parents ought to do everything in their power at their homes for their children. Whether they have one child or ten children, they ought to faithfully instruct, and in faith pray for, the charge committed to them. But in addition to all that they can for them at their homes, they ought to seek for their children the best companionship in the Sunday-school, or from their neighbors' homes, so that their children will be wisely taught and fittingly helped by those who are alongside of them, as well as by those who are above them.—S.S. Times.

ENGLISH farmers appreciate the merits of the toad as an insect-catcher so much as to pay twenty-five cents for one, and a dozen of the extra quality are worth £1 sterling (\$6) in the London market.

A RAMBLING old portrait-painter named Cooper has been found dead near Martinsville, Ky. The rusty satchel he always carried with him was opened, and found to contain \$65,000 in Government bonds.

British and Foreign Notes.

There is a steady progress towards self-support among the Christian churches in China.

A GEORGIAN planter has sold the cucumbers grown on three acres of vines for \$1,250. Glass slippers are woven of fine flexible threads of glass by the cunning artificers of Vienna.

THIRTY million letters were transmitted by the Japanese mails last year, and only 114 were lost.

Six hundred missionaries have died in India, and the present number there is exactly six hundred.

Of the 40,210 children in San Francisco under seventeen years of age, only 3,705 are foreign-born.

There is talk of a "World's Missionary Convention," to be held in London in the autumn of 1878.

WHITE birch wood is exported from Massachusetts to England, for the manufacture of thread spools.

THE Pan-Presbyterian Council did not have a permanent president, but a different man filled the chair at each sitting.

THERE are twenty ladies in the summer schools of chemistry and botany at Harvard College and twelve at Yale in the School of Fine Arts.

THE sermons preached to educated Brahmins by Pr. J. H. Seelye, while in India a few years since, are still much read by Hindus of culture.

An express-train and a carrier-pigeon had a race not long ago at Dover, and the latter reached the goal twenty minutes in advance of its rival.

"TWINS to let" is a sign to be seen on a hall-door of an east-side tenement in New York city. Beggars and organ-grinders hire them to excite sympathy.

BRICKS perforated with three holes, that the mortar may get a good hold, are being used in the construction of some buildings in Minneapolis, Minn.

THE highest yearly wages in Massachusetts are paid for the manufacture of musical instruments and materials; the lowest for that of bags and bagging.

GEN. BEAUREGARD says the practical working of the jetties in the Mississippi will soon make New Orleans the greatest grain-shipping port of the world.

PARIS has built, in the north-eastern part of France, a hospital for scrofulous children. The structure is in the shape of a horseshoe, the open part facing the sea.

NEAR-SIGHTED men can now become officers and privates in the French army, because the military authorities of France give them permission to wear spectacles.

THE Baptists of Gloucester, Eng., propose to erect a memorial Sunday-school building in honor of Robert Raikes. His bust will be placed over the principal entrance.

THE Saratoga correspondent of the Christian Intelligencer says board can be obtained at the Springs in respectable houses at from five dollars a week to five dollars a day.

MR. MURPHY, in a recent telegram to the temperance workers in Cincinnati, gave this wise counsel: "Make the world's Redeemer the centre of all you do, and victory is certain."

THE "hoodlum" of San Francisco is the young "loner" or "corner-longer" of other cities, and in California, as in other States, does the work proverbially furnished for idle hands to do.

A SOUTHERN gentleman writing to a Northern on business says, "Texas needs active Christians from New England. Can you spare such? Will you? One thousand Yankee teachers wanted soon."

MISS OLARA LOUISE KELLOGG has been studying into the merits of Japanese music, and finds now and then a melody which she pronounces perfect in construction, original, beautifully simple, full of sentiment, and suggestive of touching words.

THE editor of The Christian Observer, of Louisville, attended Dr. Bonar's church, while in Edinburgh. He was "particularly pleased with the interval for silent prayer, with the heartiness of the singing, with the order and decorum with which they retired from the house of God. They did not all stand during prayer, many simply bowing the head. The seats were furnished with broad shelves, on which the Bible or Psalm-book rested open before the worshipper. The scripturalness of the preacher, the abundant use made of Scripture in illustrating the sermon, was also noteworthy."

THE Gazette and Courier informs its readers that J. R. Pierce, of Newport, N. H., has adopted a form of telephone whose simplicity and cheapness bring it within the reach of all who desire such a contrivance. He has made two tin drums, one for each end of the route, which are connected by a linen string reaching from his shop to his dwelling-house, a distance of forty rods. Ordinary

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE BACK PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than two days before.

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

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

OUR GENERAL AGENTS.

Mr. Wm. Sney, General Advertising and Subscription Agent, will visit places East of Toronto in the course of this and following weeks.

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

British American Presbyterian.

FRIDAY, AUGUST 24, 1877.

A SUBSCRIBER'S Bond Head sends us \$2.00 in a registered letter but fails to give his name.

Rev. Robert Campbell, M.A., pastor of St. Gabriel Street Presbyterian Church, Montreal, returned home on Tuesday. His congregation and many friends will be pleased to hear that he has returned to them wonderfully improved in health and feeling, as he himself says, "ten years younger than when he left." His sojourn in Britain he thoroughly enjoyed.

We call attention to the advertisement of the Ottawa Young Ladies' College and Conservatory of Music, which will be found in another column. This institution is under efficient management and furnished with competent instructors in the various departments. Its object is to give parents even with very moderate means an opportunity of giving their daughters a first-class education. While decidedly religious and Protestant, it is non-sectarian within these limits. It affords a thorough training in all the branches of an English, classical and scientific education, and when desired, in the Modern Languages and Fine and Useful Arts. It is located in a large building erected for the purpose, and capable of accommodating one hundred boarders with every necessary comfort.

From the report of the proceedings of the Presbytery of Paris, published in this issue, it will be seen that the Rev. John McTavish, of Woodstock, has accepted the call to the East Free Church, Inverness, Scotland. We pen these lines with a feeling of regret which we have no doubt will be shared by very many. The Woodstock congregation will meet with abundant sympathy in the grief for the loss they are about to sustain; for their minister was well known and his visits eagerly looked for in many a backwoods settlement—especially wherever a few highlanders could be got together to hear the gospel in their own language. We hope he has a long and useful career before him where, at what he deems the call of duty, he is now going. His locks are white, but his eye is not dimmed, and the old energy to a great extent remains. No doubt Scotland needs such men; but it is hard for Canada to spare them.

We sometimes hear it said that Calvinism is "played out." Not so, however. It is only becoming better known. In the present age historians, orators and literary men are proclaiming the merits of what was so long and so fiercely denounced. To the gentlemen who in the pulpit, or through the press display their ignorance by speaking of the decadence of Calvinism, we commend this telling paragraph from a recent number of the *Contemporary Review*:

"In fine, Calvinism, stripped of its wrappings of theology and ecclesiasticism, means a systematic recognition of the Order of Nature. If it is stern, so is Nature. If it teaches that punishment follows crime, if it says that what a man sows that also he shall reap, so does Nature. It may be said that in such respects Calvinism is at one with common sense, and, for that matter, with common law; but its great triumph has been that, in the case of two European peoples in particular, the Scotch and the Dutch, it has made this great principle dominant in the realm of conscience and of conduct, and fruitful of robust national and individual virtue. Whether Calvinism can exist without its theological sanctions remains to be seen, and to that extent it may be said to be on its trial. But it will ever remain the creed of the sober and the strong, the best tonic against fatalism, the best breakwater against the surging enthusiasm of humanity. In opposition to fatalism, it gives the maxim, 'Apostrophe to the best, hope for the best, and take what comes;' so the advocate of 'Liberty, Fraternity, and Equality' says: 'The best thing that I can do for my neighbor is to let him alone, and set him the example of a rational, a successful, and a virtuous life.' Thus playing the part allotted to us, we may with no terror or revol in our hearts, but with the Antonine watchword of equanimity on our lips, face the last fact on earth that the Order of Nature allows us to know."

THE DUNKIN BILL.

The voting on the Dunkin Act has thus far proved adverse to the wishes of its friends. It could hardly be otherwise when everything is taken into account. Hitherto it has been extremely difficult to get within the outer enclosure of the polling place. How much more trying to obtain a place in the line of voters! Even then the utmost patience and endurance were required to reach the point where the vote had to be given. All this has involved a loss of time and temper, which has proved to be anything but encouraging to those voting in favor of the Act. In view of the prospect of the By-Law being submitted in other large cities, let us hope it will be amended, during the coming session, so as to allow the voting to proceed as it does in Parliamentary elections. It would have been some relief had there been two places set apart for recording votes—one for those supporting the measure, and another for its opponents. Let us hope the measure will be amended to the extent of providing a number of polling places, and of thus allowing the work to be done in a few days.

It may appear to many that this disadvantage was common both to the supporters and opponents of the Act. But we have to consider that the Anti Dunkinotes, deeming the measure to be one that touched their pockets, were not deterred by the consideration of loss of time. In their view such loss was gain, if devoting it to the contest, they succeeded in defeating the measure. They considered—whether justly or otherwise—that defeat was to take their bread from them. And therefore they pressed forward to the poll—eager for the fray and regarding defeat as worse than death. It is certain that many of the supporters of the measure have been crowded out. After waiting for hours, they have left in despair. Their business demanded their presence and attention. It seems reasonable to expect that by the time these words are being read, the pressure shall have ceased. It will then be more easy to reach the Mayor. It will take but a few moments to vote. The *modus operandi* will prove a much more pleasant ordeal than now, and we confidently expect that a larger number of the friends of the measure will consequently present themselves.

The supporters of the Act were sanguine of victory when they commenced this contest; because, in the first place, a previous canvass of the electors led them to expect a majority; and, in the second place, a great temperance wave had passed over the city and the land, which promised to issue in a wide-spread enthusiastic support of the measure. We still believe that the public sentiment is strongly in favour of restricting the liquor traffic. For the time being, many have been carried away by the cry that the Dunkin Act is for the rich and not for the poor, and that it is tyrannical and oppressive towards the workingman; and others have thought that the by-law is founded upon a principle of compromise rather than being thoroughly prohibitory in its character. But in spite of all this, we believe that the temperance sentiment remains; that it is active even with many who have voted with the majority; and that like leaven it is destined to grow until it touches the whole lump of society. We fear nothing for the deep conviction that has been growing gradually in the hearts of the people, that the liquor traffic in its entirety is nothing but a curse, and a blot upon the civilization of the age. But what of the great mass of electors? Up to the present writing not much more than half of those qualified to vote have come up to the poll. It is certain that the remainder contains a large number of those who pledged themselves to support the Act, or said otherwise that they were in favor of it. Let us trust that all these will rally around the good cause, and that even many, who do not consider total abstinence a duty binding upon them, will cast their votes in favor of the measure.

They have only to consider what the Dunkin Act is intended to accomplish, or what may reasonably be expected from it. Were it to pass it would shut up all groggeries, taverns, saloons, hotel-bars, in fact it would deal a death blow to the retail liquor traffic. Could this be done, surely the poorest might say, this measure is our friend. It keeps us away from the horrid temptation to drink. It makes it no longer compulsory to greet friends with liquor, to carry on business through liquor, to take a drink for every ailment under the sun. In many senses the Dunkin Act would prove the friend of the working man. By its aid, if he thinks he cannot do without beer, he would be able to purchase it at a much cheaper rate than now. He would enjoy it at home rather than amid the din and noise of the bar-room. But we are sure it would prove his friend in other ways than this—by teaching him that he is better without the beer; that he will be healthier and happier by substituting good food in its place; that he will be delivered from the snares and dangers connected with its use; that he will become rich and influential by means of the money he will learn to save; that he will have more enjoyment with his family and in his home, because he

has learned to love the "cup which cheers but not inebriates;" that he will discover resources within himself and his friends that are of far more value than those upon which he depended in the pot-house and the saloon. Oh! that we could by an edict like that which the St. John authorities were obliged to pass during the great fire, stop for one week the outflow of drink from tavern barrels and hotel bottles, and its ingress into the mouths and stomachs of its devotees. Let it be for one week only, and we could present an argument from experience against the use of stimulants, which would silence even King Dodds himself and his host of thirsty followers. Nay, if they would give us only one day of absolute abstinence from drink in this community, it would afford an ocular demonstration that society would be better without the use of liquor in its every form.

It may be that the present state of the poll is an indication that the measure will not be carried this year in Toronto. What then? We believe that such a result will only be a prelude to victory. The cause of temperance is too deep rooted to be thus set aside. If the contest has done anything it has only shown the awful evils connected with drinking customs. It will prove that might is not always right. It will set the friends of the measure upon the proper track. Defeat will not discourage them. It will not dampen their spirits. They will rise up with new strength to undertake for the Lord. The conflict through which we have passed will bring the causes of failure to the surface and to the light. There will be more organization. There will be a greater determination against the iniquitous traffic. There will undoubtedly be thorough reliance upon the grace and strength of God. The temperance cause will become still more the cause of the cross and the gospel. And it will be sure to conquer in the end. Perhaps in other years we shall have reason to thank God that he has opened new paths before us, and given us a grander and a nobler enterprise than even that which now engages the prayers and efforts of the Christian community.

MISSION WORK AT LAKE SUPERIOR.

The Rev. D. McKerracher, our esteemed missionary at Prince Arthur's Landing, has lately visited the railway labourers on the Pacific Railway, and spent two weeks among them, preaching to them every evening at the close of work. He reports the attendance good, and deep anxiety in many cases, on religious matters. If our Home Mission Committee could see their way clear to appoint an additional missionary in this field, we are sure blessed results would follow.

MARITIME PROVINCES.

The readers of the BRITISH AMERICAN PRESBYTERIAN have already heard of the disastrous fire of St. John, and of the loss which two of our congregations have suffered. The loss of the church buildings is not all, many of the members and supporters of these as well as of other congregations have been crippled in means. Both congregations are arranging to build again without delay. It is said that the people of St. David's mean to have the basement ready for occupation this fall, and will afterwards proceed with the work as funds are available. The people of St. Andrew's Church have got plans for a church and schoolrooms that will cost \$40,000. That amount they can raise partly by subscriptions and partly by the disposal of property. Both congregations are sternly opposed to the being saddled with debt. The people of St. John have seen enough of church debts, and these congregations are to be congratulated on the resolve to which they have come. They are quite right in going no further than they can pay.

At a meeting of the Presbytery of Miramichi held last week, a call in favour of Mr. McBain of Drummondville, in the Presbytery of Hamilton, was sustained and ordered to be forwarded. The congregation calling is that of St. John's Church, Chatham. This is one of the oldest congregations in the Province. For two successive generations it was ministered to by Rev. James Thomson and Rev. John McCurdy, D.D., respectively, the latter being the son-in-law of the former. Both spent their life work there. Since the death of the latter, some nine years ago, there have been three pastors. It is not because the people love change that such has been the case. A son of the first minister is now the senior elder, and the wife and several members of the family of the second are among its most active members. If Mr. McBain sees his way to come to the seaboard he will get a hearty welcome, both from the congregation and the Presbytery. I see from the papers that the congregation of Prince Street, Pictou, has called the Rev. Wm. Donald of Port Hope. This is a very fine charge, and one of the oldest in Nova Scotia. It was originally a part of Dr. Macgregor's wide field, he being the first minister in the county. When it was separated, the Rev. Thomas McCulloch,

afterwards D.D., father of the Rev. Dr. McCulloch of Truro, became the minister. Since his day the Rev. John McKinlay, and the Rev. James Bayne, D.D., have been successive pastors. The people of the West are well aware that Pictou is a stronghold of our Church. We have in the town another congregation which once was Free Church, and there is still another, a Kirk congregation, that has not as yet come into the union.

While speaking of vacancies calling men to break the bread of life among them, which is always a pleasant duty, we have seen at times to record removals, from death, from old age, or from infirmity. The Rev. Angus McMaster, one of the fathers of our Church in this Province, has just sailed to the old land, having retired from the active duties of the pastorate. He was a native of the Island of Arran, and was educated, in part at least, by the lord of the soil. It must be nearly forty years since he came to the Province. He labored for a time at Tabusintac, but about the time of the Disruption he removed to Newmills in Restigouche County, and there he remained ever since. Most of his congregation at Newmills were from Arran like himself, and so he was at home among them. Up to within three or four years past he was ever in his place at meetings of Presbytery and Synod. He now carries with him into retirement the respect and good wishes of all who knew him. It is not at all likely that we shall have another Gaelic speaking minister in this Province; he was the only one so far as the present writer knows that ever was in the Province.

The late meeting of Assembly in Halifax lives now in pleasant memories. It is a gratification to us in the East to hear from time to time that the Western brethren were so well pleased with their visit to the seaboard. There is still a hitch somewhere about the way in which committees are appointed, both the temporary and standing committees. The action of the elders will likely lead to a reform as regards the former, a reform of wider application it is to be hoped than even the elders contemplated. As to the standing committees there is an impression that so far as this section of the Church is concerned, there never was greater blundering. It could hardly be anything else, considering the composition of the nominating committee. Nominally we had three representatives on that committee, really we had only one, and that one of very little experience in such matters. The other two are highly respectable brethren, they are men whom everybody esteems, men too of good judgment, but they themselves will hardly claim that they are the proper men for such work as was put on them. They would have made good representatives of the West, and in process of time they will know the East too. How it was that they were put on that committee is a mystery. Some of the blundering was corrected in open Assembly, a very unsuitable place for dealing with delicate questions; and some of the blundering was allowed to pass; it was inevitable in the circumstances. But it is to be feared that the interests of the Church will suffer—that some of the schemes will feel the effects during the year.

SIGMA.

Ministers and Churches.

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

The Rev. W. Donald, of Port Hope, has received a very cordial invitation to become minister of Prince Street Church, Pictou, N.S. Reference is made to the subject in another column by our correspondent in the Maritime Provinces.

Rev. S. Jones, pastor of Knox Church, Brussels, has just gone on a month's vacation. He will visit friends in Toronto and Illinois. We regret that the reverend gentleman's health has been rather poor of late, and trust that his trip and rest from the pulpit will restore him to vigor.

The annual picnic of the Hastings Presbyterian Sunday School was held last Thursday. About 450 persons old and young crowded the *Whistling* and enjoyed themselves heartily during the sail up the river and on shore at Idyl Wild. The charming scenery of the Trent River, and Rieo Lake well deserves a visit from our dust begrimed city consins. It needs no sea serpent to make it popular when its beauties are better known. Norwood congregation sent its quota of Sunday School workers and their friends, accompanied by the Norwood band.

The new Knox Church, Beaverton, will, D.V., be opened on Sabbath, 9th Sept., when the Rev. John McTavish, first pastor of the congregation, will preach at 11 o'clock; the Rev. J. L. Murray, of Woodville, at 8 o'clock; and the Rev. Prof. Mackerras, M.A., of Queen's College, Kingston, at 7 p.m. On the following Monday evening a social meeting will be held, when addresses will be delivered by a number of ministers and others.

A SOCIAL, for the benefit of the Oil Springs Presbyterian Church, was recently

held in the Masonic Hall there. The attendance was large; and after refreshments provided by the ladies were served, short addresses were given by the Rev. Mr. McDonald (pastor), Mr. A. J. Moore, and others. Recitations, tableaux, music and singing followed, the entire entertainment being of a very satisfactory and enjoyable character. About \$25 was realized by the social.

The congregation of the Central Presbyterian Church, Hamilton, which has been without a pastor since the death of the Rev. John McColl, some months ago, has extended a call to the Rev. Dr. Duryea, of Brooklyn. It is stated that prospects are very favourable for the rev. gentleman's acceptance, which is enthusiastically desired by the whole congregation. The salary offered is \$4,000 per annum with a manse. Hearty congratulations will be in order if the congregation succeed in securing the services of Dr. Duryea.

The Sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Waldemar, on Sabbath, Aug. 12th, by the Rev. D. Stewart, of Arthur, whose interesting and impressive sermons on that occasion were highly appreciated by the congregation. R. McIntyre is laboring amongst this people as missionary, and, as the result of his ardent work, twenty-six have joined the Church, seventeen of whom joined on profession of faith. We hope the blessing of the Lord may continue with this people, and may many more be led into the fold of Christ, and prove themselves faithful servants unto the end, when they will hear the master say, Well done, enter thou into the joy of thy Lord.

At a meeting held on Thursday evening, the Building Committee of St. Andrew's Church, St. John, after having had under consideration plans from architects in New York, Boston, Montreal, Toronto, Halifax, St. John, etc., decided to accept a design prepared by Messrs. Langley, Langley & Burke, Toronto. The church will have a frontage of 74 feet on Germain street, and the extreme length of church and school house will be 150 feet. The interior is in the shape of a fan, with a circular gallery, and is to seat one thousand persons comfortably. As the congregation is very desirous of having their first service in a church free from debt, the architects were restricted to \$40,000 as the cost, but notwithstanding the smallness of the sum they have been able to guarantee a building, showing a very fine front which is to be constructed wholly of stone. The school house stands behind and consists of a two-story building, with a lecture room, committee rooms, etc., on the ground floor, and a large school room and smaller class rooms above. The lecture room and large school are each capable of seating 400 people. Altogether St. Andrew's Church will be worthy of its name, and is to be congratulated on its prospect of having no debt when the new edifice is completed.

About thirteen or fourteen years ago a preaching station was opened on the east side of Kinloss, on the townline between Kinloss and Wawanosh, about three miles west of Zeland and what is now called Whitechurch. At that time the number of settlers were not many, and the Presbyterians did not exceed ten or twelve families. This station was united with the Presbyterian congregation at St. Helens, and these congregations thus united formed one pastoral charge. These few families in Kinloss determined to erect a place of public worship and immediately set to work, and on account of their zeal, energy and perseverance soon were enabled to finish the church and occupy it. About twelve years ago these congregations united in a call to the Rev. Robert Leask, their present pastor. He was settled among them and by judicious patience and persevering efforts has been enabled to see his labours bearing fruit. The congregation at St. Helens erected a manse, and after several improvements have been made, it is now a comfortable residence for the minister. But the Whitechurch portion of his congregation has made most remarkable progress. The numbers that were in attendance there on Sabbaths were so great as to become uncomfortable, and it was determined to enlarge the church. The church was doubled in capacity this summer, or nearly so, and the contractor was paid as soon as the work was done. The Rev. A. D. McDonald, of Elora, presided and conducted the opening services on Sabbath the 15th inst. The building was crowded on both occasions. It was befitting that Mr. McDonald should receive this token of respect from the people in that quarter, and have the honor of re-dedicating this building to the purpose of God's worship. He was the first minister to preach in that settlement, organized the congregation, opened their first church, presided at the ordination of their minister, and now takes a part in closing another chapter in their history. We wish the minister and good people in Whitechurch all success and prosperity in their enlarged church, and hope to hear before long of the necessity of enlarging the church still more, or of building a new one altogether.—Cox.

At a picnic held in Mr. R. Brough's grove, on Friday, 3rd August, in honor of Rev. W. Coulthard, who is about leaving Gananoque, a large number of ladies and gentlemen assembled, all, with a few exceptions, being members of the Presbyterian congregation.

Book Reviews.

HARPER'S MAGAZINE. The September number opens with "The Lading of a Ship," by Ernest Ingersoll, who in a well written sketch, gives his readers a general idea of the extent and variety of the commerce now carried on between the different countries of the world.

CANADA SCHOOL JOURNAL. Toronto: Adam Miller & Co. August, 1877.

This publication is a great improvement upon the old Journal of Education, both in matter and in artistic finish. The Editorial Committee is made up as follows:—J. A. McLellan, M.A., LL.D., High School Inspector; Thomas Kirkland, M.A., Science Master, Normal School; James Hughes, Public School Inspector, Toronto; Alfred Baker, B.A., Math. Tutor, University College, Toronto; William Houston, M.A.; with a full staff of Provincial editors, and a very respectable list of regular contributors.

THE SOUTHERN PRESBYTERIAN REVIEW. Columbia, S.C. July, 1877.

This quarterly is conducted—and well conducted—by an "Association of Ministers" numbering, after recent additions, fifteen members; and so far as we are acquainted with its principles and teachings we must admit the justice of its claim to be regarded as "a faithful exponent of the Calvinistic Theology and the Presbyterian Polity."

"The true statement of the matter is that there has always been but one Church; that this Church has always been under a dispensation of promise and of law; that the promise and the law have not always been equally prominent; that under the pre-Mosaic and the Christian dispensations the promise was more conspicuous than the law; that under the Mosaic, at least until the decline of the Jewish monarchy, the law was more prominent than the promise.

governors; the Church, under the New, is the son and heir in a state of majority, (Gal. iv.)"

Article II. is a review of "Wilson's Slave Power in America." We are sorry to find that the old sore is not yet healed. There does not seem to be a word in the South who can keep his temper on this question. What can be expected from secular news papers and ordinary people, when a periodical of such a character as we are now noticing, descends to coarseness and vulgarity on the subject. It will evidently take some time before the people of the Southern States can be brought to understand that their slave system was anything but a benighted institution or that its abolition was anything but an act of outrageous tyranny.

THORNTON MEMORIAL FUND.

Shortly after the death of the late Rev. Dr. Thornton, of Oshawa, the congregation, of which he was for more than forty years the pastor, resolved to erect a monument at his grave. A committee was appointed to carry out this resolution; and now in order to meet the views of many outside the congregation, who feel that the general Presbyterian public of Ontario should be allowed to take part in erecting a memorial over the last resting place of a minister so widely and so favourably known, the committee have sent out lists which are returnable next month.

"In support of this view"—that the subscription should be general—"it was advanced—that Dr. Thornton was one of the pioneers of the Church in Canada; and that, as such, he had undergone much labour and many trials and privations which people now-a-days have little conception of, and the endurance of which by him, and by others like unto him, who have borne the burden and heat of the day, has contributed in no small measure to the prosperity of the Church and the welfare of our common country; that during the long extended period of his ministry his services were in constant requisition over a great extent of territory, and were freely and largely given at all times and wherever there was work to be done, so that there are few localities within our borders where his voice has not been heard and whose people have not at some time or other profited by his wisdom and experience; that he belonged, in short, to the whole church rather than to any particular congregation, and that in view of his long and faithful ministry, his widely extended sphere of usefulness, the profundity of his knowledge, and the purity of his life, it would be unjust to his memory, and a reproach to the service in which he died, if the memorial to be erected at his grave did not, to some extent, at least, show forth the universal respect and veneration in which he was held.

"Recognising the justice of the foregoing, the Congregation instructed the Committee to lay the matter before those interested. But the times of depression came upon us and it was thought best to postpone so important a project until circumstances should become more favourable. Indications, however, having arisen that longer delay would only impair our efforts, we have decided to proceed at once to the accomplishment of the design, and beg to solicit your co-operation therein. While we appeal in the first place to Presbyterians, it should not be forgotten that Dr. Thornton was an efficient worker in many other departments having for their object the elevation of the people.

"More especially we would mention the work of education and the cause of temperance. There are doubtless many with whom he has been connected, either personally or otherwise, in educational matters, who would be glad of an opportunity of testifying their appreciation of his efforts in this channel; and among temperance men there should be a large number who remember with regret that his voice and pen, which were always eloquent on this theme, are no longer at their command.

"To all, therefore, who recognise the duty of rendering honor to whom honor is due, and of perpetuating the memory of good men who stand pre-eminent in the work of human advancement, we commend this project in the hope that it may meet with the hearty approbation which we believe it deserves.

Remittances will be acknowledged in a statement to be published immediately on the completion of the work. Our readers who desire to contribute are requested to address Mr. John E. Steele, treasurer, or Mr. John B. Harris, secretary, Oshawa, Ontario.

Correspondence.

Delinquent Elders.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—Few persons care to be reminded of their shortcomings, and though elders are no exception to the rule, it is of the utmost importance that the sinful neglect of obvious duties, which operates injuriously on the spiritual life and vigor of the Church, as charged upon them in the Report on the State of Religion, should be brought to the surface, and speedily corrected. In the words of the Report, "complaints are very generally made by ministers, that so few elders would take an active part in the work of the Church at prayer meetings, deathbeds, and so on."

1. The unsocial character of our prayer meetings. It is a well attested fact that the members of our churches are not trained to habits of social prayer. That private and family duties are faithfully inculcated is admitted, but they are not taken by the hand as they ought to be, nor led forward in the exercise of their gifts at the congregational prayer meetings; consequently a lack of interest ensues, and few give attendance. It is only what might be expected, that individuals chosen from their ranks to the eldership, should experience a degree of diffidence—a want of feeling at home in the work, so to speak—when called upon to take a leading part in services, which use and wont have taught them to regard as pertaining to the ministerial office alone. Ministers are aware of the existence of this feeling, as well as the cause of it, and therefore, "very generally" refrain from asking their elders to share the services with them. An instance of this I can remember, where the co-operation of a Session, of which I was a member, was discontinued by the pastor after a few weeks trial, in deference to the scruples of a leading man of our number, who for the reasons aforesaid, refused to offer prayer on these occasions. It is not at all unlikely that the pastor here referred to, may be found among the cloud of witnesses to the unfaithfulness of elders generally, as complained of in the Report. Now all this is wrong. Were the members of our Churches encouraged to take part in leading the devotions at our prayer meetings, and in this way use their gifts for mutual edification, the hour of prayer would be looked forward to, and prized, as a precious season of spiritual blessing—would strengthen wonderfully the bond of fellowship within the congregation, and prove an excellent training for elders. If an elder when called upon, declined taking part in services so conducted, let the member of the congregation at his elbow be requested to do so, and one of two results would follow,—the delinquent elder would either unwind his talent or vacate his office.

2. The want of adequate sessional arrangements for the spiritual oversight of congregations. Where each member of a Session has the full range of the bounds of the congregation for his field, as is frequently the case, particularly in rural districts, the work of oversight is never satisfactorily performed. Especially is this felt to be true as regards visitation of the sick; the failure of elders in this department of duty being largely due to the fact that the obligation to visit in each particular case, rests with all the members of a session, instead of being laid upon one in particular, as a work to be done by himself and no other. In addition to the temptation to omit the duty altogether, which this want of arrangement presents to elders, the membership are deprived of that intimate acquaintance with them which is so desirable, in order to render their visits profitable to the sick and dying—hence, when a request to visit comes from the sick-bed, it is generally addressed to the pastor himself. In order to remedy this unsatisfactory state of matters, let a convenient district be assigned to each elder for his oversight. Let him hold prayer-meetings regularly from house to house. Securing the assistance of as many of the members as possible in the work, let stated meetings of Session be held, for conference on the state of religion in the congregation, at which each elder is expected to report on the state of his district, on such particulars as—the attendance at, and tone of the meetings for prayer—method of conducting exercises at meetings—indications of deepening interest in Divine things, or the reverse—state of the youth in his district—cases of sickness and bereavement—incidents of interest met with in the course of duty, and so on. The Session might thereafter profitably resolve itself into a prayer meeting, for the offering up of united and earnest supplication on behalf of the one over whom they are placed in the Lord.

Were some such method of distributing to each man his work, adopted by Sessions generally, more cheering reports of the religious progress of our people would engage the attention of our General Assemblies, and ministers be relieved of the unpleasant necessity of charging their brethren in the eldership with unfaithfulness to their trust.

REV. MR. MANN, of Granon, and formerly of Walton, has been occupying the pulpit of Knox Church, Goderich, for three Sabbaths during the absence of Rev. Dr. Ure. We understand that St. John's Church, Chatham, New Brunswick, has given an unanimous and enthusiastic call to the Rev. J. A. F. McBain, of Drummondville. The stipend offered is one thousand dollars.

Sustentation or Supplement, No. III.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—Congregations will give more to a sustentation scheme than they now do to stipend and supplement. On what ground, you ask? On the ground of Superior Organization. We will have more to write, perhaps, on this question of organization afterwards. In the meantime, we only say that the minister of each congregation will, or at least may, be at the head of an organization for raising funds. This organization will be the vehicle of the Church's support of her own ministry; it is the life-giving artery of her own ministry; it is the life-giving artery of her own ministry; it is the life-giving artery of her own ministry.

Under a mere supplemental scheme associations will not become general. All supplemented congregations now have them not. We do not lack for resolutions in reference to them upon our statute-books, but the most of these are lying as dead letters. It will be the same in the future as in the past. There must be some radical change before you can enforce any laws requiring the formation of associations for the raising of funds for ministerial support. That radical change you have when the Church will adopt the plan of a general sustentation scheme.

If, as a Church, we resolve on continuing the present supplemental plan, what better are we to be in the "sweet by and by" than we are now? Under the present system, what more can be done, by resolution of Assembly, with the view of enlarging contributions for stipend, than what has been done? Presbyteries have proved themselves unequal to the task of carrying out the decrees of our supreme court. For every one congregation in which there is a missionary association there are two in which there are none.

Supposing as a Church we say "Yes, let us resolve to supplement every minister's salary up to eight hundred dollars (\$800)," what are you to do with those congregations not needing supplement? Especially what are you to do with the congregations at the time paying just eight hundred dollars (\$800)? These, as they think themselves, are able to walk alone, but nothing more. From them you can get nothing, in many instances, for supplement. They are making, perhaps, an effort, in their own opinion, to be independent, though they are not paying nearly so much per member as those congregations in the western section of the Church must do in order to qualify for receiving supplement. Many congregations are now giving to the stipend fund eight hundred dollars—no more, no less—and yet falling far short of \$4.50 per member, or \$7 per family. Take the Presbytery of Picton, N.S., as an example. Here there are seven congregations in the immediate neighborhood of \$800, not one of which contributes at qualifying rates. I am now quoting from the statistics of 1876. It is also to be understood that the contributions per member in the succeeding statements are for stipend and supplement or Home Missions combined. One of the congregations above referred to comes up to \$4 per member; another \$4.20; two, each \$2.50; and one is a fraction less than \$2 per member. Now there must of course be a large membership in some of these congregations in order to make up the \$800. If these congregations could be induced to give in proportion to membership, how much more could be realized for a Central Fund! But how to constrain them to give in proportion to membership is the question? Now you have no power. Under any merely supplemental scheme you have no power. These congregations don't want your supplement, and they are not affected by your laws.

The case of the Presbytery mentioned is not a solitary one. In the Presbytery of Guelph are six congregations at or in the neighborhood of \$800, not one of which gives per member at qualifying rates. Perhaps it will be said that these congregations give more for Home Mission purposes. Well, they should, at any rate; but do they? One in the Truro Presbytery, giving \$2 per member for stipend purposes, gives seven cents for Home Missions. Another giving \$2.50 for stipend gives five cents for Home Missions. One of the congregations in the Guelph Presbytery not qualifying for supplement gives sixteen cents for the Home Mission fund of the western section—that is eight cents or so for supplement; another gives nineteen, or nine and a-half for supplement, and all this after appeals long and loud for aid for weak congregations. But these do not need supplement themselves, and so they can contribute at what rate they please.

Now, suppose you change the system entirely, and have the present qualifying rate, see what you gain. In one case in the Truro Presbytery you will get \$1700 instead of \$800; in another \$1500 instead of \$800; in two others \$1350 instead of \$800. These are only specimens. Make a qualifying rate all over the Church, and you will have like results.

WM. BENNETT. Springville, Aug. 10th, 1877.

The Shorter Catechism, which some men suppose to be an institution of by-gone days, still lives and multiplies. The latest note of its progress comes from Madagascar. An English missionary has translated it into Malagasy, and is printing it with the Scripture proofs in full, for use in the schools.

In Belgium the bitter enemy of progress and religious freedom is the priesthood. They are specially bigoted and tyrannical there, and the people are held under a terrible yoke of oppression. The ignorance in which they are kept is quite incredible to one who has not been among the people and learned it from their own mouths. In Brussels, Liege, and others of the larger towns, encouraging progress has been made in the Sunday School work; but in small places and country regions the darkness is fearful.

HOME MISSIONS IN CANADA.

We find the following article under the above heading in the August number of the Rocky Mountain Presbyterian, from the pen of Rev. Dr. Cochrane, the indefatigable Convener of our Home Mission Committee:

The history of Home Missions during the past twenty years, in the Western Section of the Church, is one of continuous progress. Whatever the altered circumstances of the country may be the future action of the Assembly we think that in the past the policy adopted has been a wise one, in placing under the care of the same Committee not only Mission Stations proper, but also supplemented congregations, so that from the opening up of a new field all became a self-supporting charge, it received the fostering care of the H. M. Committee of the Church. The number of congregations at present on the Assembly's Roll, to whose liberal contributions the various schemes of the Church are greatly indebted, which a few years ago were weak Mission Stations, or struggling supplemented charges, furnishes convincing evidence alike of the success of the policy adopted and of the growth of the Church.

Under the care of the Committee of the Western Section there are at present seventy-eight settled charges, with a membership of 6,000 aided by the fund, without which aid they would be unable to sustain a minister, but be dependent on a somewhat precarious supply given to Mission Stations. For the comparatively small sum of \$11,000 the Committee help to maintain ministers this year in seventy-eight congregations scattered all over the Church, no single one of the Presbyteries in Ontario and Quebec being without a supplemented charge. The yearly grants range from \$50 to \$800, the average supplement being \$150.

In addition to supplemented charges there are about 130 mission fields, with a membership of 8,000, under the care of the Committee, most of which are assisted by its funds, upward of \$20,000 being expended this year in this department of the work. These fields are scattered through the whole of the Western Section, chiefly in the newer settlements, and derive their supply of ordinances mainly from the students of our Divinity Halls during the summer vacation, many of the Stations receiving only an occasional visit from a neighboring minister in the winter half-year. In several of the wider and more destitute fields in Ontario and Quebec ordained missionaries are employed. Of these there are at present about twelve who give continuous supply to large districts of country, such as the Upper Ottawa, Muskoka, Pictou, and the Parry Sound, etc. In the outlying posts, such as Manitowlin Island and Lake Superior districts, ground has been successfully broken. Shut out to a large extent from communication with the centres of population in Ontario during the winter, these fields need, beyond all others, the continuous services of ordained missionaries, and yet, such is the lack of men, that in those vast districts we have this winter only one ordained missionary, viz.: at Thunder Bay. Here we have the "right man in the right place," our cause being well represented at this important point—the Lake Superior terminus of the Canada Pacific Railway. In the Provinces of Manitoba and the North-West Territories we have a good foothold—a foothold we must maintain.

The Lieutenant-Governors of both—Morris and Laird—are not only warmly attached members, but active elders of the Presbyterian Church, and many of the leading men are also identified with it. In Winnipeg we have our college with its professors, and a large, influential congregation. In Kildonan, four miles distant, where Dr. Black has labored for about a quarter of a century, we are masters of the field, while all through the North-West, from Sunnyside on the east, to Fort Pelly on the west, wherever there are to be found groups of English-speaking settlers, there is also to be found a preaching station of our Church. To last Assembly the Presbytery of Manitoba reported nineteen congregations with fourteen ministers, one probationer, and forty-two preaching stations.

The return of prosperous times, and the building of the Pacific Railway will attract large numbers of settlers from Europe, as well as from the older parts of Canada, to the fertile North-West, and if our Church be true to her mission, she will see to it that men and means are provided, so that as soon as a new settlement has been formed a missionary shall be stationed among the people. Here then there is Home Mission work for many a long year to come. Nor have we yet overtaken our own people in the Provinces of Ontario and Quebec. According to the statistical tables presented to the last Assembly, 87,000 families—equal to about 185,000 souls—are connected with our Church in these Provinces, or allowing for non-reporting congregations, say 250,000. The census of 1871 shows a Presbyterian population in Ontario and Quebec of 402,421, leaving much yet to be accomplished before the 150,000 nominal Presbyterians are gathered into the fold.

That the Church possesses the energy and the will, as well as the means, to grapple with the herculean task before her in cultivating her magnificent home field, we do not for one moment doubt.

The great missionary traveller, Dr. David Livingstone, married, in 1843, a daughter of Mr. Moffat. The last still survives at the age of eighty-two, after fifty-three years of missionary service. He is described as tall, upright, with a long white beard, lofty forehead, framed with thick gray hair, deep-set and piercing eyes, under bushy eyebrows, giving to his features and venerable physiognomy a look of incomparable energy. He recently made an address in Paris, speaking in English, while Mr. Monod translated it sentence by sentence. In 1816 Mr. Moffat first went to the Hottentots. In 1839 he returned to London to publish his New Testament in the Kaffir language. There he saw Livingstone, and induced him to go with him to Africa. Mr. Moffat's two children died there. But as results of his and Livingstone's labours, with their associates, the country is opened, slavery is disappearing, and, best of all, 40,000 idolaters have become Christians.

Choice Literature.

Jovinian; or the Early Days of Papal Rome.

CHAPTER V.—THE YOUNG CAPTIVE.

Jovinian was treated with much consideration by his uncle Gaius. He enjoyed the privilege of a room to himself, in which he could read without interruption, and to which his meals were generally carried. When, however, he went to the door, he found the Numidian, or another slave who acted as his assistant, stretched on a mat at the entrance, or seated on a stool close at hand. He had thus evidence that he was treated as a captive, and suspected of being desirous of making his escape. He was abundantly supplied with books—Eros, Virgil, and Ovid for lighter reading, and translations of the works of Plato and his disciples for his more serious studies. But beautiful as was the language, he turned from them with disgust, so full of sophistries did they appear. There was one book which he took up with greater satisfaction than all the others. He had obtained it when out walking one day with Eros, and the Numidian's watchful eye was for a short period averted from him. While gazing at a spectacle exhibited in one of the temples, Jovinian had recognized his friend the presbyter Amulius, who was coming quickly towards him. Before Eros had looked round, Amulius had slipped into his hand a roll of parchment; he immediately concealed it in his bosom. He was on the point of whispering, "Oh, take me with you!" and stretching out his hand to his relative, when Eros turned round. The Numidian seemed to have suspected his design, for he immediately grasped him by the arm, and took care for the remainder of the walk not to withdraw his eye from him.

On reaching home, Jovinian eagerly examined the roll. He discovered, to his delight that it was the Gospel written by the apostle St. John. The roll contained another small piece of vellum, on which were written some lines from Amulius, urging him to practise the gift of patience, and to remain firm to the principles delivered to him by his beloved mother. Henceforth the book was his constant study, and from its page he drew consolation and instruction. One morning Eros entering his chamber inquired whether he was disposed to go out and enjoy the air. He thankfully agreed to the proposal, and having concealed his precious volume beneath his dress, he accompanied the Numidian. It was a day on which one of the numerous festivals held in honor of the gods was being celebrated in the city. The streets were thronged by persons of all ranks and ages, the shrines as usual lighted up and decorated with flowers, the lower order of priests were going about collecting contributions for their temples, and holding up the small images of their gods. They were passing the temple of Bellona, the Isis of the Egyptians, when Eros grasping Jovinian's arm, pulled him in.

"Here is a scene worth witnessing," he observed; "see how devoted are the worshippers of the great goddesses."

Unlike most of the other temples, it was enclosed by walls to exclude the light of day. Following the windings of a narrow passage, the Numidian and the reluctant youth found themselves in a gallery within the temple, which appeared shrouded in gloom, except at the further end, where, above the altar, was seen, surrounded by pale lights, the statue of the goddess standing on a crescent moon, holding a globe in her hand; while before her were several closely-shaven priests, habited in linen garments, now bending low before her, now lifting up their hands in the attitude of prayer, while the whole area was filled with a multitude of persons in rapid motion, from whom issued cries and groans, above which could be distinguished the sound of the whips echoing through the edifice.

For some minutes, Jovinian's eye, unaccustomed to the darkness, could not see what was taking place; but at length he perceived that all the persons below him were armed with whips, with which they were unmercifully flagellating, not each other, but their own bodies stripped naked to the waist. Some, from their dark skins, were apparently Egyptians, but many among them were evidently Romans. Now some of the priests, throwing off their robes, and seizing whips which lay beside the altar, joined the mad throng, shouting and encouraging them to perseverance in the extraordinary performance. While this scene was enacting, several other persons appeared, issuing from doors on either side of the altar. Among them, Jovinian, to his surprise, distinguished his uncle Gaius, with Cocus and other pontiffs, who stood by, while a flamen, with his back to the people, lifted up his hands above his head, as if offering sacrifice to the goddess.

"What can induce those people thus to torment themselves?" asked Jovinian. "It appears to me as if they had all gone mad together!"

"Know you not that we stand in the temple of the Queen of Heaven, the most ancient goddess known to mortals?" exclaimed the Numidian. "These, her votaries, are thus inflicting pain on their bodies to purify themselves from sin, and be able to approach her shrine and merit her approval and affection."

"Can it be possible that people are so ignorant as to suppose that any being of divine nature can take pleasure in mortal suffering?" asked Jovinian. "How different must she be to the true God! so full of mercy and loving kindness, who delights in showing blessings on his worshippers! Let us go hence; I can no longer stay to witness such enormous folly and wickedness."

Still the Numidian seemed inclined to linger; but Jovinian, breaking from him, made his way towards the passage by which they had entered, and Eros was compelled to follow for fear of losing sight of his charge. Jovinian breathed more freely when he got into the open air. He was too much lost in thought to make any further remark to his companion. As they proceeded on their walk they passed numerous shrines, before each of which Eros

stopped, and lifting up his hands, invoked the idol, seeming to care very little which of the gods or goddesses it represented.

"Can those marble figures render you any service, think you?" asked Jovinian, as they walked on.

"I know not, but my betters say so; and it is as well to be on the safe side," answered the Numidian, with a shrug of his shoulders.

"But suppose they represent demons instead of Jivine beings, if you invoke them they are more likely to do harm than good; and knowing, as I do, that there is but one true, all-powerful God, I am sure that He does not allow any inferior creatures to interfere between Him and man," replied Jovinian. "We, who are His children through faith in His Son, can go direct to Him in prayer, requiring no other intercessor but our Lord and Master, nor any symbol to aid us in worshipping Him."

"Yours seems a very simple faith, and if I thought that the one great and all-powerful God of whom you speak would hear my prayers and grant them, I would cease to worship all the gods and goddesses, whose very names I have a difficulty in remembering, and would trust only to Him," answered Eros.

"You would act most wisely and happily for yourself," said Jovinian. "Come with me into yonder building; I see several persons entering who, by their dress and demeanour I know to be Christians."

Eros made no objection. The edifice was enclosed by a wall, which shut out those within from public gaze. Passing through a door, they entered a spacious hall capable of containing some hundred persons. No statues nor pictures were to be seen; at the further end was a raised desk, at which stood a lector or reader, while a higher desk at the same part of the building, formed like a rostrum, served for the preacher who was to address the congregation. In the centre stood a long table, with seats round it, while the remainder of the area was filled with benches in rows, so arranged that their occupants could look towards the lector and preacher. The building was filling fast; in a few minutes all the seats were occupied. Shortly afterwards an aged man, habited in a toga, entering, took his seat on a chair close to the rostrum; then, standing up, after a minute of silent prayer, gave out a hymn, in which the whole of the congregation joined. Portions of the Gospel and Epistles were read; a prayer was then offered up, in which all the congregation joined, and, after another hymn, the presbyter ascended the rostrum, and delivered an address. It explained simply the principles of the Christian faith, and the plan of salvation offered by God to sinful man. Eros listened attentively, and drank in every word. He sighed when it terminated. Another hymn having been sung, the congregation began to separate.

"Would that I could hear more of it," the slave observed to Jovinian; "after this I can never again pray to the stocks and stones which I have hitherto called my gods."

"You can come as often as you like, and there are several other places in Rome where assemblies of the faithful are wont to be held, thanks to the liberality of the emperor, who allows the Christians to meet everywhere as they desire," said Jovinian; "but I would urge you to speak forthwith to the presbyter who delivered the discourse, or to the venerable overseer who presided; or, if you would prefer it, I would take you to the house of my relative Amulius. He is always ready to give instruction; and there are some who, I fear, hold false doctrines, who would mislead you as to the principles of our holy faith."

"What, do you Christians differ from each other in your belief?" asked the Numidian, in a tone of surprise.

"Alas! I am told that there are many who call themselves Christians, but who hold opinions contrary to those taught by the Holy Scriptures," said Jovinian; "but they differ greatly one from the other. Such was the case even in the time of the apostles, and we cannot expect it to be otherwise at present, when men in their pride of reason refuse to submit themselves to the plain teaching of Christ."

"You appear to have thought much on these subjects for one so young," observed the Numidian.

"I have been well instructed by those who know the truth, and have ever sought guidance from God's Holy Spirit," answered Jovinian. Eros was silent; he was pondering deeply on what he had heard.

Jovinian, on his return to the college, retired to his room. The pontiff Gaius was still absent; he was too much engaged, fortunately for Jovinian, to question him as to where he had been during his walk. The pontiff was acute enough to discover that he was not likely to win his nephew over to a belief in idolatry, but he hoped, by giving him the writings of the Greek philosophers, and of their numerous disciples and imitators of the present time, so to draw his mind away from the truth that he might be willing to enter into his schemes, and to become in reality a sceptic in all religious matters, as he was himself, with one exception; if, indeed, he had any belief, it was in the great-goddess of Babylon, Astarte or Ashtaroth, the Queen of Heaven, whose worship, having spread through Asia into Egypt, had, with that of her son Heros, long been established in Italy under different names. In Egypt she was known as Isis, in Rome as Bellona. He, as was the case with the other pontiffs, had long been initiated into her mysteries, and he trusted that in time his nephew would be qualified to become one of her votaries. Her worship had, indeed, ever been the most popular, and provided that could be maintained, he felt sure that it would successfully oppose the two principles of the Christian faith, which he understood to consist in the belief of one God and one mediator between God and man. He was not aware of the power of simple faith when he thus entertained hopes of winning over his nephew, or that Jovinian went daily to the fountain-head to seek for that strength he so much needed in order to resist the temptations presented to him. Jovinian soon discovered the tendency of the works his uncle gave him, and as he read he sought for grace to re-

turn to their sophistries; nor did he seek in vain. He found, however, that it was wise not to enter into discussions with Gaius, who fully believed that ere long his nephew's faith would be completely overcome. The pontiff now began to open his views to Jovinian, and to exalt his ambition with the prospect, should he follow his advice, of becoming great and powerful, and ruling his fellow-creatures through their superstition. He frequently invited him out, taking the pretence to have a slave following close at hand to stop him should he attempt to escape, though he believed that there was now little probability of his doing so. At length, so complete was the confidence he placed in him, that he allowed him to be present at the councils of the pontiffs, where seated, his book in hand, at the further end of the hall, his presence was not observed. Jovinian, very naturally, did not object to this, nor could he fail to be interested in the discussions he frequently heard.

CHAPTER VI.—A DEBATE.

At length, one evening, the whole of the pontiffs of the sacred college were assembled, and it was evident from their manner that a matter of more than usual importance was to be brought forward. The gods being invoked, and the usual forms hurried over, Cocus, who acted as president, rose.

"Friends and brother pontiffs," he began "disastrous news has reached me. You well know that the emperor has long been favourable to the Christians. He has now openly declared himself a convert to their faith. His motive it is easy to perceive—it is to prove, indubitably, that he considers that the Christians throughout the empire already outnumber the followers of the ancient faith; and perchance he hopes to obtain pardon from the God of the Christians for the murder of his son, the hapless Crispus, of his wife, the traduced Fausta, of his nephew, and brother-in-law, Licinius, and the many others his jealousy has doomed to death. Be that as it may, his acts show enmity to the ancient faith; he has already in the East destroyed numerous temples of the gods, and prohibited the celebration of many of those august mysteries which have existed from time immemorial. Holding, as he does, the office of Pontifex Maximus, putting us and our holy college on one side, he has taken upon himself the right to raise the ministers of the Christians to high ranks and dignities, and has issued edicts accordingly, so that from henceforth those men whom we have hitherto looked down upon will, claiming the authority of the emperor, vaunt it over us; and what is of more consequence, will obtain the revenues which have hitherto flowed into our coffers; while we, neglected and degraded, must sink into insignificance. Are we, I ask, my friends, tamely to submit to such treatment? and are no means to be found to arrest the progress of this pestiferous religion, which so many of wealth and rank are eagerly embracing; and which, now it has become fashionable at court, will still further increase? Can no one suggest a scheme by which we may retain our office, and still, as of yore, govern the minds of the multitude? Unless some plan can be devised, I warn you all that our course is run, and penury and neglect must be our lot."

Silence followed the address of Cocus, a groan alone was then escaping from the bosoms of the pontiffs; for they had not watched the rapid increase of the Christian faith among all ranks without being conscious that the system they supported was tottering to its base. At length, one by one, they broke silence; but their proposals were treated as vain and useless by the sagacious Cocus.

"We have but one resource, my friends," he answered; "far from giving way to despair, I feel confident that it will succeed, if carried out with due wisdom and secrecy, but we must be united, and by forming strict rules for our guidance, we shall still retain our power and influence, and govern the minds, not only of the people of Rome, but of those of the nations subject to her. We ourselves must become Christians! Some few may doubt our conversion, but the great mass will gladly welcome us, and continue to pay us the honor we have hitherto received. I say not this till after profound reflection. Our sacred college will still exist, and, by the exertion of our influence, we shall obtain the appointment of the bishops and presbyters of the Christians, chosen either from our own body, or from among such men as we shall find ready to support us. We shall have but to change the names of the gods. Already have many of the Christians begun to worship those whom they esteem holy, or who were put to death in the times of Nero, Diocletian, and other emperors. Their folly will greatly facilitate our object, and it will matter little to us under what names the immortal gods are worshipped, we may, by proper caution, induce them to adore our own great goddess, the Queen of Heaven; the who has been, shall be, and whose mysterious existence none among mortals can comprehend. Be it known to you, my friends, that He whom these Nazarenes worship, the prophet of Nazareth, was, they say, born of a woman; and surely, as they adore him, so may they be induced to adore his mother; and it appears to me that they can be led away from the worship they pay to Him, to offer it to one whom we would present to them in the place of that human mother. Thus shall we by degrees wean them from the faith they now hold—if we cannot openly oppose the progress of this new religion, we can corrupt it—and if the gods and goddesses of ancient Rome are overthrown, we can place other objects of worship in their stead, or re-name them rather, from the persons whom the Christians are wont to regard with respect. Those who have been taught to worship a dead Cæsar will as willingly fall down before the statue of a woman whom they consider a saint; thus it will give us but little trouble to change the religious observances and ceremonies to which the people have been accustomed to suit the new religion. Let us not then give way to despair; Rome will continue, as of yore, faithful to the worship of the ancient gods, and we, their priests, shall retain our power and influence."

The scheme proposed by Cocus met with general approbation. Jovinian had retained his seat, his eyes fixed on his manuscript, but attentively listening to all that was uttered. The words he heard "if we cannot overcome, we can corrupt," especially struck his ear; he was too well acquainted with the errors which had crept in among the assemblies of the Christians not to be sensible that even those who held the faith might be led astray—how much more easily might the ignorant idolaters be led to worship any objects presented to them. As he sat motionless in his place of concealment, yet aware of the scheme was revealed; the characters of the very persons who were to be made its instruments were discerned. A feeling of horror and dismay crept over him. Could he by any means be enabled to counteract it? He resolved to take counsel of his aged friend, Gentianus. So strictly had he hitherto been watched that he knew full well the difficulties to be encountered in making his escape; should his uncle Gaius discover that he had been present he would guard him still more closely. He dared not move lest he might be seen; at present he was concealed from the assembled pontiffs by a pillar, but the slightest movement might betray him. At length the convulsions broke up, and drawing their togas around them, the pontiffs retired. Jovinian, trembling at the thought of the dark scheme he had discovered, made his way back to his room. Helpless as he was, he felt unable to counteract the plans of the conspirators, yet it was at all events his duty to make them known to the leading Christians of Rome; but whom among them could he trust besides Amulius, and Gentianus and his family? The first, though a presbyter, and a faithful and earnest man, might not have the courage to denounce a person of power and influence like the pontiff-Cocus, supported as he was not only by the members of his college, but by all the wealthy philosophers and idolaters in Rome. Amulius might even doubt the accuracy of his statements; Gentianus was far more likely to believe them, could he manage to communicate with him. Should, however, Gaius suspect that he had been present at the conference, he would be kept a far closer prisoner than before. Was Eros to be trusted? he could not have failed to discover that Jovinian had been absent from his room—he might have informed Gaius of the fact. Though Eros had professed to be deeply interested in what he had heard at the assembly of the Christians, it was doubtful whether he had been really converted; even if he were so, the dread of the consequences to himself should his captive regain his liberty, might prevent him from conniving at his escape. Jovinian, therefore, felt that it would be prudent not to trust him, and eager as he was to get away, he endeavoured to appear reconciled to his lot. From principle as well as from disposition, anything like duplicity was especially hateful to him, but he was driven to practise it, as affording him the only prospect of escaping from the thralldom in which he was held. Gaius appeared to be completely deceived; he spoke more openly to his nephew than he had hitherto done, though at the same time he was too wary not to keep the same strict watch over him as at first. He now frequently took him out when he went abroad to visit the temples, to give directions to the flamens, and to advise them how to comport themselves in the perilous circumstances in which they were placed. One and all were alarmed at the information which constantly reached them of the emperor's opposition to the ancient faith, and the support and patronage he afforded the Christians. Already numerous conversions had taken place among the patricians, as well as among persons of inferior rank; whole families who had hitherto appeared to be staunch idolaters now professed themselves to be Christians. They now openly met together for worship in several parts of the city, and had already begun to erect several churches; while money contributed by the faithful for the support of widows and orphans and others in distress flowed into the coffers of their bishop. Wherever Gaius went the flamens met him with sad countenances; though after he had held conversation with them in private, they seemed generally to become more cheerful.

(To be continued.)

An Indian's Use of his Squaw.

We take the following from the Virginia City, Nevada, Enterprise:

"A number of the Pintes camped among the hills hereabout possess ponies. As there is hardly a handful of grass to the acre in the neighborhood of their shanties it behooves such as have horses to keep a bright lookout for provender. Every wisp of hay that is met with by either bucks or squaws is picked up and stuffed into a gunny sack to go toward providing a meal for the half-famished pony picketed at the camp. The Indians are sure to be on hand when hay is being unloaded from the cars, and generally manage to glean a considerable bundle of the coveted article.

"The other morning we observed Captain Bob and his squaw at a hay cart that stood at a distance from the depot, and there being no one about they allowed none of the bales to show ragged corners. After a huge bundle had been made up Bob boosted it upon the back of his squaw, and, after seeing that the rope was in its proper place across her forehead, gave a 'sa' i'ed grunt and started her along toward the camp, he following, leading by the hand a four-year-old boy. The boy was dicker-legged and a slow traveller. Bob picked him up, and we supposed it was his intention to carry him home. No such idea had entered his head. As soon as he overhauled his squaw he planted the boy atop of the load of hay. This proceeding caused the woman to bow her head a foot nearer the ground, but Bob didn't notice it.

"Why don't you carry the boy, Bob?" said we.

"For ees' me like to see him ride."

"Let him ride on your back, then."

"Guess not, old son; me can't see him if he on my back!" and away went Bob, proudly smiling upon the youthful scion of his house. Before reaching camp, Bob probably had a quarter of a cord of wood piled up around the boy; for, as the Pintes say, 'Squaw heap strong.'

Scientific and Useful.

TO KEEP LEMONS FRESH.

Lemons may be kept sweet and fresh for weeks by placing them in a clean, tight oak and covering with water. Keep in a cool place and change the water every other day. To those living where it is not always convenient to procure fresh lemons the above is worth remembering.

LIME IN REFRIGERATORS.

Fresh, unslaked lime in small quantities placed in refrigerators will absorb much of the moisture, thereby rendering the atmosphere dry, so that meat and other articles, sensitive to moisture, may be kept sweet and fresh for some days. A little experience will enable one to know how much lime to use and when to renew it.—Rural New Yorker.

BLACKBERRY JAM.

To every quart of blackberries, allow one pound of white sugar. Crush the fruit with the sugar, put into the preserving pan, and set it over a gentle fire for three-quarters of an hour, stirring almost constantly; if agreeable, add a small wine-glassful of brandy to every quart of fruit, a quarter of an hour before it is done; then pour the whole into jars, and when cold, cover with brandy paper and tie it closely over.

BLACKBERRY CORDIAL.

To a quart of blackberry juice add a pound of white sugar. In a thin muslin bag a teaspoonful each of powdered cloves and allspice, two teaspoonfuls of ground cinnamon, and a like quantity of grated nutmeg. Boil the spices—tied in the bag—with the juice and sugar for fifteen minutes, and skim thoroughly. Cover and set away, and when partly cool add one pint of good brandy. When cool take out the spices, bottle the cordial and seal the corks. This is a most excellent remedy to be given to children for the complaints to which they are subject during the summer months, the dose being one-half to a teaspoonful as occasion may require.

OATMEAL PORRIDGE.

Be particular to buy the best meal. Irish, Scotch or Canadian is preferred. Stir in meal by degrees, and after stirring up a few times to prevent its settling down in a mass at the bottom, leave it to cook three hours without stirring. Cook in a custard-kettle with water in an outer kettle. While stirring in the meal put the inner kettle directly on the stove. To cook for breakfast it may be boiled an hour or two the previous evening, though it is best when freshly boiled. Serve with cream and sugar. This is unsurpassed as food for children who need bone and muscle-producing food. To be excellent it must be well cooked.—Buckeye Cook-Book.

KEEPING PIANOS IN ORDER.

Many persons are more anxious to obtain a piano than they are to practise habitually on it, or even to keep it in good order. A musical journal says:—A piano should at least be tuned four times in the year by an experienced tuner. If you allow it to go too long without tuning, it usually becomes flat, and troubles a tuner to get it to stay at tuning pitch, especially in the country. Never place the instrument against an outside wall or in the cold, damp room, particularly in a country house. There is no greater enemy to a piano than damp. Close the instrument immediately after you practise; by leaving it open, dust fixes on the sound board, and corrodes the movements, and if in a damp room the strings soon rust. Should the piano stand near or opposite a window, guard if possible against its being opened, especially on a wet or damp day; and when the sun is on the window draw the blind down; avoid putting metallic or other articles on or in the piano: such things frequently cause unpleasant vibrations, and sometimes injure the instrument. The more equal the temperature of the room the better the instrument will remain in tune.

AMERICAN COOKERY.

The importance of good cooking as a means of health and happiness is very much underrated by many housekeepers, especially those of America. There must always be enough to eat, but the quality is considered of much less consequence; provided it be wholesome and not too much trouble to prepare, the ordinary American mind is fully satisfied. The taste of the thrifty housekeeper runs much more to a fine display of table-linen, silver and glass—things which delight the eye, but can never satisfy a hungry man, nor promote friendship and good humor. At how many tables, even of rich Americans, may we find this gorgeous array of table-furniture, and view the elegant china filled with food at which any ordinary French laborer would turn up his nose. Among people of moderate means the erroneous idea prevails that delicate living is extravagant and out of the reach of ordinary mortals, who eat their greasy beef and watery potatoes with the comforting reflection that thereby they are practising the great virtue of economy. This is a terrible mistake. Those same people are daily wasting material enough to enable any French peasant woman to prepare a delicate and palatable repast. Economy in the kitchen is of course impossible where matters are left in charge of some ignorant cook who cannot, and would not if she could, pay the least attention to the saving and proper use of all the bits and ends which under her sway find their way to the soap-fat man and swill-tub. Waste appears to be the grand watchword of the ordinary American or English kitchen, and it is all the more pitiable to behold when we consider the saving and thrifty character of these very people. This waste, then, is purely the result of ignorance and inattention to what is really one of the great questions of social life.—Harper's Magazine.

Last fall the King of the Belgians proposed to form an association for the systematic exploration of Africa. Germany, Austria, Denmark, Portugal, and England, were invited to join in the project. Seven expeditions have consequently been organized to explore seven different routes. There are also hints of railroads to be built, and a proposal to unite Egypt and South Africa, Klartoum and Delagoa Bay, by the telegraphic wire, has been made.

The Reapers.

The reapers bend their rusty backs; Their sounding sickles sway; At every stroke the golden sea

No carolers of fatigue they go, So true, so steadily, The admiring traveler on the road

Ere the great sun that burns above Shall crimson in the West, And the children's poppy nosebags fade,

Pls, bony men, your sickles bright, And give the people bread At every conquering stride you take,

God bless the hands, all hard and brown, That guide the cleaving plough, That cast abroad the shining seed,

What is a Bat?

All who have ever examined a bat closely, and observed its fur, ears, and teeth, must, we think, have recognized it as a kind of beast.

The bat is essentially an animal of the air—all its structure is modified for flight, and it rarely descends to the surface of the ground.

We have spoken of the opinion that the bat is a kind of bird. This view seems to have been entertained by the Jews, and the "bird of darkness" is placed in Deuteronomy xiv. 18.

Aristotle, though he placed the bats among the flying animals, and therefore among birds, distinctly recognized the differences in their organizations; and the same thing may be affirmed of Pliny.

Prof. Proctor on the Sea-Serpent.

In a letter to Mrs. Dodge, of the "Letter Box," in St. Nicholas for August, Prof. Proctor says: I think it may interest your readers, however, to jot down a few facts—some of which are not commonly known, I believe, while others are commonly overlooked or forgotten.

1. A great number of foolish stories have been told about the sea-serpent by anonymous hoaxers; so that

2. Persons of known name are apt to be ashamed, rather than otherwise, to describe any sea-creature (or appearance) which they supposed to be the sea-serpent. Yet

3. In 1817 eleven Massachusetts witnesses of good repute gave evidence on oath before magistrates (one of whom corroborated the evidence from his own observation) about a serpentine sea-creature seventy or eighty feet long, seen in some cases within a few yards. It presented all the features afterward described by the officers of the Dedalus.

4. In 1835 five British officers record a similar experience.

5. In 1848 the captain of a British frigate sent to the Admiralty an official description of such a creature, seen (by himself and his officers) travelling past his ship, close by, so that he "could have recognized the features of a human person at the distance of the naked eye."

6. Captain Harrington and his officers saw such a creature in 1858, under such circumstances that he says: "I could no more be deceived than (as a seaman) I could mistake a porpoise for a whale."

7. The story last related, marvellous though it is (repeated by myself on that account when first received, as a probable hoax), has been deposed to on oath by all who were on board the Pauline at the time. The captain of the Pauline writes to me that, instead of being anxious to tell the story, and his officers and crew were in twofold minds to keep it to themselves, knowing that they would be exposed to ridicule and worse.

8. It is certain that creatures of the kind—i. e., not sea-serpents, which few believe in, but sea-saurians—were formerly numerous.

9. Of other creatures numerous at the same time occasional living specimens are still found.

10. Agassiz states that it would be in precise conformity with analogy that such an animal as the anelousaurus should exist still in the American seas.

11. Of several existent sea-creatures only very few specimens have ever been seen (in some cases only one).

With these and like facts before us, we may believe that the above-mentioned observers were deceived and doubt whether any anelousaurus continue to exist. But there is no scientific reason for denying the possibility of their existing and being oc-

asionally seen. The foolish stories told by hoaxers have no bearing on the case one way or the other. At least, they should have no bearing with those who can reason aright.

"A Vicious Animal."

The selfishness of some natures is especially manifest in the railroad car. They seem to leave hours with only anticipations of comfort, and every accidental annoyance they encounter seems to make them feel that somebody is interfering with their rights.

"Our car over the New York Central was crowded, three in a seat; two women and three children in the seat running lengthwise at the end of the car, and some passengers standing. A lady (?) occupied a seat alone. Beside her was a satchel; on the floor in front of the satchel was a box wrapped in papers and surrounded by a shawl strap.

But I think you are no gentleman, to take a seat in this way, when a gentleman gave it to me." "I don't want to hear any more about it," were plied, mimicking her. "Well you have no right in this seat," she continued, with her face as sharp and thin as an ivory paper cutter and her voice as shrill as a brass door bell.

French Names in America. The French, from their long occupation of Canada, and their early explorations of the great lakes and western river, have left their names in many places, and have modified or changed many of the tribal names.

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that they represented the whole tribe by the name their compatriot had received. The Salteaux, that is, the jumpers, is the French name of one of the Ojibway tribes, otherwise called Salteaux or Soboo, and derive their name from their expertness in leaping their canoes over the rapids. —Nat. Repository for August.

The United Presbyterian Synod's Committee on Disestablishment, having considered a Bill lately brought into Parliament by Mr. Ramsay, "still further to alter and amend" "the laws relating to the appointment of ministers to parishes in Scotland," by withdrawing the status and endowments of the Kirk to parishes falling vacant with a commendatory roll of less than fifty, and transferring the endowments to the funds of the local School Boards, have resolved— "That what is now demanded by the progress of the question of Disestablishment, and its importance in the interests of religion and justice, is not any Bill to amend particular State Church Acts, but a comprehensive and final measure of Disestablishment and Disendowment—a measure, in the words of the Irish Church Act, 'to put an end to the Establishment of the Church' in Scotland, applying equitably to all its parishes, and giving an equal vote to friends of education, wherever resident, with all other citizens, in determining the destination of the liberated funds."

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Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKorras, M.A., Kingston. Rev. W. D. Ballantyne, B.A., Pembroke. Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc. Rev. Alexander McKay, D.D.

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We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 10,000. If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 12,000; and then to get the remainder will be comparatively easy matter. Friends, help us in this particular.

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Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to open introduced the S. S. PRESBYTERIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of making room—among the numerous papers usually ordered—for a few copies of a monthly got up specially for our own schools.

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Presbytery of Paris.

This Presbytery met on the 16th at Chalmers' Church, Woodstock, the more important business before the Court being the call from the Free East Church, Inverness, Scotland, to the Rev. John McTavish of Woodstock. There was a good attendance of ministers and elders, and a considerable representation of Chalmers' Church, who as may be supposed were deeply interested in the case. The Clerk, Dr. Cochrane, having read the call, (which was signed by 954 members and adherents) and reasons for the translation of Mr. McTavish, the parties in the case were called to the bar. There appeared for the Presbytery and congregation in Inverness, the Rev. Daniel McKenzie, formerly minister of Zorra, and the Rev. Lachlan Cameron of Thamesford; for Chalmers' Church, Woodstock, Messrs. Watson, McLeod, Reid and Kirkton; and Mr. McTavish for himself. Mr. McKenzie and Mr. Cameron ably pleaded the case of the Inverness congregation, as having for many reasons a special claim on such a man as Mr. McTavish, whose abilities and weight of character would be of immense importance in that district of country, while the commissioners from the congregation in Woodstock, with a force and aptness but seldom heard in church courts, urged the Presbytery to refuse the translation sought, as highly disastrous to the church of which Mr. McTavish is pastor, and the cause of Christ in the surrounding neighborhood. After a lengthened discussion on both sides Mr. McTavish had the call put into his hands and was asked by the moderator to state his views. After stating how deeply pained he felt at the prospect of leaving his congregation and the Presbytery, he intimated his acceptance of the call. The Presbytery then proceeded to deliberate. Dr. Cochrane, in moving the resolution granting the translation sought, reviewed the claims of Scotland as against Canada, and showed that with numerous probationers without charges in Scotland, there was no good argument why the Canadian church should be called upon to give up her best men. The congregation in Inverness while numerous, could not offer a larger field for evangelistic and public work than the locality in and around Woodstock, while the services of such a man as Mr. McTavish were of far more value to the cause of Presbyterianism in Canada at the present juncture than they could possibly be to the Free Church of Scotland. Inasmuch, however, as Mr. McTavish had explicitly stated that he felt it his duty to accept the call, he moved as follows: "That in view of the explicit statement made by Mr. McTavish, that he feels it his duty to close with the call from the Free East Church, Inverness, Scotland, the Presbytery reluctantly agree to said translation, and instruct Mr. McTavish to await the action of the Free Presbytery of Inverness, with a view to his induction as pastor of said church and congregation—the dissolution of the pastoral tie between him and Chalmers' Church, Woodstock, to take effect on and after the first Sabbath of September. Further, the Presbytery, in parting with their esteemed brother, desire to record their sense of the great loss sustained by the church of which he is pastor, by the Presbytery of which he has been a most valuable member, and the Presbyterian Church in Canada, in whose interest he has labored so faithfully for the long period of twenty-four years. They desire to express their gratitude to the great King and Head of the Church, for the large measure of success that has followed his abundant labors in the many and widely scattered fields where he has been privileged to preach, from time to time, the Gospel of Christ. They follow him to his native land, and to the important congregation over which he is soon to be settled, with their earnest prayers for his highest welfare, confident that the same zeal and self-denial which have ever marked his ministry in Canada, will continue to characterize his ministry in connection with the Free Church of Scotland. The Presbytery also, while agreeing to the translation of Mr. McTavish from Woodstock to Inverness, would at the same time express their deepest sympathy with the congregation of Chalmers' Church, in the great loss which they are called to sustain, in parting with such a beloved pastor, who has endeared himself to them by years of devoted service. They commend them to the special care and oversight of the great Shepherd and Bishop of souls, assured that in His own good time he will send them a pastor to go in and out among them and break unto them the bread of life." Mr. Inglis, of Ayr, seconded Dr. Cochrane's motion, and after several of the members of the Presbytery had expressed their deep regret at parting with Mr. McTavish, it was agreed to unanimously. Mr. McEwan, of Ingersoll was appointed Moderator of the Kirk Session of Chalmers' Church during the vacancy, and Mr. Little was appointed to preach the Church vacant on the second Sabbath of September. After solemn prayer by Mr. McLeod, with special reference to the departure of Mr. McTavish, and the transaction of some routine business, the Presbytery adjourned. The next meeting will be held in Zion Church, Brantford, on the last Tuesday of September, at 2 o'clock p. m.

HAMILTON.

This Presbytery will hold an adjourned meeting in Nairn Church, Hamilton, on the 12th Sept., at 2 p. m. Also the next ordinary meeting will be held in Central Church, Hamilton, on Tuesday, the 18th September, at 11 o'clock, a. m. Session Records should be submitted for review.

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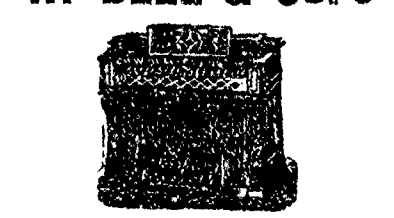
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Official Announcements.

MEETINGS OF PRESBYTERIES

TORONTO—In Knox Church, Toronto, on 4th Sept., at 11 a. m. BACON'S.—At Durham, on 18th Sept., at 1 p. m. WYATT.—In the second Presbyterian Church, Toronto, on 11th Sept., at 11 a. m. BURNS.—At Union, on the second Tuesday of October at 11 a. m. LINDSAY.—At Lindsay, on the 25th August, at 4 p. m. LONDON.—In St. Andrew's Church, Barnis, on 21st August, at 7 p. m. KINGSFORD.—In St. Andrew's Church, Belleville, on the 9th October, at 7.30 p. m. PARIS.—In Zion Church, Brantford, on September 24th, at 2 p. m. OWEN SOUND.—In Knox Church, Owen Sound, on the 18th September, at 10 a. m. BAUCE.—In St. Andrew's Church, Kincardine, on 25th September, at 2 p. m. TAYBROOK.—In St. Paul's Church, Peterboro, on 24th September, at 12 o'clock. BRANTFORD.—Sept. 4th, at 10 o'clock a. m., in St. Andrew's Church, Brantford. CHATHAM.—In Adelaide St. Church, Chatham, on Tuesday, 25th Sept., at 11 o'clock a. m. HARKIN.—Special meeting at Bayview, Wednesday, 29th August, at 2 p. m. JOHN'S CHURCH, West Guildbury, on Monday, 10th Sept., at 2 p. m.—Next general meeting at Grimsby, Tuesday, 25th Sept., at 2 p. m.