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SWITZERLAND.

LUCERNE—"HILF MARIA HILF"—NOTES ON FRANCE—ITS RELIGIOUS ASPECT.

Lucerne, upon the lake of the same name, is one of the most beautiful spots in Switzerland, and being close to the Rhine, so famous for its extensive and magnificent Alpine views, it is during the summer months crowded with travellers. Here we arranged to pass several days, including the Sabbath, and enjoy the congenial Presbyterian service we had missed so much in other places, which is here maintained by the Continental Committee of the Free Church of Scotland during the summer months. Our week-day walks about the quaint old town brought us face to face with repeated notices directing us to the "Maria Hilf" Church for the Scotch service. On the Lord's day morning, our entries brought us to a picturesquely situated church, under the castled wall of the city, bearing the name of "Hilf Maria Hilf" or "Holy Mary," but it was full of images and pictures, and surely couldn't be the place, so, with other strangers we explored all the stairways and passages in the neighborhood in search of some place more like the scene of a Protestant conventicle, but were directed back to the church proper, and found that it was indeed so, the Roman Catholic authorities having for a consideration given the use, at 11 a.m. and 6:30 p.m., not being needed at these hours by themselves, the only change made being the draping of the altar. Two or three score of worshippers quietly gathered in the centre of the church and the minister, Rev. Mr. Bain, of Cupar Angus, who is stationed here for six weeks, emerged from the sacristy in gown and bands, took his station behind a small desk in front of the choir, and the service proceeded in the usual style, except that we had mingled with the psalms a number of choice hymns from the new Free Church collection. The discourses, from the texts II Cor. vii., 6, and John xiv. 27, were good old fashioned ones, full of heads and particulars, began with contextual explanations, and closed with pointed earnest applications intended and suited to reach the heart and conscience, this latter element happily prevailing in better proportion than it often does with the average Scotch divine. At least three other ministers were present, though not easily recognized as such in holiday attire, among them Dr. John Hall, of New York, from whom I had the pleasure of learning pleasant tidings of our Canadian brethren in that city. The contrast between the simple service in which we had been engaged, and that for which so much external show was gathered around us, was surely sufficiently marked to be mentioned without Pharisaism. How surely a departure from the simplicity and spirituality enjoined by our Lord, in John iv. leads to sinful will-worship and degrading superstition, was sadly suggested as we left the church, and beheld, beside the holy water font, the tiny floating lights and little waxen figures or parts of figures, representing sick children or friends or their diseased members, and presented here with many vows to the Holy Virgin, in the hope of a cure through her favour. These are things very commonly seen in Romish Churches on the Continent, and tell a pitiful tale of gross popular superstition. At the same time the readiness to rent the church for Protestant worship at certain hours shows the other extreme of popular liberality or perhaps rather laxity in regard to principle, for in this democratic country everything is done by popular vote. In the Canton of Geneva, for example, it has just been decided that the appointment of parish priests shall no longer be an exception to this rule, while M. Mermillo, the Bishop whom the Pope tried to impose upon them, still hovers in exile upon the frontier, without any prospect of regaining admission. But the evil of this interference of the State in matters of religion is sadly evident in the absence of evangelical teaching, spirituality of life and discipline in the national Protestant Churches as well as the Romish. The loose way in which the Sabbath is kept is very significant of this, even the churches at times being employed on that day for political elections, as I have found on going to them for divine worship. In Geneva, a most marked change for the worse has lately taken place since the abolition by popular vote, 80 years ago, of Calvin's strict laws on the subject. Now religion and pleasure proceed, at least among the Roman Catholic portion of the community, as freely as in Paris upon the day of the Grand rest. Still God never leaves a witness, and among the

Eglise libres, (Free Churches), and in the churches of the Evangelical Society, there is much faithful preaching of the truth, and a higher tone of spiritual life, though they have great difficulties to contend with, and we cannot wonder that their numbers are few and their progress slow.

After leaving Switzerland and making a brief tour in the north of Italy, we passed through France, making little stay except at Paris. Time and space do not admit of a few remarks as to the present religious aspect of the country. The fact that the orthodox party in the Assembly of the National Protestant Church last year had a majority, showed that decided progress had been made since they were last permitted to meet under the first Napoleon. In these there are several small Evangelical bodies (societies) of marked zeal and piety of faith who are most earnestly seeking to propagate the truths of the Gospel, and are succeeding wonderfully, notwithstanding the combined opposition of rationalism and civil intolerance, and revived Romish bigotry and persecution. Under these influences they have in the meantime received sad reverses, and over a dozen of promising young stations, chiefly in the south and west, have been closed by the civil powers. The story of M. Dardier, with whom I had a long conversation, is a most interesting and instructive one. He is an Evangelist of apostolic type. Your readers doubtless are familiar with the now rage for pilgrimages which has taken hold of France, even extended to England, and is now bringing over a troop of devotees (said to number 1,000) from that supposed-to-be Protestant land. Well, it was at one of the most famous of these scenes of folly and superstition (to use no stronger terms,) that M. Dardier found himself, when the priest urged the multitude to testify freely to any benefits they had received, irresistibly impelled to bear witness of the goodness and power of Christ as the only and all-sufficient Saviour of sinners. He did so upon asking and receiving permission to speak. The interest of the people was great, as they crowded around him to converse and receive tracts; while the priest denounced him as a Protestant and a heretic. The power of the magistrate was invoked to give effect to the persecution which followed and the result was imprisonment and a fine of 100 francs, (about \$20) for distributing tracts without a licence from government. France, in fact, at present, worse than Italy, where the religious liberty which now prevails is most wonderful. I spent a night at Chambery, near the scene of his imprisonment, and saw much there that was significant of the low state of morality and intelligence prevalent, such as the large amount of petty gambling in the booths which lined the streets, in which persons of all ages and both sexes freely took part. Then the International Rifle match going on at the time was to include the Lord's day, in fact close that evening with a banquet and ball after the distribution of prizes. In the hotel, (said to be a first-class one) I asked for the reading-room and found them to be dependent upon a single newspaper for their intellectual enlightenment; they took but one, nor could any other, they said, be procured nearer than the Railway station, about a mile distant. These are characteristic results of a system which aims at the repression of intelligent and liberal culture. Yet there are many, from various causes, ready to denounce the puerile and wicked absurdities proclaimed by the priestly revivalists of Romish devotion. For example, a poor woman was recently taken from a sick bed and the attendance of her physician, on an exhausting journey to the side of one of these miserable looking wolds, only to meet a premature death, and voices from the press were bold enough to enquire—where now are the magistrates? Why was not an inquest held?

In these pilgrimages it appears that Rome has as usual more than one string to her bow; the political as well as the religious petitions are presented to the pilgrims for signature, to the Virgin Mary and to the Government on behalf of the "imprisoned" Pope. As the full address is carefully taken with each signature, reliable information in the interest of the Ultramontane and royalist party is obtained and stored for future use. These two elements are historically and sympathetically one. The Bourbon has ever been the champion of the Pope and it will be a more than doubtful day for religious and civil freedom in France when Henry II. takes possession of the throne. It will then more than ever appear a providential thing that a Protestant power should have gained the ascendancy in Europe. Meantime it is pleasing to see that there is much intelligent enterprise as well as political moderation and wisdom, and that the country is making some progress in recovery

from national disaster. Paris shows little of it to a stranger either in the tone of the people or the appearance of the city. St. Cloud and the Tuilleries are still in ruins, and the Column of Vendome has not yet been replaced. This is a land exceeding fair, and were it but free with the freedom of the gospel, it were hard to find a brighter spot on earth.

PARIS, August, 1873.

NEW BRUNSWICK.

CALL TO REV. DR. WATERS, ST. MARY'S—OUR CORRESPONDENT ON THE "SCANDAL"—THE POSITION OF THE NEW BRUNSWICK PRESS ON THIS IMPORTANT QUESTION.

It need be secret now that St. David's congregation of this city have given a call to Dr. Waters, of St. Mary's, and that they have determined to use all lawful endeavours to get him. The stipend offered is \$2,200, and should he agree to come, his expenses in removing from there to here will be paid. Dr. Waters spent two weeks of his vacation during the month of August here, and won golden opinions both in a public and private capacity. It has been reported down here that besides being an able preacher and an excellent pastor, he has also executive faculties of a high order, faculties which he has had a pretty good opportunity of putting into practice in the service of the Canada Presbyterian Church for many years past. I understand that the brethren of the Presbytery of St. John are rejoicing in the prospect of securing such a co-worker in church work; assuredly there is field enough for the exercise of whatever powers he may possess in that way. Reciprocity of that kind will do much good, it will make the state of the church in the different Provinces better known by the distant brethren, and consequently bind the sections which are soon to be united the more closely together.

Among other visitors that we had here lately from America and the western Canada, a co-Presbyter of Dr. Waters, Mr. Mitchell, included St. John in his tour. He stayed a few days which embraced a Sabbath, and had much intercourse of a pleasing and profitable kind with the brethren. I believe that in the lengthened interviews which he and some of them had, the condition and prospects of the several synods, as well as the modes of operation in each were gone over in considerable detail. The aspects of Union and the changes that are inevitable in the event of Union being consummated were also discussed. I can in some measure at least imagine the zest with which all the points taken up were reviewed. And such intercourse must of necessity be of great advantage, as well as of much interest. Mr. Mitchell has carried away a very much clearer idea of the condition and wants of these Provinces than he had before, and those with whom he conversed here seem to have a much more vivid conception of things in the west than they had before.

The "Pacific Railway Scandal"—shall I say anything about that puzzling topic? I feel reluctant and that for various reasons. In the first place it is still *sub judice*, and it is difficult what to think about it. In the second place I am not much of a politician, at least in the party sense. As regards some of the public questions in which I take the deepest interest, the logic of events has led me more and more to distrust the Ministry and Opposition alike. And in the third place were I to express an opinion at this moment, before that opinion would be printed and read such developments may have been made in the interval as would render my words stale and useless, beached and dried away far above the limit of the tide-mark. I may, however give some idea of what the current of thought here is. The opinion is largely entertained here that whatever be the merits of the case, Government committed a huge blunder in proroguing the House, in the high handed manner in which it was done. That act has lost some of the best supporters from this Province. There are no men of higher character anywhere than A. J. Smith and Isaac Burpee, and both were up to that time warm supporters of the present Government, but as your readers will have seen they were both prominent in the indignation meeting held in Ottawa. The political papers published in St. John are five, four daily, the *Telegraph* and the *News* being morning papers, and the *Globe* and *Tribune* being evening, and one tri-weekly, the *Freeman*, owned and edited by Mr. Anglin, M.P. The *Globe* and *Freeman* have ever been opposed to Sir John A.; both were anti-Confederate, and the former was Annexationist, but, whether from policy or from conviction, annexation sentiments have not been put so prom-

inently forward as of yore. It seems to fall regularly into line as an Opposition paper. The *News* and the *Tribune* are both Ministerial, but their support is so much of a kind resembling todayism, the advocacy being perfectly *outra* in its nature, that one who is in the habit of forming conceptions of his own is perfectly sickened at the course pursued by them. The *News* is owned and edited by Hon. E. Willis, M. P. P., a member of the Provincial Executive, and the *Tribune* is owned by Mr. Palmer, M. P. for the city and county of St. John. The latter has a correspondent at Ottawa that writes letters occasionally which make a lofty attempt at being statesmanlike, perhaps some of us might take them to be something if we did not know the author. We heard him some years ago making his *debut* in public on the platform of a Y. M. C. A. convention, and few that heard him then forget the *cheek*, there is nothing else to remember. The remaining paper, the *Telegraph*, has been a general supporter of John A., not an out-and-out one at any time, but in general it has been pretty faithful to that standard. In the Pacific Scandal it has taken an independent course, it always professed to be independent. It admitted at an early stage that a *prima facie* case had been made out against the Government, but hoped that all would be explained; then it joined in condemning the prorogation. Because of this it has been assailed in bitter terms by the parasitic papers, taunted with being on the fence, and accused of being ready to join Mackenzie & Co., should they come into power. To those of us who look on from without, the *Telegraph* has followed a very fair course throughout, and what motives have been at work we cannot tell. I suppose we are to assume them to be honorable until proof of the contrary appears. H.

St. John, Sept. 8th, 1873.

The Clergy Mission Again.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I may state at the outset that I should not have written at all about this matter, did I not know and feel that the field of labor and the work done therein were very much misrepresented by a former writer.

I may state also that I did not care much about giving the matter publicity, but seeing that others saw fit to do so, I consider that it would be only making bad worse to let their defective and incorrect statements go without correction.

It has been stated that the parties for whom it is proposed to establish the mission are "inaccessible," and that the mission has hitherto proved a failure—that it is "without any appreciable result."

That the people are not inaccessible I proved before, and that, too, from the words of the person who made the statement.

I showed that, according to his own statements, they were not only not inaccessible, but, on the contrary—Nicomedeus-like—obtrusive. That this is the case is evident farther from the fact that my predecessor had access to about twenty families, and that in addition to this a number of them came out to hear him preach. This appears still farther from the fact that I had access to about forty families last summer, and was permitted to read and speak, and even pray with some of them.

And there, only a short time since, five of the persuasion referred to offered to go into the house of a Protestant family upon whom I called, and with whom they happened to be working at the time, and listened attentively to the word read and expounded. And still more on this point, we were lately favored with the presence of two prominent gentlemen of that persuasion at our services on Sabbath morning, one of them being the most prominent man in the county. And when Mr. MacD. was here quite a number came out to hear him at night.

Let, then, Mr. Ross or any other gentleman tell us that the people are inaccessible. But how, in view of the above facts, can we credit such a statement?

But we have been told again and again that the efforts put forth here during the last two summers were "without any appreciable results," and that, too, by way of showing the futility of establishing a mission here.

Well, upon this point I shall give you the facts, and the public can judge for itself.

My predecessor stated, in his report to the "Students' Missionary Society," that two died "in the faith" during the summer that he was here, and his statements have been confirmed to me by persons well acquainted with the parties referred to.

Since I came here two other persons departed this life trusting, yes, rejoicing in Christ as their Saviour.

Mr. Ross, however saw fit to call my statements with reference to one of these persons in question, but upon what grounds I fail to discover.

From my own personal knowledge of the person, and from the testimony of persons well acquainted with the case, and

well qualified to express an opinion upon the matter, nothing short of seeing with my own eyes upon the great day of Judgment, if not before then, will convince me that this person did not die a Christian. Mr. Ross tells us that this person was confessed shortly before her death, and that the priest declared himself satisfied with her. Well, her sister who was in the house at the time denies most emphatically that she was confessed, states that she and others in the house heard every word between her and the priest, (surely Mr. R. knows too much to call that confession) that all that the priest did was to pray for her and assure her that anything he could do for her would avail her nothing, and that he, as did every one else that saw her, said that she was a Christian.

To say as Mr. R. does that "she died as she lived" is to say nothing to the point. Every person dies as he lives. If a person lives an unregenerated and unscriptured sinner he will certainly die as a sinner. But if a person gets a new nature and begins living a new life as I believe the person in question did, he will certainly die a Christian.

The priest referred to, I may add, is probably as liberal a Roman Catholic as Mr. R. is a Protestant.

I have no sympathy with Protestants who hold and assert that all in the Church of Rome will be lost. Whilst I hate their system, I believe at the same time that Roman Catholics will be saved (the number may be small), in spite of their system.

Besides the above there are a number of persons with whom I had most interesting conversations, and also the French Canadian in connection with whose case Mr. R. at first took credit to himself, but afterwards gave this credit to the Canadian's wife by way of taking it from me. But he thus disclaims the credit he took to himself, and has therefore, unwittingly, I suppose, retracted statements made in his first letter. But, in his second letter he says that for anything done by the Assembly he sees no reason for retracting any of his previous statements.

Well perhaps he made this retraction for some other reason or without any reason at all, that is, unconsciously.

Were it not for the object which Mr. R. had in view in referring to this case, viz. that of showing that a missionary would have no access to these people, and that it would therefore be useless to establish a Mission here, I should not refer to it at all or claim any credit in connection therewith. But, when Mr. R. asserts that my predecessor and I have done nothing appreciable among these people, I am bound in justice to the friends and supporters of the mission and myself, to let the facts be known.

I asked this man's wife whether she was in the habit of reading with him as Mr. R. stated i.e., a portion of Scripture every day for the last five years, and she stated that such was not the case, that he read for himself, she having read at the most, but a few tracts. Mr. R. tells us that he does not anticipate any accession to Protestantism from Romanism.

Now, if this statement means anything, it must mean either of the following, viz., either that the Gospel will not be preached to them, or, if preached, that it will have no effect, i.e., that Isa. lv. 11. is not to be relied upon. The above statement, to say the least of it, does not imply the exercise of much faith.

From what I know of the field, and from my personal knowledge of the interest taken in and manifested towards this proposed mission, I have no reason to think that it will turn out, in any sense, a failure, but, on the contrary, a success. I may add that two Roman Catholics have already subscribed towards the mission, and that a third promised to do so.

I have not the least doubt that if the Home Mission Committee grant the amount asked for, and if Mr. MacD. sees his way clear in coming here, the charge will be a self-sustaining one within two or three years, if not sooner. There are already seventy-five or eighty families that take quite an interest in the mission, and I cannot see why our Church would hesitate to send a missionary to so important a field, and a field that is becoming more important every day, and must, from the situation of the place, continue to do so, notwithstanding the speech, at last Assembly, of a minister late of Glengarry.

By inserting the above you will much oblige,

Yours, &c.,
D. H. MACLENNAN.

Alexandria, Sept. 16th, 1873.

Each change in your inward experience, or external condition, is a new test by which to try your faith and love; and it will be a help toward perfecting your soul, if you receive it with love and submission.—GUYON.

The Presbytery of Bruce held a special meeting at Teeswater, on the 14th ult., for the induction of the Rev. Peter Currie, into the pastoral charge of "the Cumroos Congregation." The Rev. Wm. Ferguson, of Glamis, preached an appropriate discourse from I Thes. v. 12, 13. The Rev. D. Cameron presided and addressed the minister, and Mr. Davidson addressed the people. At the close of the service Mr. Currie received a hearty welcome from his people as they passed out of the church, and the treasurer of the congregation paid him a quarter's salary in advance. Mr. Currie enters on his labors in this interesting field under very encouraging circumstances.—Con.

Pastor and People.

Earnest Words to Preachers.

We like the ring of the following from The Christianian:-

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it. Let your beard grow. Throw away your cravat. If you don't want to "break down," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine drive-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep your hammer wet and cool. Do not bawl and scram. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels rattle the loudest. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightened you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air often rather than to bad manners. Do not repeat sentences, saying: "As I said before." If you said it before, say nothing else after. Do not end sentences, passages of Scripture, or quotations with "and so forth;" say what you mean, and stop. Leave out all words cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of mouldy ideas dug out of mouldier books. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins do not end. Look people in the face and live as you are not afraid of them. Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish each sentence with a terrible gasp, as if you were dying for want of air, as some good people do, and so strain their lungs, and never find it out, because their friends dare not tell them, and so leave them to make sport for the Philistines. Inflate your lungs. It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done put on the full head of water. A nail at a mark; hit it! Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill as quickly. An ounce bullet will kill quicker than a sack of wool. Do not condense too many words into a few thoughts. Make your discourse proportionate. If your talk is narrow and shallow, do make it short. If it is deep and strong, the stream may run longer. Do not think every brook is deep, because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud. Have a clear head and your words will be clear. Know what you are talking about; then you will make others understand you. Stand for God, if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight Gospel, and live up to it. Keep your distance from sin. Do not play with edge tools, nor fool with temptations. Look to stars instead of weather-cocks for guidance. Be in earnest, but not wild. Keep open ears and a close mouth. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Make few promises. Learn to say no very sweetly. Keep out of debt. Do not let anyone owe you more than you are able to lose. Speak to the people like your Master, as they are able to hear. Do not feed bones to babies. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Judge no man. Be patient towards all. Make friends with the children. Be cheerful with the young. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember each sermon may be the last you shall preach, or your hearers shall listen to. Keep the judgment in view. Please God and you will please Christians. Let others praise you. Live for Christ. Preach the Word.

Singing All Together.

BY REV. T. DE WITT TALMAGE.

Church music has been greatly hindered by bitter discussion. Some liked organs, and some hated them as an invention of the devil. Some liked in church a "bass-viol;" and others rose up crying, "Out of the house of God with that fiddle!" Some would have the tune dull and lifeless and dreary, while others would have it wreathed into fantastic, branching out into jets and spangles of sound innumerable, rolling and twisting into most surprising convolutions, as in displays of fireworks long after you think the piece is exhausted, it bursts into other wheels, rockets, blue-lights, and serpentine demonstrations. Some would have an instrument played only in the interstices of worship; and then with unappreciable gentleness; while others are not satisfied unless all through the service they hear startling contrasts, quick spazzatos, and staccato passages, that make the audience jump with strained eyes and hair on end, as from a vision of the witch of Endor.

Others have contended that the singing of the church should be done by delegation. Now imagine a few of Heaven's choicest spirits deputed to do the singing for the Upper Temple. They are gathered in one place! One! Two! Three! Four! Yes, just a heavenly quartette! With subdued and almost inaudible sweetness it will begin. Hark! they have begun! No! they have not! Yes, they have. Thrones and principalities be silent! Hush, David! though thou art the sweet singer of Israel! Saint Paul! be still, although thou hast received the crown of rejoicing. Richard Baxter! hold! though this is "The Saint's everlasting rest." Capital music! But such propriety cannot long be kept. "Hallelujah!" cries a soul from the altar. "Praise the Lord," sings a martyr from among the trees of life. "Thanks be unto God who giveth us the victory!" cry a thousand redeemed voices. A myriad spirits catch up the songs of Moses and the Lamb, and the hundred and forty and four thousand break forth into rejoicing. See how the palms wave. Look how the thrones quake. Stop that loud singing. All out of taste. Stop! But they will not cease. You might as well try to drown the thunder of the skies, or beat back the roar of the sea; for verily I believe that every saint in heaven has resolved to do its own singing.

Within the last two or three generations the Psalmody of the Church has become more artistic and correct, but in unanimity of performance it has retrograded. I have been told that in olden times everybody sang, and not with tooth shut, but with mouth opened and the enthusiasm of the battle-shout. When they were thoroughly cheerful they sang "Colchester." Were they meditative, then the clap-boarded meeting-houses rang with "South Street" and "Saint Edmonds." Were they smitten with deep tenderness of soul, then they sang "Woodstock." Were they confident in the honor and progress of the Church, then they sang "Ariol." But here we sit and hum ourselves to sleep over themes about which the angels of God cannot keep their composure.

It shall not always be so. I imagine that there is a magnificent tune yet to be composed. I know not who shall do it. But it will be in the last days of the Church. From all the national airs of the world the most triumphant strains shall be gathered for that one tune; and from all the innumerable chants and anthems that for hundreds of years have been the delight of Christendom there shall be collected the most thrilling passages of music to be set in that one great harmony; and the most jubilant expressions of heaven's joy shall be brought down to pour their richness into it, until genius and piety and rapture and heaven itself can add no more to the glory and pomp of that one tune. All nations shall learn it. The universe shall sing it. Covering every mountain and stretching through every valley of the redeemed earth shall stand a great choir; and when Christ shall give the signal for the beginning of earth's last great song of triumph, from the groves of India, and the cities of China, and the jungles of Africa, from all islands, from all zones, from all continents there shall ascend a sound of exultation in which the armies of heaven shall strike their cymbals of victory. Until that great harmony shall have some better name, I will call it "THE GRAND MARCH OF THE CHURCH MILITANT!"—The Christian at Work.

Advantage of the Pew System.

Somewhere near Boston is a Church, whose pastor has become so distasteful to the people, that a general desire for his removal was manifested. The matter of his retention or dismissal was to be decided (after a long and bitter discussion), by a vote of the church. To the surprise of most of the people, who expected an overwhelming vote against him, the result was a majority of one! The thing was so strange that inquiry was set on foot as to how the result was brought about. The voting was according to pews; each pew counting one vote.

Investigation revealed the fact that the pastor's father-in-law had suddenly become the owner of a number of pews, which he put in other people's names. In fact he had bought up all the cheap pews in the gallery, so as to vote for the continuance of the young man. On being interviewed, he frankly admitted having done so, and he added that business was business, and that this was a clear business transaction. He knew that the young man was not very acceptable, but he had him on his hands to support, and wanted a place for him. If he did not like it, he was very sorry, but he hoped they would make the best of it.

They said they thought he had the best of them. It is more than likely that a proposition to abolish the pew system in that church would meet with the most lively approval of a large part of its membership.—Christian at Work.

Christianity of the South Sea Islands.

The Rev. Dr. Nesbit, of Samoa, addressing a committee of the Assembly of the Presbyterian Church of Victoria, gave an interesting account of the mission work of the London Missionary Society in the South Sea Islands. He stated that he had been a missionary in Polynesia for about thirty years. Sixty years ago every island in Polynesia was under the spell of heathenism. There were now about 400,000 Polynesians who professed Christianity, who had been reclaimed from heathenism, and from many of whose islands cannibalism had been extirpated. Had Christian missions been a success in Polynesia? It must be borne in mind that these missions were still in their infancy. Their converts were children. It could not be expected that they would develop the same exalted standard of moral excellence and moral communities. In these latter communities Christianity was the growth of many ages. The Samoan group comprised ten islands, large and small, having a population of 85,000. European missionaries took up their abode in these islands 80 years ago. Then the Samoans were a heathen, barbarous people, without any written language. Heathenism had been rooted out from among the Samoans as a people. The 84,000 Samoans were a professedly Christian people. Ordinances of religion were observed, and there were schools in every village. The people were a church-going people, both on Sundays and week-days. The Bible had been translated into their language, and they had an increasing Christian literature. From Samoa the Gospel was being sent to regions beyond, and the voluntary Samoan contributions to the cause of Christianity averaged upwards of £1,000 a-year. About 80 Samoan students were now in the training institution there, which institution sent forth some 20 students yearly. The students had spread far and wide for the purpose of teaching Christianity among the islands of the Pacific and their teaching had been very effective. He then alluded to the kidnapping trade. From one of the Pacific islands lately occupied by the missionaries, a thousand inhabitants had recently been taken away. Since one of the teachers had been stationed at another of these islands, about three years ago, 80 men had been taken from that island by labour expeditions. He could hardly trust himself to speak about the abominations of this labor traffic. At last, however, this traffic was to receive a death-blow. Polynesia had great and special claims on the churches of Australia; and he might state that it was for the commercial interests of Australia to open up and maintain a trade with the Polynesian islands. The Samoan imports and exports alone ranged from £50,000 to £100,000 a-year. If Australia reaped the benefit of Polynesian earthy things, surely Australians should endeavor to make the Polynesians partners of their spiritual things. With regard to New Guinea, he said that a mission had lately been established on that island, on which there was a population numbering 1,000,000. A very encouraging beginning had been made there. There were other large islands near New Guinea, which, it was hoped, speedy efforts would be made to Christianize.

Honorary Degrees.

"Honorary degrees" originated about the middle of the twelfth century, during the pontificate of Eugenius III., and were primarily intended to encourage a deeper study of the canon laws and doctrines of the Romish Church—at that time the prevailing religion of the world. Bower, in his History of the Popes, vol. 2, page 484, says that:

"In the times of Eugenius III. was made by Gratian, a native of Chiusi in Tuscany, and a monk of the monastery of St. Felix in Bologna, the famous Collection of Canons that form the canon laws" (of the Church of Rome.) "That collection was first published in A.L. 1161; and Eugenius ordered all causes to be tried in the ecclesiastical courts by the canons it contained. He likewise instituted, in order to encourage that study, the degrees of bachelor, of licentiate, and of doctor—degrees mentioned by no writer before Gratian's time. But they were soon after introduced" (into the divinity school) "at Paris by Peter Lombard, commonly known by the name of 'the Master of Sentences,' and bestowed upon students in divinity as well as in canon law. Gratian collected all the ancient canons, and Lombard all the sentences" (religious dogmas) "of the ancient fathers, whence he was distinguished with the name I have mentioned. Both flourished at the same time, but were not brothers, as some have pretended, the one being a native of Chiusi in Tuscany, and the other of Novara in Lombardy. Peter Lombard, whom we may also stvie the author of school divinity, was, after he had taught divinity for several years in Paris, preferred to that see; but resigned and died A.D. 1164."

Thus does it appear that "honorary degrees" and "schools of divinity" have much the same antiquity, and were intended to convey the same useful purpose, a deeper acquaintance with indispensable learning.—A. W. Chamber.

A Little Hero.

A gentleman, while passing through a street in New York, heard a child's voice from a basement, crying, "Help! help!" He ran in, and found a little five-year old boy holding a bed-blanket around his sister, two years younger, who had caught her clothes on fire, and the little hero had succeeded in putting out the flames. The boy, in answer to the question why he wrapped the bed-blanket around his sister's burning clothes, said his ma had told him that was the best way to put out fire, and as to why he cried "Help! help!" that he was afraid he could not do it, and wanted some one to help. He was then asked why he did not leave his sister, and run into the street, and cry for help. He answered with tears in his eyes, "No, I never would have left her. She was my sister. Had she burned up, I would have burned too."—Child's World.

"I Take the Other Hand."

On a lovely day in the commencement of Spring, a young lady, who had been anxiously watching for some weeks by the bedside of her mother, went out to take a little exercise and enjoy the fresh air, for her heart was full of anxiety and sorrow. After strolling some distance, she came to a rope walk, and being familiar with the place, she entered. At the end of the building she saw a little boy turning a large wheel. Thinking this too laborious employment for such a mere child, she said to him as she approached:—

"Who sent you to this place?"
"Nobody, ma'am, I came myself."
"Do you get pay for your labor?"
"Indeed I do; I got ninepence a day?"
"What do you do with the money?"
"Oh, mother gets it all."
"You give nothing to father, then?"
"Do you like this kind of work?"
"Oh, well enough, but if I did not like it, I should still do it that I might get the money for mother."
"How long do you work in the day?"
"From nine till twelve in the morning, and from two to five in the afternoon."

"How old are you?"
"Almost nine."
"Do you ever get tired of turning this great wheel?"
"Yes, sometimes, ma'am."
"And what do you do then?"
"Why I take the other hand."
The lady gave him a piece of money.
"Is this for mother?" asked the well-pleased urchin.

"No, no, it is for yourself, because you are a good little boy."
"Thank you, kindly, ma'am," returned he, smiling, "mother will be so glad."

The young lady departed and returned home, strengthened in her devotion to duty, and instructed in true practical philosophy by the words and example of a mere child. "The next time duty seems hard to me," she said to herself, "I will imitate this little boy, and take the other hand."—Kind Words.

"Almost Up."

"Almost up—almost up!" was the cry of the wounded sergeant, as they laid him down on the battle-field, and watched tenderly his dying struggles.

"Where did they hit you, sergeant?"

"Almost up."

"No! sergeant, but where did the ball strike you?"

"Almost up," was the reply.

"But, sergeant, you do not understand—where are you wounded?"

Turning back the cloak which had been thrown over the wound, he showed the upper arm and shoulder, mashed and mangled with a shell. Looking at his wound, he said: "That is what did it. I was hugging the standard to my blouse, and making for the top. I was almost up, when that ugly shell knocked me over. If they had let me alone a little longer—two minutes longer—I should have planted the colors on the top—almost up, almost up!"

The fight and the flag held all his thoughts. And while his ear was growing heavy in death, with a flushed face and look of ineffable regret he was repeating: "Almost up, almost up!"

"Almost up." Christian, what is your ambition? Does the battle and the flag fill your thoughts? Oh! when Jesus leads his army forward, and his promises are yours, and victory is sure, are you, can you be forgetful of the conflict, and too much occupied in making money and enjoying the pleasures of the world, to take up your cross and follow Jesus in saving souls and redeeming a lost world?

"Almost up!" Let this be your cry in life, and your joyful shout in death; and then from the battlements of heaven you shall watch the battle, and swell the anthem of victory as the last stronghold of Satan is captured, and earth echoes back the angels' song: "Glory to God in the highest, on earth peace, good-will to man."

Instant in Prayer.

Speaking of prayer, at the anniversary of the London Missionary Society, Mr. Spurgeon said, "Oh for more prayer! I had an odd illustration of its power the other day, in Italy. In hotels there, there are little ivory buttons in the wall upon which you put your finger. They communicate with electric wires which ring the bells down stairs. A friend came in to tea with us, and I put my finger on the button, but nobody came. 'Now,' said my friend, 'I will put you up to a wrinkle—keep your finger on the button. If you put your finger on it, it rings the bell; but if you keep your finger on the bell will keep ringing down stairs.' Well, I did so, but even then the waiter did not come. At length my friend said, 'We have a couple of bed-rooms here; I will go into one, and your friends into another; let us ring all three bells, and then we shall not fail to fetch up all the waiters of the hotel.' So we put our fingers on the three buttons, and kept them there, and I warrant you, that the passage was soon full of waiters tumbling over one another. They thought that the whole house was on fire. We simply explained to them that the ringing of one bell did not do, so we thought we would ring all three, and found it a capital plan; but if they would only come more quickly another time we would do it no more. Every man that prays, rings a bell in heaven! If two of you agree as touching anything concerning the kingdom, it shall be done unto you. There is no resisting it. If every man and woman here would begin to put their fingers upon the bell, the electric communication between earth and heaven, it would awake the very angels, and bring them down with untold blessings upon the church and upon the world."

Free Church of Scotland Missions.

From the "Statistical Abstract of the Free Church of Scotland's Missions," published in *The Monthly Record*, we learn that the Free Church has 51 central and branch stations in India and 33 in South Africa; also 18 European missionaries in India and 6 in Africa. The total number of Christian agents in the two lands is respectively 172 and 63. Communicants in the native churches in India number 731, in South Africa 1,248. Total number admitted to the church since the commencement of the mission is: In India, 1,254; in South Africa, about 2,600. During the year the number of adults baptized or admitted to the church on profession of faith was: In India, 62; in Africa, 50. The members received from other stations were respectively 23 and 58, making a total of 85 and 117 new members; while those removed either to other churches or by death or suspension amount to 46 and 119 in the two missions. The number of schools sustained by this church in India is 121, in South Africa 29, in which 8,135 and 1,838 scholars respectively receive instruction. In regard to the colonial field it is reported that there are 859 congregations outside of Great Britain, with which the Free Church is more or less connected. Of these four are in Europe—at Odessa, Gibraltar, Madeira, and Malta; six are in Asia—at Calcutta, Simla, Bombay, Penang, Singapore, Batavia, and Rangoon; five are in Africa—at Capetown, King Williamstown, Durban, Pinetown, and Pietermaritzburg; while the rest are in America and Australasia. In the course of last year the Colonial Committee sent out twenty-four men to the colonies, most of whom will be engaged more or less in missionary work—13 to Australasia, 9 to America, 1 to Capetown, and 1 to Penang. The Committee for the Conversion of Jews employ 1 missionary at Amsterdam; 1 at Breslau; 1, with 4 teachers and a porteur, at Constantinople; 2 missionaries, with six teachers, a medical missionary, and a colporteur at Pesth; and 2 missionaries, 2 teachers, and a colporteur, at Prague; making a total of 7 missionaries, 12 teachers, and 3 colporteurs employed in behalf of the Jews. Besides assisting the native Protestant churches with grants, the Free Church sustains 13 stations of its own on the Continent. 2 of these, Nice and Montono, are in France; 6, Leghorn, Florence, Genoa, Naples, and Rome, are in Italy; 3, Montreux, Interlaken, and Lucerne, in Switzerland; 1, Stettin, in Germany; 1, Lisbon, in Portugal; and 1, Cadiz, in Spain. In most of these stations, although the efforts put forth are directly in behalf of the foreign residents, indirectly much influence is brought to bear upon the natives themselves.

Random Readings.

As the soul advances in the life of God, its natural or selfish movements decrease; and it depends less on the emotional exercises, and there is really less variation of the emotions.—Guyon.

It is no disgrace not to be able to do everything; but to undertake, or pretend to do what you are not made for, is not only shameful, but extremely troublesome and vexatious.—Plutarch.

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand to resist the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person who cares for his own soul will dare to drift.

A devoutly pious man, who lived some six miles from the house of worship, once complained to his pastor of the distance he had to go to attend the public worship. "Never mind," said the good minister; "remember that every Sabbath you have the privilege of preaching a sermon six miles long—you preach the Gospel to all the residents and people you pass."

Luther's portrait of a good preacher:—He should be able to teach plainly and in order; he should have a good head; should have good power of speech; he should have a good voice; he should have a good memory; should know when to stop; should be sure of what he means to say, and should study diligently. He should be ready to stake body and life, goods and glory, on its truth. He must suffer himself to be vexed and criticised by everybody.

It hath been the advice of some spiritual persons that such as were able should set apart some certain place in their dwellings for private devotions only, which, if they constantly performed there, and nothing else, their very entrance into it would tell them what to do in it, and quickly make their chamber-thoughts, their table-thoughts, their jolly, worldly, but much more their sinful thoughts and purposes, fly out of their hearts.—South.

A recent traveller says: "What always impresses me more than anything else, in Egypt and Palestine, has been the entire absence of cheerful and exhilarating music, especially from children. You never hear them singing in the huts. I never heard a song that deserves the name in the streets or houses of Jerusalem. One heavy burden of voiceless sadness rests upon that forsaken land. The daughters of music have been brought low. The mirth of the tabernacle ceaseth, the noise of them that rejoice endeth; the joy of the harp ceaseth!"

I am not afraid that in this contest between truth and error, truth will be worsted. I am not afraid of error if we place close beside it the truth. Let error run, urged on by skeptic shout and transcendentalist's spur; let it run! God's angels of wrath are in hot pursuit, and quicker than eagle's beak clutches out a hawk's heart. God's vengeance will tear it to pieces! Let it run, if you only let truth run along with it. In this great fight between right and wrong, the right will conquer as sure as that God is stronger than the devil. The church has never lost anything by generous advocacy of the truth, and we cannot have our own rights of religious belief respected, unless we respect the rights of those who differ from us.—Deeher.

ADROIT SUGGESTION.—At the great meeting in London to protest against the revival of the confessional in the Church of England, Lord Shaftesbury suggested that female confessors be appointed, a plan which, "if put into practice, would break up all confessional boxes in six weeks." His Lordship must evidently believe in the old heresy that women cannot keep secrets!

HEATHENISM.—The number of heathen temples in the city of Benares, India, is said to be nearly fifteen hundred, besides which there are large numbers of smaller shrines. The number of idols is reckoned at half a million, more than two gods for every inhabitant of the city! "How great is their darkness!" A correspondent of the *Christian Intelligencer* affirms that, notwithstanding these facts, Hinduism is every where slowly losing its hold on the faith of the people.

Sabbath School Teacher.

Lesson XXXIX.

September 28th, 1873.

THIRD QUARTERLY REVIEW.

How shall we pray? (Teaching to Pray.)

What shall we do with our sorrows? (The Gracious Call.)

And here, dear teacher, fellow-labourers! let the Review, and the quarter close, by sounding again in your pupils' ears, with something of the Master's earnestness, and loving tenderness, his pleading cry, "Come unto me."

LESSON ILLUSTRATIONS.

LESSON XXXVI.—Obeying "The Call."—In one of the eastern counties of New York there lived a coloured female, who was born a slave, but she was made free by the act gradually abolishing slavery in that State. She had no resources except such as she obtained by her own labour. On one occasion she carried to her pastor forty dollars; she told him that she wished him, with two dollars of this sum, to procure for her a seat in his church; eighteen dollars she desired to be given to the American Board; and the remaining twenty dollars she requested him to divide among other benevolent societies, according to his discretion. With such a spirit pervading the church, how soon would the gospel be carried to every creature!—Cheever.

LESSON XXXVII.—Judging Ministers.—Some years ago, three American ministers went to preach to the Cherokee Indians. One preached very deliberately and coolly; and the chiefs held a council to know whether the Great Spirit spoke to them through that man; and they declared he did not, because he was not so much engaged as their head men were in their national concerns. Another spoke to them in a most vehement manner, and they again determined in council that the Great Spirit did not speak to them through that man, because he was mad. The third preached to them in an earnest and fervent manner; and they agreed that the Great Spirit might speak to them through him, because he was both earnest and affectionate. The last was over after kindly received.

LESSON XXXVIII.—Invitation of Christ.—During a religious awakening in a factory-village in New England, a foreman was awakened, but could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by one equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. He took the paper, and began to read it slowly, "Come unto Me—all ye—that labour," &c. His lips quivered, his eyes filled with tears; then he stood for a few moments, not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. This expedient was owned of God in setting him at liberty.

The Wise and the Simple.—The first are they who see both too much and too little. Esteeming themselves wise they become fools. The second are those who are content to lay hold of simple, primal truths, and yield an unquestioning obedience.

No Rest on Earth.—There is a tradition of an Indian chief who with his tribe fled before the prairie-fires, till he had crossed a broad river, when he struck his tent-pole into the ground and cried, "Alabama!" (here we may rest!) He was no prophet. Hostile tribes overpowered them; and they found only graves where they sought a home. This, it may be, a parable of the soul; for it, earth has no Alabama.

Tobacco—Another Testimony.

A late article in the Journal of Science Review gives us the mischievous results of the use of tobacco, as shown by many experiments, and sums up as follows:

"Tobacco adds no potential strength to the human frame. Its work is distraction, and not construction. It cannot add one molecule to the plasma out of which our bodies are built up. On the contrary, it exerts upon it a most deleterious influence. It does not supply, but it diminishes, vital force. Tobacco belongs to the class of narcotic and exciting substances. It has no food value. Stimulation means abstracted, not added, force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthylife.

It will be said that tobacco soothes and cheers the weary toiler and solaces the overworked brain. All such expedients are fallacious. When a certain amount of brain-work or hand work has been performed, nature wants time to rest and recuperate, and all such devices from escaping from this necessity will fail. It is a bad policy to set the house on fire to warm our hands by the blaze. Let it then be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of vital force, and that it contains absolutely nothing that can be of use to the tissues of the body."

During the past three months the French railroads have sold 360,000 tickets to religious pilgrims.

THERE MUST BE MEN.—Compulsory education must be the rule of our country if we would long have a country. There must be men in a nation like ours who will say, I men in a nation like ours who will say, I will stand by what I consider to be truth if the nine hundred and ninety-nine men in the world are against me for my grapple for the rope to hang me for my tenaciousness. There is a Ridley, a Knox, a Latimer and a host of martyrs in that idea.

THE QUEEN'S SERVANTS.—The Dairy of Albert and Victoria, as it is called, where the cream from the twelve Alderney cows is churned into butter for Her Majesty's use, is presided over by a pious Welsh girl. It is singular that the Queen has hardly a member of the Established Church in her member of the Established Church in her service. She makes special arrangements that her domestics, shall attend the church of their choice, and at Balmoral and Osborne royal coaches are assigned to the domestic, that they may drive past the Established church to their favorite home of worship.

Our Young Folks.

The Value of a Moment.

At every motion of our breath, Life trembles on the brink of death. A taper's flame that upward turns While downward on the dust it turns

A moment usher'd us to breath, Hours of the commonwealth of earth, Moment by moment, years have past, And I one ere long will be our last.

'Twixt that, long-fled, which gave us light And that which soon shall send us night There is a point, no eye can see, Yet on it hangs eternity.

This is that moment—who can tell Whether it leads to heaven or hell? This is that moment, as we choose, The immortal soul we win, or lose.

Time past and time to come are not, Time present is our only lot, O God, henceforth our hearts incline To seek no other love but thine.

Freely Forgive.

It is very easy for us to say we will forgive those who injure us, but it is another thing to put it into practice. Many people forgive very much as the school-girl did to whom her teacher said, "Mary, if a naughty girl should hurt you, you would forgive her like a good little girl, wouldn't you?"

"Yes, ma'am," she said, "if I couldn't catch her?"

Another little Sunday-school scholar had a notion of forgiveness very much like hers. His lesson had been upon this subject, and his teacher asked him if, in view of what he had been studying, he could forgive those who wronged him.

"Could you," said the teacher, "forgive a boy, for instance, who had struck you?"

"Y-e-s, sir," said the lad slowly, after thinking a little, "I could—'I guess I could," and then added, in a husky tone, "I know I could if he were bigger than I am!"

These little folks put us in mind of an old gentleman who had a quarrel with a neighbor, and thinking he was about to die, sent for the neighbor, that the difficulty might be settled before he died. "I can't bear," said he, "to leave this world without a peace with you." But there is any bad feeling between you and your neighbor, he said, with his feeble voice could you, "if I get well, the old grudge—stands!"

Ah, that is not like the teaching of Jesus. The enemy is not only to be forgiven, but treated like a friend. True forgiveness empties the heart of all remembrance of old grudges and hate, and fills it with kindness and love.

Habits of Reading.

All young people read a great deal now; but I do not see that a great deal comes from it. They think they have to read a good many newspapers and a good many magazines. They are very entertaining. But it is not always certain that the reader gets from them just what he needs. On the other hand, it is certain that people who only read the current newspapers and magazines, get very little from each other's society, because they are fed with the same intellectual food. You hear them repeat to each other the things they have read in the Daily Trumpet or the Saturday Wood-pocker. I see no objection, however, to light reading, desultory reading, the reading of newspapers, or the reading of fiction, if you take enough ballast with it, so that the light kites, as the sailors call them, may not carry your ship over in some sudden gale. The principle of sound habits of reading, if reduced to a precise rule, comes out thus: that for each hour of light reading—of what we read for amusement—we ought to take another hour of reading for instruction and improvement. Nor have I any objection to stating the same rule backward for it is a poor rule that won't work both ways. It is, I think, true that, for every hour we give to grave reading, it is well to give a corresponding hour to what is light and amusing. Now, a great deal more is possible under this rule than you boys and girls think at first. Some of the best students in the world—who have advanced their affairs furthest in their particular line—have not in practice studied more than two hours a day. Walter Scott, except when he was goaded to death, did not work more. Dr. Bowditch translated the great "Mecanique Celeste" in less than two hours' daily labor. But then it was regular as the movement of the planets he described. It did not stop, for whim or by accident, more than Jupiter stops in his orbit because a holiday comes round.—E. E. Hale.

Little Sayings.

"I know how God lights up the stars now," said Susie, looking out at the sky one evening just at dark, as a thunder-loud was rising in the west.

"How?" said her older sister.

"With a match; 'cause I just now saw Him scratch one across the sky."

A little girl, walking silently by her father's side on a starry night, was asked what she was thinking about, and she gave this beautiful answer: "I was thinking if the wrong side of heaven is so glorious, what must the right side be?"

Boys, do you know how to convince another boy that he does wrong? Girls, do you know how to convince another girl that she does wrong? I will tell you how: Do right yourself. It is the best logic in the world.

A little girl, about three years of age, said to a relative who complained of poverty, "A man may go to heaven without a penny in his pocket, but not without grace in his heart."

The essence of all immorality, of all sin, is the making self the centre to which we subordinate all other beings and interests.—Prof. May.

Attractions of Romanism to Uneasy Protestants.

A Protestant, from the nature of things, comes in contact with the Catholic system in its most seductive form. Where it has been in power it has shown its real colors. It has been lazy, sensual, and tyrannical. It has alienated every honest mind in Spain and Italy, just as, three centuries ago, it alienated the forefathers of those who are now returning to its bosom. In Protestant countries, where it is in opposition it wears the similitude of an angel. It is energetic and devoted; it avoids scandal; it appeals to toleration, and, therefore, pretends to be itself tolerant. Elsewhere it has killed the very spirit of religion, and those who break from it believe in nothing. Evangelicalism has kept alive a spirit of piety and hunger for the knowledge of God. The Catholic missionaries make their market out of feelings which, but for the Protestantism which they denounce, would have ceased to exist, and find easy victims in those whose emotional temperament is stronger than their intellect or their faith.

How far these conversions may go it is impossible to say. This only can be foretold with certainty, that if by this or any other cause the Catholic Church anywhere recovers her ascendancy, she will again exhibit the detestable features which have invariably attended her supremacy. Her rule will be once more found incompatible either with justice or with intellectual growth, and our children will be forced to recover, by some fresh struggle, the ground which our forefathers conquered for us, and which we, by our pusillanimity, surrendered.—James Anthony Froude.

Cultivating a Pure Expression.

Every word that falls from the lips of mothers and sisters especially should be pure, and concise, and simple; not pearls, such as fall from the lips of the princess, but sweet, good words, that little children can gather without fears of soil, or after shame, or blame, or any regrets to pain through their life.

Children should be taught the frequent use of good, strong, expressive words—words that mean exactly what they should express in their proper place.

A child, or young person, has a loose, straggling way of stringing words when endeavouring to say something, he should be made to "try again," and see if he cannot do better.

It is painful to listen to many girls' talk. They begin with a "My goodness!" and interlard it with "oh! al" and "sakes alive!" and "so sweet!" and "so queenly!" and so many phrases that one is tempted to believe they had no training at all, or else their mothers were very foolish women. There is nothing more disgusting than the twaddle of ill-bred girls; one is provoked often into taking a paper and reading, and letting them ripple and gurgle on, like brooks that flow they know not whither.

My heart warms with love for sensible girls and pure boys; and, after all, if our girl and boys are not this, I fear it is our own fault—that this great trust rests in the hearts and hands of the women of our land. If we have a noble, useful purpose in life, we shall infuse the right spirit into those around us.—Exchange.

What a Missionary Ought to Be.

Rev. S. Macfarlane, a missionary of the London Missionary Society, gives the following graphic summary of what a missionary to the South Sea Islanders ought to be:

"A missionary in the South Seas has not only to be preacher, but doctor, mechanic, and, indeed, 'Jack of all trades.' The natives can only do what they are taught. When anything requires to be done, you must know how to do it, or it remains undone. To draw a plan of your church, school, and dwelling house, you must be an architect; to build and repair them you must be mason and carpenter. When a pane of glass is broken, you must turn glazier. When the table-knives or your wife's scissors require sharpening, you must turn scissor-grinder. To mend your chairs you must be a cabinet-maker. To repair your boat you must be boat-builder; to manage it in rough weather among those islands you must be a seaman. To shoe your horse you must be a blacksmith, and to manage him over island roads you must be a rider. To hear with the natives requires an inexhaustible stock of patience, and to succeed amongst them more than ordinary perseverance and discretion. So that more is required to make a good missionary than the mere ability to translate and expound the Scriptures."

Expectation in God.

The less we expect from this world the better for us. The less we expect from our fellow-men, whether of spiritual help or of inspiring example, the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. We are always going to be something stronger, purer, and holier. Somewhere in the future there always hangs in the air a golden ideal of higher life that we are going to reach; but as we move on the dream of better things moves on before us, also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hill-top the rainbow is as far off as ever. Thus does our day-dream of a higher Christian life keep flitting away from us; and we are left to realize what frail unreliable creatures we are when we rest on expectations of growth and of victory over evil in ourselves. "My soul, wait thou only upon God. My expectation is only from him." When we trust God, he never deceives us.

When we pray to him aright—that is, with faith, perseverance, with submission, and with a single eye to God's will—he answers us, he always returns the best answer possible. Our heavenly Father makes no mistakes in his dealings with supplicants. He is a sovereign, but not a despot. If it pleased him to keep us waiting for the birth of Christ, then we must wait.

The Book of Job and its Lessons.

The time when Job lived seems to have been before the children of Israel came out of Egypt, for though mention is made in the book of the deluge, and the burning of Sodom, there is no allusion to any of the "mirac" which attended the deliverance of the children of Israel from the despotism of Pharaoh, nor of the revelation of God's will to Moses. Hence Origen has declared that Job was "more ancient than even Moses himself," and Eusebius pronounces him before Moses two whole ages. Many of the Hebrew writers think Job lived in the days of Isaac and Jacob, and the judgment of other Eastern people is substantially the same.

Hence we may learn from the book of Job, what that law written in our hearts is of which St Paul makes mention, by which men will be judged, who have not had the light of the Old and New Testament. There is not a syllable in his book concerning circumcision, or the Sabbath, or any part of the Mosaic discipline, yet it teaches the greatest chastity, public and private justice, charity to those in need, and a pious care to please, worship and confide in God. Eusebius indeed observes that the "Word of Christ hath published to all nations that most ancient manner of godliness which was among the first followers, so that the new covenant is no other than that old godly polity which was before the times of Moses," when, as St. Chrysostom says, "their conscience and their reason sufficed instead of the law."

One of the chief lessons taught by this ancient and sublime book is that Almighty God orders and dispenses all things, that his wisdom and goodness are infinite, as is his power, and therefore that we ought never to complain of what he does to us, however we may fail to comprehend the reason of it. There is an old tradition that Moses translated Job out of the Syrian language into that of Israel, so as to comfort the people of God in their Egyptian bondage by the torrible sufferings of Job and his happy deliverance. It is also said that formerly the book was read on fasting days, and on days in commemoration of the Saviour's sufferings in the Christian Church, and that when the ministers went to visit any one privately who was in sorrow, they read a lesson of the patience of Job for his comfort and support.

The chief of all human consolations is that taught in this book, that God reigns. A scholar well acquainted with ancient writers has said that "he hath observed, in the histories of all ages, that the great events which determined the fate of great affairs do happen less frequently according to design, than by accident and occasion. Our enterprises here below are derived from above; and we but engines and actors of pieces that are composed in heaven. Homo histrio, Deus vero poeta est: 'God is the sovereign poet'; and we cannot refuse the part which he appoints us to bear in the scene. All our business is to act it well; cheerfully complying with his orders concerning us, and submitting ourselves to the direction of his providence."—F. C. of Scotland.

China.

In an article contributed to the Mission Field, Bishop Alford gives his personal knowledge of China and missionary work. He states that his repeated investigation of Chinese missions has led to conclusions from which we quote as follows:

"1. Mission work in China is sound and real. As for numbers, had our missionaries thought fit to baptize indiscriminately, and to admit to holy communion without examination, the number of professing Christians in our China missions might have amounted to ten times what it is. But applicants were tested, and they only who gave marks of pure motives, of true repentance, and of sincere conversion, were accepted.

"2. The work is a growing work, growing generally in proportion to the strength and efficiency of the missionary agency. It is wonderful how the Foochow mission has expanded through the country districts; so that we can number under the charge of two European missionaries and one native missionary clergyman at Foochow, eighteen branch stations within a radius of about a hundred miles. Foochow, Shanghai, Hong Kong, and Peking need more missionaries. And I believe that, if we would hold the ground, extension is a necessity. Retrogression, even in appearance, emboldens the adversary (and he is 'legion' in China) to bestir himself to drive the missionary out of the land.

"3. Without depreciating the value of the European agency, and gladly testifying that the European and American missionaries in China are generally men of unusual ability, judgment, and enterprise, let us rejoice in the native agents. Let us pray to God largely to increase the number of native clergymen and native catechists. Europeans cannot preach as they can. Europeans cannot penetrate into places they can visit. Europeans cannot live on Chinese food, nor bear Chinese climate as they do. No matter how long a missionary may have been in China; however well he may be supposed to speak the language of his hearers; however much he may live like them and dress like them, there must be a great gulf—national at least—between an Englishman and a Chinaman—the one a sort of unintelligible mystery to the other. The Chinese need a Chinese ministry. Englishmen cannot, in their own persons, supply the need. It is our duty to intrust the sons of China with these precious gifts, even as we ourselves have been entrusted with them. They are responsible to God (not to us) for the use they make of these benefits. Our responsibility is to give them what we have received. Our credit is at stake in the faithful communication of the gift, not in the use they make of it. Set the Chinaman free, clad in the poverty of the gospel of Christ, and I believe that God will bless our faithful obedience to His command."

A little girl was once asked the following question: "What is faith?" She replied, "Doing God's will and asking no questions."

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THE PROPOSED UNION—OBJECTIONS CONSIDERED.

In our issues of the 5th and 12th inst., we published two communications on the subject of the union. We had much satisfaction in doing so, not only from the respect which we entertain both for the writers and those other ministers and members of the Church for whom they speak, but also on account of the intrinsic importance of the subject, and the desirableness of having it calmly and seriously, but at the same time fully, discussed. Although we are favorable to union, and think it an object worthy of our highest efforts, we at the same time could not advocate it if we thought it would prove a calamity to the Church or would alienate some of the staunchest of her friends. It is to be hoped that discussion in a Christian spirit may remove the difficulties which our correspondents feel, or at least may tend to such modifications and explanations as may end in carrying them along with the rest of the Church into a happy and useful union.

The communications to which we refer have doubtless been read by those interested in the movement, and have received that candid consideration to which they are entitled from the temperate spirit of brotherly kindness which they breathe. We wish now to call attention to some of the points to which they refer.

The first, by a C. P. Minister, is a statement of the practical difficulties which it is supposed surround the union question, arising from the wide extent of the United Church, the Temporalities Fund, the relation of the Church to other Churches, the probability of difference of opinion after union; it also refers to the possibility of secession, complains of the rapidity with which union matters have been pushed, and suggests a federal instead of an organic union. The difficulties pointed out we can not deny to be real; but they are felt by the advocates of the union, and have been carefully considered, with the result that the men who have so far conducted the negotiations are satisfied that they must be faced; and though they will require wise and delicate handling, they can be successfully dealt with when the proper time comes, although not before union. Union is in their opinion a duty, in the discharge of which we have nothing to fear, if we go forward in a proper spirit. The other points we will more fully notice in speaking of Mr. Middlemiss' paper.

And let us once for all thank Mr. M. that he has had the manliness to speak out frankly. A thousand times better that we know distinctly what is wanted, whether it be acknowledged and can be conceded or not, than that dissatisfaction unexpressed and intangible should be causing ferment and misunderstanding among brethren. The language is strong, but it is plain. "I do not think a union with that Church" (the Church of Scotland, in Canada) "is desirable at the present time. I am persuaded that it would be productive of no real good, but that, on the contrary, it would be injurious to the interests of religion. I am fully convinced that it will be unspokeably better for the moral and religious interests of the country that we remain in the meantime as we are, leaving the other Church to whatever course it may judge proper. No contemptible number of serious-minded people are averse to the proposed union, and in great perplexity of mind as to their duty in the event of the accomplishment of a union, on such terms as are at present before the Church." These are severe words, and Mr. M. seems to realize the grave responsibility under which they are published. It is all but impossible to introduce these considerations into a discussion; to utter them makes a man obnoxious to the charge of self-righteousness, the arrogating to himself of superior holiness, censoriousness, &c., and yet the feeling is there unuttered, rankling and causing alienation of spirit. Now Mr. M. has uttered them, we give him credit for sincerity, and make no such charge as the above. In reply, we can only appeal to the experience of others, which, as he admits, may be very different, and say that if a majority of the C. P. Church—aye, if the serious and spiritually minded ministers and elders, are of Mr. M.'s opinion, they ought to speak out; and if they do so, union cannot take place. If, on the other hand, the majority is against Mr. M., we are glad to see that he will satisfy himself with a manly out-spoken expression of his sentiments, and will "not think of carrying

his opposition beyond voting against it." Let us then have fearless and out-spoken expression of sentiment, as becomes Christian men, in a matter so seriously affecting for weal or woe the whole Presbyterian Church of the Dominion, and let us all abide by the result to which our inferior courts and General Assembly may attain under the guidance of the promised Holy Spirit.

A great difficulty, however, is presented by Mr. M., which, if not satisfactorily arranged, may prevent him and others from going into the United Church. Secession is, indeed, only implied, and Mr. M. has done well to forbear threatening. Not the less, however, on account of the calm, temperate tone of his paper, do we fear the consequences of doing violence to the convictions of Mr. M. and those who sympathize with him; and we are sure that but one feeling would be found among the majority, if they should be led by a sense of duty to take any step that would leave those brethren behind. They would take such a step with the most painful regret and deepest sorrow, and the want of those brethren would much diminish the joy attending a consummated union.

The difficulty is, that a principle of vital importance is to be sacrificed for the sake of the union. The principle is the Headship of Christ over his Church, and in order that it be not sacrificed, Mr. M. desiderates a distinct declaration "on both sides in the consummation of union, that it is a fundamental principle of the United Church that the civil magistrate does not possess authoritative control, under any plea or pretext whatever, over the regulation of the affairs of the Church." If this is done, he adds "Then I, for one, shall perhaps not even dissent from a consummation which so many seem to have set their hearts on."

We ask a majority of the C. P. Church, and the brethren in connection with the Church of Scotland, "if this is not done, and thus the chief obstacle to union be removed?" Some men think that to ask for it is to insult the other Church and hurt their feelings. But may not the disruption ministers reply that to accept the Act of Independence of 1845, which was framed as a practical vindication of the conduct of those who remained and therefore a condemnation of the noble twenty-three who sacrificed their homes and comforts for conscience sake, we say to accept it as was done by our Assembly, was an insult to them, and very offensive to their feelings? Mr. M. also expressly says that he asks for no acknowledgment of error in the past but simply for a declaration of the principle for the future, on which our Canadian Church may stand in all time to come.

Is then this request unreasonable? Let us see—undoubtedly on the part of the Free Church this principle is fundamental, and certainly it is not less so on the part of the United Presbyterian Church with its abundant testimony against all Erastian influence. What of the other church in connection with the Church of Scotland? They hold it, as taught in the confession, but that, it seemed in 1854 was a doubtful declaration at least events then showed the need of a more explicit declaration that they held the principle on account of which the others seceded so that secession was unnecessary. To make this plain the Act of Independence was passed and we understand that all the ministers at ordination or induction, are required to assent to this Act. This then makes the principle entertained in this Act fundamental in that Church also. Now, if it is so at present, even if the principle be not in the Articles, what objection can there be to framing one of the questions to be put at ordination or induction in the United Church to the following effect: "Are you persuaded that the civil magistrate does not possess authoritative control or right of interference under any plea or pretext whatever, over the regulation of the affairs of Christ's church, whether spiritual or ecclesiastical; and do you promise to resist and oppose all such interference to the utmost of your power?"

This would conserve everything in the Act which Mr. M. asks for and would be a declaration in 1874 of the principles of the Church, without an unnecessary irritating reference to past events which must be practically forgotten if harmony in the Church is to be attained. If on the other hand, no such declaration or reference is made, then not only will the Canada Presbyterian Church have fallen from an important part of her testimony for the sake of Union but the Sister Church also will have abandoned a testimony which she adopted in 1844; and the United Church will be in the very position occupied before the disruption. Few, with the experience which the American church had during the war of civil interference before their eyes will say that this is desirable in itself; and certainly having regard to the feelings of many of our brethren it is most inexpedient to think of descending to that old position.

The subject of Union is now to come before congregations, sessions, and presbyteries. Every member and office-bearer of the church will have an opportunity of mak-

ing his influence tell, and we shall thus be able to judge of the extent both of the dissatisfaction represented by Mr. M. and of the desire for Union as represented by the large majority in the Assembly. We recognize the possibility of a majority bearing down by mere numbers and overwhelming a conscientious high-principled minority, and we express our confident hope that this will not take place, but that full opportunity will be offered for discussion, and a kindly feeling will characterize these debates. They may be prolonged further than seems to many to be desirable, but better to wait before Union and attain to a good understanding, than unite to wrangle and find embittered feeling in the United Church. On the other hand we remind the opponents of Union that there is such a thing as a tyrannical animosity, and if they abuse their liberty so as to impede and frustrate the action of the Church, they must bear the responsibility, even if this error be one of judgment arising from ignorance, misconception, or prejudice.

KNOX COLLEGE.

The contracts for the erection of the new Knox College have been fixed. The total amount of these is \$78,000. The building is expected to be finished by the end of November, 1874. It is to be a very handsome structure and will be quite an ornament to the part of the city where it to be erected.

The manner in which this enterprise has been taken up speaks well for the liberality of the C. P. Church, and shows that a large amount of money can be easily and speedily raised when the object commends itself to the judgment and heart of the people. A very large portion of the Church has not yet been canvassed, yet the sum already pledged is very large, and there is every prospect of the building being entered free of debt. We should rejoice if this should be the case. There are, it is never to be forgotten, other branches of Christian enterprise equally important with the building of Knox College, and when the people are getting into devising liberal things, it will be well to continue in the same spirit and to raise on a substantial basis such enterprises as a Central Church Building Fund, a Manse Fund and an Aged Ministers Fund. We could mention others but we don't wish to frighten any one, and so in the meantime only refer to these three the necessity for all of which is manifest.

THE COMING CONFERENCE AT NEW YORK.

The Conference of Christians in New York will open on the 2nd of October, and continue in session till the 12th. The programme has been arranged and seems a very attractive one.

The Conference will be inaugurated by a social reunion on Thursday evening, Oct. 2nd, under the presidency of the Hon. W. E. Dodge, when the Rev. W. Adams will deliver an address of welcome. On Friday the President will be the first speaker, and there will be a discussion on "The Present State of Christendom." On Saturday "Christian Union" will engage the attention of the Conference, opening up a wide field which will range from the "Communion of Saints" to the "Interchange of Pulpits." On Sunday morning there will be sermons in all the churches open to the Alliance, with a general meeting in the evening. Monday will be chiefly devoted to "Christianity and its Antagonisms." On Tuesday the topics will be "Christian Life," with its aids and hindrances. On Wednesday, "Protestantism and Romanism"—1. Principles of the Reformation: Supremacy of the Bible—Justification by Faith—Christian Liberty; 2. Effects of the Reformation upon Modern Civilization; 3. Present Aspects of Romanism: The new dogmas of the Immaculate Conception and Papal Infallibility—The Vatican Council—Political Aspects of Modern Romanism and Jesuitism; 4. The Training required to enable Protestant Ministers effectually to meet the Intellectual and Practical Demands of the Age. On Thursday, "Christianity and Civil Government"; on Friday, "Christian Missions, foreign and domestic"; on Saturday, "Christianity and Social Evils." The Conference closes on Sunday, when there will be sermons, both morning and evening, in various churches in New York, Brooklyn, and their vicinity, with a farewell service in the Academy of Science, where there will be prayers and addresses in every language.

The list of speakers is a very long one and includes among others the following:—Professor Rainy, Rev. W. J. Stevenson, Sir Harry Verney, M.P., the Rev. W. H. Fremantle, Rev. Joseph Angus, D.D., Rev. Dr. Knox, Rev. L. G. Berkley, the Very Rev. R. Payne Smith, D.D., Rev. J. Stoughton, D.D., Rev. C. D. Marston, Rev. J. Baldwin Brown, Rev. J. H. Rigg, Chas. Reed, Esq., M.P., Rev. C. D. Harrison, Rev. Joseph Parker, Rev. H. Krummacker, Prof. Monod, Prof. Potter, Dr. Hoffmann, President Dawson, President M'Cosh, Professor Guyott, Professor Henry, Rev. G. Fisch, Rev.

H. W. Beecher, President Anderson, Professor Dörner, Professor Tischendorf, Dr. Kraft, Rev. H. Loyron, Professor Astle, Bishop Cummins, Professor Fisher, Bishop Lee, Dr. Fuller, Professor Campbell, Hon. J. F. Allen, Hon. J. L. Curry, President Allen, &c.

While this Conference is convened by the Evangelical Alliance, it is not limited to those who are members of the Alliance. All Christians who approve of its object are welcome.

DECREASE OF THEOLOGICAL STUDENTS IN GERMANY.

The Cologne Gazette mentions that there is a considerable decrease in the number of Protestant theological students in Germany. In the six eastern provinces of Prussia, there were during the last six months only six hundred as against eleven hundred ten years ago. Various causes are given for this by Dr. Messmer, the editor of a leading Protestant periodical. Among these may be mentioned the anti-ecclesiastical spirit of the times; the lukewarmness with which religion is regarded even in the families of the clergy; the contempt with which pious youths at the German colleges are treated by their fellow-students; the humiliation which the clergy have to suffer in public life; and to the divisions which have sprung up in the Church itself. Dr. Messmer adds that "it is very seldom that the son of a family of nobles or merchants elects to study theology, and preaching seems to have lost all its influence."

German Protestantism in short needs a new Reformation, for the things that remain are ready to die if they are not already dead.

THE OLD STORY.

The idea that Rome has dropped all idea of or wish for persecution is very wide of the mark. Wherein the "faithful" are comparatively weak, there, according to the direction of one of their celebrated casuists, they are still as of oldtime "humble and complaisant;" but whenever they become strong, they also follow that cardinal's advice and "use severity for the good of the heretics' souls." An illustration of this may be seen from a late communication to the English *Christian World*, from San Luis Potosi, Mexico, which states that on the 6th of June a party of about 30 Protestants assembled in their own house of worship, in the city of Puebla, were attacked. Three men were killed, others badly wounded, and the women grossly abused and beaten. The women called for protection to the police and the government, but were refused. The government of Puebla would do nothing to defend them or to bring the offenders to justice. Other cases of persecution are alluded to in the State of Zacatecas and the city of Orizaba.

Ministers and Churches.

The Rev. W. T. Wilkens, the respected minister of St. Andrew's Church, Stratford, was recently presented with a very handsome silk pulpit gown and cassock by the ladies of his charge.

Last week the Rev. A. Milne, M.A., late minister of Waterdown and Wellington Square, was presented with a purse of \$40 by Messrs. James McMonies and John T. Stock, on behalf of the Waterdown congregation. Both congregations have on several occasions testified their high appreciation of their former pastor's labors, as well as warm affection for him personally.

On Friday of last week, a few friends of the Sabbath School in connection with the Presbyterian Church in East Nisecouri presented Mr. C. D. McDonald, Student of Divinity in Knox College, Toronto, a purse of \$55.00, "As a slight recognition of their grateful appreciation of his untiring zeal in the organization and conducting of their Sabbath School and Bible Class during the past summer."

Mr. Mark Turnbull was licensed and ordained as Missionary to the Upper Ottawa, by the Presbytery of Ottawa, at Pembroke, on Tuesday the 2nd inst. During the summer he will itinerate between Des Joachims and the Mattawa, and in the winter, besides keeping up service at these points, he will visit the various lumbering shanties within reach. In this way hundreds of Protestants who in the past have been excluded from the means of grace during nearly the half of the year will be enabled occasionally to enjoy them.

We are sorry to understand that the Temperance Hall, used by the Presbyterian Congregation at Byford, was burnt to the ground on Tuesday morning, 9th inst.; nothing was saved. It was partly insured. The school trustees have kindly granted the use of the School House in the meantime, but as sympathy has been excited on their behalf by this calamity, they are in hopes that with assistance from those who wish well to the cause they will, in due time, have a more permanent place of meeting. "Whether one member suffer all the members suffer with it."

On Thursday last, the 21st inst., the Rev. Alexander McNaughton was ordained and inducted by the Presbytery of London and North-East Adelaide in presence of a large and deeply interested audience. The Rev. Mr. Scobie preached, the Rev. J. Ronnie gave the charge to the minister, and the Rev. J. Abraham to the people. At the close of the services the managers paid the newly ordained pastor the first quarter's stipend in advance. The members of this charge are few in number, but they have shown themselves to be generous, willing to work, and deserving of encouragement. The settlement has been very harmonious, and with the blessing of God it is hoped that the cause may soon be much strengthened in this district.

JUBILEE OF THE REV. DR. WILLIAM JOHNSTON, LIMICKILNS, SCOTLAND.—Many of our readers are familiar with the name of Dr. Johnston, of Limickilns, Fife, and have long honored him as one of the shrewdest of Scotchmen. He has been fifty years minister of the United Presbyterian Church in the small village of Limickilns, near Dunfermline, and has recently had his Jubilee celebrated with special eclat. The celebration took place on the 27th of August, and was very largely attended. The Rev. Dr. Cairns, of Berwick, preached to a large congregation. After public worship there was a dinner, at which the Earl of Elgin presided, and among those present were Dean Stanley and the Rev. Principal Willis. When the dinner was finished a good number of ladies entered the room, among whom were Lady Elgin and Lady Augusta Stanley. In the evening a soiree was held, at which Dr. Johnston was presented with a silver opergone and a thousand guineas, with brooch and ear-rings for Mrs. Johnston. Dean Stanley spoke on both occasions.

The Rev. Thomas Alexander, who lately officiated at Mount Pleasant and Burford, having for some time past given monthly service as well as held a Bible Class at the Block School House, on the Paris Road, the young ladies in that neighbourhood resolved to testify their appreciation of his services, by holding a social meeting. Said meeting was accordingly held on Tuesday last, 2nd inst., in Mr. Dawson's Orchard. A long table was spread and loaded with eatables of every description. After partaking of refreshments, several suitable pieces of music, accompanied with the melodeon, were sung by the young ladies. Mr. Tennant handed over to Mr. Alexander a handsome sum realized by the tea-meeting, for which he tendered his most hearty thanks. After a short address by the Rev. Mr. Bun, lately from the West Indies, but now officiating in Canada as a Missionary, the meeting separated highly pleased with the afternoon's proceedings. Mr. Alexander also gives a monthly service at Mount Vernon. Both, however, are intended to strengthen and assist the congregation lately organized at the village of Burford and which stately assembles there every Sabbath afternoon.—Com.

THE UNION QUESTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It was with mingled feelings of pity and regret that I read the remarks against Union by "A C. P. Minister," in your issue of last week. A heavy responsibility rests on the writer. The threat of a disruption, without specifying any defensible ground therefor, is altogether unworthy. His objections amount to nothing more than dreaded inconveniences. Not one of them can legitimately claim a place within the domain of a Scripturally enlightened conscience. Inconveniences are to be found in the plainest and smoothest path of duty, and are especially thick on entering thereon, but become more sparse as the travellers proceed and get accustomed, and accommodated to the way. We are asked to "Let well alone!" But, it will be a gaping breach in the walls of Zion should be allowed continuance, we having power to heal it at no greater cost than a little dreaded inconvenience? Is it "well," when the enemy is around and strong, to forbid the junction of the Lords' hosts, because the accustomed routine of the respective camps must of necessity be somewhat disturbed? I have to confess to strong bias bordering on bigotry, but I find my prejudices and foolish fears giving way before that prayer of our Divine Redeemer, viz:—"That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." And before that new command of His, viz:—"That ye love one another, as I have loved you that ye also love one another." The arms of my love are too short and feeble to reach over the high thorny fence of sectarianism, and embrace those brethren holding the same precious faith and hope, many of whom are far more Christ-like than I. To have the fence uprooted and removed, at whatever temporary inconvenience and trouble, I feel to be a sacred duty. That "A. C. P. Minister" may listen afresh to Christ's prayer and command, and be led thereby to help on the work of Union by his pen and his prayers is the brotherly desire of

AN AGED C. P. MINISTER.

September 10th, 1878.

PRESBYTERIANISM IN MANITOBA.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—You frequently call for letters from the Mission Fields of the Church, and as the Convener of the Home Mission Committee, who has lately been in Manitoba, giving the impressions of a stranger, wish it, it may be well for a member of the Presbytery to give a "conjunct view of the whole," after the several letters of "Notes from the Northwest," that you have printed. Manitoba and the Northwest occupy a position of striking interest to our Church, Muskoka, the Ottawa region, Lake Huron and Lake Superior regions, and the special fields of each Presbytery, are interesting and should receive consideration. No one ought to underrate the importance of these, but they are only the gradual out-pushing of the old settlements. Manitoba is a new province—is receiving emigrants by the thousands and tens of thousands, where other fields receive hundreds. These regions have the assistance and countenance of neighboring congregations; can be supplied from the regular staff. We are here 1,500 miles from the Church to which we look as our watchful mother. The regions mentioned have the benefit of the secular and religious, and educational institutions long established, to which their sons and daughters can be sent, and have an educational system in full working order; here we have a struggling system of common school education; and have also to found institutions for higher male and female education. The comparisons made as to the large amount of expenditure in one week in the Presbytery of Manitoba, as compared with other Presbyteries, are consequently not equitable. We have here everything to begin, everything to do, and after receiving what may seem very large sums, we draw, it will be seen, more largely on our own resources than any Presbytery of the Church, for the average contribution per member, in the Presbytery of Manitoba, is \$20.55, as seen by the last statistics. We therefore make no apology for our continued asking; it is not want of independence to ask, if we are doing all we can, and still need more. We often hear it said in our Assembly, that we must not make the mistake in our new fields sometimes made in the past of failing to follow the immigrant to his new home, and years afterward discover that other churches have preceded us. We have the opportunity of avoiding this mistake in Manitoba. We are avoiding it, and will do so, if we receive the support in reality that we believe the church has the will to give us. We, as members of Presbytery, were sent out here to do work for the church and we desire the full and liberal support of the church in advancing our schemes, and in advancing our cause to its fullest extent. For the encouragement of the friends of Manitoba, and no one in the C. P. Church can have a better direction in which his sympathy and special efforts may flow than the Northwest, the writer would notice the wonderful advance that has been made in the Province in the last two years. In mission work—organization—employing all the force at our disposal to the best advantage, is under God the secret of success. We have no right to look for the divine blessing unless our energies are directed wisely and fully. Two years ago we had three ministers in the Province occupying the three corners of a triangle of which the two shortest sides were respectively 15 and 70 miles, and one minister among the Indians of the Saskatchewan; there was no attempt at forming a network embracing the majority of the settlements of the country; there were then 4 or 5 stations supplied regularly; there was a Presbytery, but it was a mere committee, meeting for consultation, hardly organized, and doubtful of its functions; there was only one congregation of any importance, the congregation of Kildonan, deserving well from the beginning as supporting its minister entirely from funds raised in the country; and there were no educational institutions belonging to the Church, there was nothing Presbyterian deserving the name of an organized body of Christians. To-day we have 8 ministers in the Presbytery besides the representative of the Kirk, who has done excellent service for a year past, whom we never think of separating from ourselves here. We have, as shown by the map printed at last Assembly 15 preaching stations, and we have opened 2 since the Assembly. We have regular meetings of Presbytery, conducted in Presbyterian form, representing the Church, and soon to receive several elders from congregations growing up. The congregation of Knox Church, Winnipeg, has added another to the list of self-sustaining congregations, and will call and support handsomely as soon as he can be obtained, a minister of its own. Not existing as a congregation two years ago, it has now nearly 70 members in full communion, and comprises a large proportion of the leading men of the town of Winnipeg, which itself has increased from 500 or 600 in 1871, to nearly 3,000 now. We have a College established and incorporated, which has in the two years of its existence exceeded the expectations of its promoters, and when removed to Winnipeg next year, and Professor Bryce relieved of the charge of Knox Church, and Professor Hart set free to a greater extent from mission work, will take a first rank in the country. We have a Ladies' Higher Institute incorporated, on which last year over \$2,000 was expended, and for which a building is to be erected immediately, costing over \$4,000. We have a Presbytery Fund; a Presbytery Building Fund; a College Board; College Senate; congregations better organized; elders being elected; churches being built; manses being built or on the way. Can anyone point to any part of the mission field that has advanced in anything like the same ratio? The difference is between a time when there were a few scattered mission stations and one congregation, to a period with a united, compact, and increasing church organization; between doubt as

to the future, and confidence in the future; between the feeling of a weak minority, and the hope of becoming a leading domination in the Province. Facts like these should encourage us to trust in God, to increase our agencies, to stir up our missionaries to greater zeal, to stimulate our people to give more liberally than ever for Manitoba. Christian brethren! give to all mission schemes more liberally. The mission resources of the Church are but increased by giving. If we give more as a Church to one scheme, it will but increase our gifts to another. It is the spirit of giving that needs an increase, not the resources on which we have to draw. It is understood that the Convener will call for one or two more missionaries on his return. Do not grudge them to us, we want men strong, ready-tongued, wise, and full of zeal; men who can ride, or walk, or drive; men who are not afraid of cold, or wind, or flood; men sound Calvinists in faith, having no doubt about the Presbyterian being the true Apostolic Church; and men who have given themselves to the work of the ministry, not for a morsel of bread, not to gain fame, comfort, or position, but to tell their dying fellows of Christ and Him crucified. We ask the continued and increased support of the Church in our efforts. We are impressed with the greatness of the work to be done, of the vital importance of doing it well now, and so are determined to do our duty in crying out for help. We are in the position in which the Church was in Canada 30 years ago, and as she was assisted from the parent at home, so we call out from the great North-western prairies, filling up, and certain now to become the home of a numerous nation. Our Presbyterianism is fitted by her persevering spirit, by her willingness to wait for results, by her adjustable and simple mode of church government and church worship, and by the independent spirit of her supporters, to become a mighty agency in procuring for the future Northwest civil freedom, sound social and domestic principles, and a form of faith clear, consistent, and exact, most admirably fitted for the pioneer, the reclaimed savage, and the man of highest culture and intellectual power alike.

In addition to the regular assistance given to us by sending missionaries, whom we strive to have supported by the congregations as much as possible, and as soon as possible hope to have free of outside support, there are 3 special departments in which assistance sent will be exceedingly useful.

1. The Church Building Fund of the Presbytery.—This is to assist weak congregations and new settlements in erecting Churches. Good has been done by efforts in this direction already. Montreal has sent out \$400; congregations in our own Presbytery have given to this Fund, and have made special contributions to the weak settlements. A great stimulus is given to a struggling congregation by help given at the proper time. As the settlements increase, the churches requiring aid from this fund will soon exhaust all that is at present on hand.

2. The Manitoba College Ordinary Fund.—Since the College began the outlay on ordinary account exceeds \$1,600. This has been raised chiefly in the Province by fees, etc., and is exclusive of the amount raised for building purposes. An acknowledgment is due to James Campbell, Esq., of Toronto, for \$100 last year, to Ordinary College Fund. The College has begun a library, and has a small nucleus; Knox College authorities have generously given all extra copies from their library to our young college. Other new books are wanted; bursaries are needed by the college; the college has from its regular fund to provide a number of prizes and apparatus, and expenses of management have to be met. No effort is spared to draw forth the liberality of friends in Manitoba, but assistance in equipment is needed from those at home.

3. Winnipeg Ladies Institute.—This is a most valuable institution. One of its direct aims is to meet the power of Rome in seeking to draw Protestants into their influences. The struggle in this department is to be between us and Rome; shall we be overcome or be conquerors? If we have the sympathy and help of friends at home the answer is not doubtful. Our acknowledgments are due in this department to warm friends in Ontario and Quebec; to Knox Church, Toronto; McNab Street Church, Hamilton; Erskine Church, Montreal; Cote Street Church, Montreal; St. Andrew's Church, London; Rev. William Cochrane, Bra.ford; and we have expectations from Gould Street Church, Toronto; Central Church, Hamilton; Chalmers' Church, Quebec; Rev. D. J. Macdonnell, Toronto; and other friends. We need \$700 in this department yet to clear us, and with a building costing \$4,000 to erect at once, for which we have subscribed \$2,600, it may be seen what a field there is here for Christian liberality. For Higher Education, acknowledgments are also due to friends in Guelph and Galt.

It is to be hoped that Manitoba Missions may take as strong a hold in the Presbyterian mind as the country is taking on the Canadian mind generally. We receive a large proportion of settlers of Presbyterian tenets, we hope to have a large amount of sympathy and assistance following them. We believe we will.

Contributors to any of the funds may do so by cheque or post office order to Rev. Prof. Buyc, Winnipeg Church Building Fund, D. McARTHUR, Esq., Manager Mercantile Bank, College Treasurer. Mr. JOHN EMBLE, Customs, Treasurer Winnipeg Ladies' School; or to the General Agent of the Church. PRESBYTER. Winnipeg, Sept. 3rd, 1878.

Mr. D. C. McIntyre, M.A., late Mathematical Master of Ingersoll High School, has left for Princeton, N. J., where he intends entering college with a view to fit himself for the ministry. The Chronicle speaks in high terms of Mr. McI.'s character and accomplishments.

Presbytery of Ontario.

On the 2nd day of September, the Presbytery of Ontario met at Prince Albert, when there were present nearly all the ministers, but, owing to the busy season, it is presumed, very few elders. Mr. Cross reported his having preached at Dunbarton immediately after last meeting, and intimated to the congregation the renewal of Mr. Kennedy's request to the Presbytery to accept his resignation. The other members appointed to supply Mr. Kennedy's pulpit also reported their fulfillment of the same. Mr. Dawson reported his having, as appointed, sponsored the Lord's Supper at Sunderland, and that he had made up a communion roll of 40 members. Mr. Dawson further intimated that the congregations, both there and at Vroomantou, had very much improved under the zealous labors of Mr. Panton, the numbers having advanced from 30 to 80 or 90. Received a report also from Messrs. Dawson and Murray of their visit to Lindsay congregation. They intimated that the prospects there were much more favorable. In regard to the finances, respecting which they were instructed to enquire, they found that about twenty-seven dollars were still due from the congregation on account of supply. The collections average about seven dollars per Sabbath. With their present prospects, the congregation consider that they will be able to pay for supply at the rate of five hundred dollars. Rev. Wm. Hadnett, who has been supplying Lindsay for some time, being present, was invited to sit with the Presbytery. Mr. Hadnett gave some additional information, and stated that there was a considerable improvement in the congregation. Messrs. Ray and Johnston, representatives of the congregation, were also heard respecting its state and prospects. After careful consideration of the subject, Mr. Hadnett was requested by the Presbytery to continue in Lindsay until the commencement of next quarter's distribution of probationers, which, after some remarks, he consented to do. A committee, consisting of Dr. Thornton and Mr. Ballantyne, was appointed to look out and endeavor to find some one who might be appointed to supply for two or three months, with the view of further building up the congregation. Dr. Thornton reported his fulfillment of appointment to prosecute the call to Rev. D. Stewart, from Enniskillen, before the Presbytery of Montreal. The call had been accepted by Mr. Stewart, and the Presbytery of Montreal had consented to the translation, and extracts from the minutes of said Presbytery, seconding the decision to release Mr. Stewart from the pastoral charge of the congregation of Lancaster, to take effect on the 1st of September. Dr. Thornton's conduct in the whole case was approved. The induction of Mr. Stewart as pastor of Enniskillen and Cartwright congregations was appointed to take place on the 17th September, the public services to commence at 11 o'clock a.m. Mr. Cockburn was appointed to preach on that occasion, Mr. Peattie to preside, Mr. Smith to address the minister, and Mr. Edmondson the congregation. Messrs. Calder and Smith were appointed to supply Enniskillen on the two following Sabbaths and read the edict for the induction. Mr. Stewart to occupy the pulpits of these brethren on the respective Sabbaths. On motion, it was agreed to appoint a committee to prepare a scheme of missionary meetings for the ensuing winter, and report at next sederunt. The committee was instructed to endeavor to arrange for Sabbath missionary sermons previous to holding the meetings, the committee to consist of Messrs. Dawson, Edmondson, Thorn and Murray, ministers; with Messrs. Wm. Bigham and Wm. Welsh, elders. Messrs. Cross, Ballantyne, and Cockburn were appointed to examine Mr. E. W. Panton on the required subjects, with a view to license and to meet if possible in the interval of adjournment; Mr. Cockburn convener. In the meantime the Presbytery proceeded to hear Mr. Panton's trial discourses, and he gave a sermon from Isa. xlv. 22. The Presbytery then adjourned for an hour and a half. After again meeting, with the addition of several elders, Mr. Panton's trials were proceeded with, when he delivered a lecture on Acts xiii. 38, 39, and critical exercise on 1 John, iii. 18-22. The above committee, on being called to report, the convener intimated that they had examined Mr. Panton, and were well satisfied with the result, as giving evidence of Mr. Panton's proficiency in the various subjects. The report was received and adopted by the Presbytery. Members of the court were then called on to state their opinion of the discourses as trials for license. The opinions expressed were all favorable. On the question being put by the Moderator on the trials sustained *incumulo* as trials for license, it was carried unanimously sustain. They were sustained accordingly. The Moderator then proceeded to put the questions in the Form for License, and they were satisfactorily answered. At the request of the Moderator, Mr. Thorn led in prayer, after which Mr. Panton was solemnly declared to be licensed to preach the gospel, and was suitably addressed by the Moderator. An application was made by Mr. Edmondson, on behalf of Mr. Henry, a member of his congregation, for a Presbyterial certificate to the Board of Examiners, with a view to his entering Knox College in the ensuing session. Mr. Thorn, in whose hands Mr. Henry had also been reported favorably. On enquiry it was found that Mr. Henry had been two sessions in King's College, Belfast. It was unanimously agreed to certify Mr. Henry, and the Clerk was directed accordingly. The attention of the Presbytery being called to a circular intimating the amount to be paid by the Ontario Presbytery towards the Assembly Fund, on motion of Mr. Pypier, elder, duly seconded, a committee composed of Messrs. Ballantyne, Welsh, and the mover was appointed to ascertain from the membership of the congregations within the bounds, the required sum per member to meet the amount. Said committee having met, reported that about six cents per member would make up the sum required. Mr. Scott gave a full report of Mission statistics, which exhibited satisfactory progress in regard to finances and organization. The thanks of the Presbytery were given to Mr. Scott, for his great dili-

gence in regard to the supervision of the operations in the Mission field. It appears from the report that Fenelon and Palestine are meanwhile supplied by Mr. Scott and do not require supplement from the Mission Committee. The Lord's Supper has been dispensed at the principal stations, Fenelon, Digby, Kirkfield, Carleton and Cobocok. A minute of Presbytery regarding the whole field, and aid required for working it, was drawn up, to be by Mr. Scott laid before the Home Mission Committee at the ensuing meeting. At Mr. Scott's request the Presbytery appointed Revs. J. L. Murray and T. C. Currie, ministers, with their elders, J. Gilchrist and Geo. A. Pypier, a committee to be associated with Mr. Scott, as occasion may require to attend to matters of special importance in the Mission field. Mr. Murray now reported some recommendations in regard to the missionary meetings above referred to; viz. that all the stations be embraced as well as settled congregations—that a missionary sermon be preached on the Sabbath before the meeting by the pastor or exchange, and that the meetings commence as early as the 25th of November, and that a committee be appointed to perfect a plan to be reported at next meeting, time not permitting the present committee to do so. The report was received and Messrs. Scott, Murray and Currie, with their representative elders, were appointed the committee to prepare the scheme. A letter was read from Rev. A. Kennedy urging anew the reception of his resignation of his charge. There was read also an extract from the minutes of session of the Dunbarton congregation expressing the unanimous opinion of its members as opposed to the Presbytery taking any action at present—that the resignation at present would be a great injury to the congregation, amounting, it was feared, to a breaking up. The Session also, anticipating some radical change in the distribution of charges, being effected by the Union in prospect, earnestly desired Mr. Kennedy's continuance of his ministry, more especially as the congregation has not had an opportunity of considering the matter since the resignation was first brought before the Presbytery. Farther, that Mr. Kennedy admitted to some extent the force of these objections, and has assented that if the Presbytery attached the same force to them that he would bow to their decision, however unable he might be to discharge the duties of his charge. The Presbytery did attach much weight to the objections urged by the Session and in like manner urged Mr. Kennedy "to await the developments which in the course of Providence, may be expected ere long to be made as to the most efficient arrangements for the promotion of the spiritual interests of the Presbyterian population in the neighborhood." The Presbytery also expressed their sympathy with Mr. Kennedy under his sense of responsibility and of his unwillingness to discharge his ministerial duties with his waning vigour; but rejoice to learn that his bodily health is not at present materially impaired, compared with what it has been for a length of time. On such grounds they hoped they had his tacit concurrence in their declining action at present. R. H. THORNTON.

Ministerial Support.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—The article from the "Country Elder" in your issue of the 29th ult., referring to the proposed action of the Chatham Presbytery and "Vacat Congregations" is important and suggestive; and certainly deserves some notice. Our "Country Elder" complains that among the "better-off class of vacancies, a "continual shifting process is going on" by means of calls and translations, which is very injurious to our country congregations, &c. He suggests as an effectual and just corrective cure of this injurious "process," that Presbyteries as far as possible discourage the translation of settled ministers. He thinks far too much weight is given to momentary considerations; and that ministers and the Presbyteries are largely, if not wholly, to be blamed for the evil complained of. We are glad to hear our "Country Elder" speak on such a subject, and we doubt not but the sentiments he expresses largely represent the mind and feelings of country elders and people on this important subject. But we beg leave to differ from our "Country Elder." Ministers have their own faults. Presbyteries are sometimes also to be blamed. But it is too much to throw this burden so heavily upon them. It is not true that they are so much at fault here. We ask our "Country Elder" to look at facts as the statistics of the Church, and the history of congregations furnish them that he may discover the real and true cause of the frequent translations of which he so bitterly complains. In one word he will find that it is largely in this, viz. that such country congregations fail to implement their promise of support to their pastors; and that ministers believe it to be their duty, and consequently the best that they can do when the burden maybe too heavy for them to bear it is to peaceably leave their much loved congregations. But we must now explain this statement more fully lest we may be misunderstood. When we say that many country congregations do not implement their promise of support to their pastors we do not mean that they do not pay them the nominal salary promised, though it could be truthfully said many fail even in this—in doing it in a business like manner and within the time promised. But a minister's call, a "gospel call," as given by our congregations and which, when accepted by a minister, has much to do with the pastoral relation, promises much more. It promises that in view of the minister accepting the call the congregation "shall contribute to his suitable maintenance as the Lord may prosper them." This promise is prospective. It looks to the future. It wisely anticipates the growth of the congregation, possible increase in the cost of living, advances in the market, &c., and gives the minister a solemn assurance that though his salary may be small at the beginning when his flock may be also small, his labor comparatively light, and his family few in number, yet that as circumstances change his salary shall be increased to enable him when needed to perform more labor and meet an increased expenditure. Is our "Country E-

der" aware whether or not such congregations as fall properly under our review have been or are fulfilling this part of their engagement? or how long were their pastors with them before they did it? Or to what extent they may have done it?

We believe some congregations increase regularly the salary of their pastors according to the ratio of progress and the claims of his labor and maintenance. We believe more give what they are pleased to call a "donation," or a gift. But most ministers do not like this way of *charitable living*, and feel disposed to say like the Apostle Paul when he was thanking the Philippians for their contributions—"Not because I desire a gift; but I desire *fruit* that may abound to your account." But we further believe that others do nothing in the matter. They think they have done all that is required when the nominal salary is paid—that the minister has no right to expect more, and if there be more it should be theirs, not his. Indeed we are reminded of a case which is to the point, and which represents a practice that is far too common and which does more to disturb pastoral relations than any love of change with which ministers can be charged. It happened also in one of our country congregations. A minister was called. In addition to a nominal salary, the call also promised an increase of support as the "Lord might prosper the congregation." The congregation prospered. It nearly doubled its original size the second year. When the annual report was produced at the annual meeting, there was a surplus on hand. Cheerful remarks were made. All were glad. The congregation was no longer small nor weak. But the question arose, what should be done with the surplus? One of the elders, a kind man, rose and with grave tones spoke as follows:—"We are glad to see our congregation prosper so well. Two years ago we were weak compared with what we are now. We did well then that we called our minister. We are now getting to be strong, and I believe it was understood among ourselves, when we called our minister, that when the congregation should increase we would lower our subscriptions; and I am glad that we are able so soon to do it." These kind words had their desired effect. The surplus was soon disposed of. Year after year the pastor worked away. The congregation continued to increase. Pastoral work increased with it, so also did the cost of living; but, shall we say it, not a cent was added to his means of support. Nay more, his fire-wood and other things which first were given him he had now to buy. Does our "Country Elder" know how many of the country ministers which he thinks chargeable with love of "gain" have been so treated? or does he know to how many of them change, and change in the manner described, has been a matter of necessity? And does not the Church owe much to the men who heroically, by resignation or translation, allowed pressing circumstances so to bear on defaulting congregations as to teach them liberality and develop in them this "grace"? It is cheering to see the happy change which has already been produced. Why should congregations in cities, towns and villages, be generally so far in advance of the "better off class of our country congregations?" Has our "Country Elder" observed that there are 25 of our ministers who have not \$500 a year; that the minimum of our Church is only \$600; that a vast number of our ministers have no more; that the minimum of the Kirk in this country is \$1,000, and that in no case is a minister to be settled under \$300; that the minimum of the Free Church is \$1,000; and that the Rev. Mr. Warden has said, and said truthfully, that he believed the Wesleyan Methodist ministers are better supported than ours? Can then our ministers be truthfully charged with the love of gain? But we believe that even our "Country Elder" may say that many country congregations begin to see the light of day on this subject and that they will give henceforth, as they have not given in the past, conscientiously as the "Lord shall prosper them" to perform the work of His house and maintain the purity of His sanctuary. Then there shall be fewer translations and resignations. ANOTHER ELDER.

9th Sept. 1878.

CORRECTIONS.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you allow me to correct a mistake or two that has occurred in my letter headed "Temperance as a Term of Communion." Without repeating I will write them as I wish them to read.

"And ought the terms of Christian fellowship to be other than those in which all the weakest and the most diseased may with safety participate."

"Nor will it matter much to say that the persons in question are diseased through the indulgence of a peculiar sin, and that the terms of our communion ought not to be made specially to meet their case. We reply that the terms of Christ's Redemption include all sin, and this not less than any other. And if it did not include the particular in the general we know not of any one sin, peculiar to a grown individual, that might not be such a process of reasoning be excluded." I am, dear Sir, yours truly, ROBERT SCOTT.

SEARCH the Scriptures daily. Let error alone; look for truth. Do not allow yourself to play around a hook, which dangles before you, though it may be baited with very flattering doctrine. They used to call in derision Tottenham Court Chapel in London, "Whitefield's soul-trap." Other soul-traps there are in this world, which may be seriously named. Glorious captivity is that when the soul is truly caught for Christ; awful slavery is that, when the soul is in bondage to Satan. "Oh, never mind them," said the sainted Veni to his Bible-class, when the revilers told them his religion was all extravagance: "never mind them; never answer them; read your Bibles; press forward, dear lady, and you cannot miss of heaven with a lamp to your feet!"—Chas. B. Robinson.

Church and State in Germany.

After leaving the ecclesiastical laws unenforced for a couple of months, says the Times Berlin correspondent, Government have thought it necessary to resort to words to deeds. As the Bishops cannot be prevailed upon to comply with the provisions of the new statutes of their own accord, they are to be made to do so by the secular arm. All the Bishops have declined to seek Government approval for the programme of the clerical seminaries and training schools connected with their sees. These schools, supplying a complete course of teaching for those who wish to devote themselves to the clerical office, have of late been regarded as the main basis of the power possessed by the Catholic Church in this country. Forty years ago, when these schools either did not exist, or else were subject to the supervision of the secular authorities, the German Catholic Church was content to guide the souls, but had no pretensions to the control of worldly affairs. But when the Constitutional era set in, and, in the growing ascendancy of liberal principles, the Church was declared free and exempt from Government interference, the clerical seminaries became imbued with a new and more ambitious spirit. It was no longer the education of souls, in the former and more restricted sense of the term, which was regarded as the duty of a clergyman; it was the direction of the secular affairs of the parish in a spirit approved by the Church, which came to be inculcated as the proper business of the local priest. To inculcate the new doctrine effectually, the entire course of instruction in existing seminaries was remodelled. A number of new seminaries were established, and what, perhaps, was the most important innovation of all, boys' schools were added to receive youngsters at a tender age, when they were still impressionable enough to accept the teaching offered without questioning. The Government, far from objecting to this momentous change, at first countenanced it. Government subsidies to the Episcopal seminaries and sees were increased, students of Catholic theology were released from the duty of hearing university lectures, formerly attended by most of them; and the parish priests were allowed to gain an ascendancy over the lower classes which, as they also acted as Government inspectors of elementary schools, equally affected the religious and secular education of the pupils. Thus matters went on until ten years ago, when it is well known Government, entering upon an active foreign policy, began to perceive the necessity of making its peace with the Liberals at home. The demands put forward by the Constitutional party were conceded. The Berlin Government, staggered by the resistance it encountered, at first tried to compromise matters by showing considerate regard for the feelings of the Catholic clergy. When all their overtures proved of no avail, they, however, gradually had recourse to defensive measures, which at last culminated in the enactment of the statutes known as the new Ecclesiastical Laws. The most remarkable among them, and the one most objected to by the Bishops, is the one regarding the programme of the Ecclesiastical schools and seminaries dependent upon Government approval. Under this Act the Bishops were required two months ago to submit the plans of instruction followed in their schools; all declined to do so. After giving them six weeks time for reconsidering their answer, Government now begins to act, selecting for punishment those most notorious for unflinching opposition. The Bishop of Ermeland (East Prussia) has been deprived of the Government contribution to the salaries of his Chapter; the Bishop of Paderborn (Westphalia) no longer receives the Government subsidy towards the cost of his seminary, the pupils in that institution having also been given to understand that they will not be admitted for Prussian livings; the Bishop of Fulda (Hesse-Nassau) has had his boys' school forcibly closed, while he of Posen has been officially informed that the young men brought up and ordained by him, not being considered priests, they will be held amenable to the law of conscription, and draughted into the army as ordinary rank and file. There is a curious degradation in these measures, more lenient penalties being administered in the western provinces than in the east, and the like offence being visited with pecuniary fines in one locality, and severe personal chastisement in another. All this, however, is in strict accordance with the law, which leaves Government considerable discretion in acting as they please. Besides the steps taken in order to enforce the School Law, others have been resorted to, to break the political opposition of the Bishops. The Prince Archbishop of Breslau having gone the length of forbidding his clergy to give any information about ecclesiastical appointments, punishments, &c., such as might be demanded under the new laws, Government have declared that they regard Old Catholics as Catholics, and that they hold a member of the Breslau Chapter who has joined the new sect to be still a prebendary and functionary of the Church. In consequence of this announcement, the Prince-Bishop will be compelled to continue to salary a priest whom he has expelled the Chapter, while the appointment to none of the livings conferred by that body will be legal until the Rev. Baron von Richthofen—this is the name of the objectionable Dean—has been allowed to resume his seat. The interest attaching to this particular conflict is the greater as the Prince-Bishop originally belonged to the most outspoken opposers of infallibility, and, at one time, bade fair himself to become an Old Catholic. The Archbishop of Cologne, too, is being prosecuted for publicly excommunicating the priests who have embraced the Dollinger tenets, without obtaining the requisite Government consent. This consent being necessary under an old law, not altogether, it would seem, in harmony with subsequent enactments, the Cologne Court dismissed the charge, which is now being urged before a superior tribunal. In other parts of the country, where Catholic and Protestant are both members in the same church, and where the Bishops suddenly objected to allow the Protestants to be called Protestants.

possession of the steeples and tolled to their hearts' content, notwithstanding all protests. The above by no means exhausts the list of the challenges exchanged and the skirmishes fought; but, as a pitched battle is evidently drawing near, it would be superfluous to convey more than a general idea of the preparatory stages of the quarrel. Under the new law no Catholic incumbent can be appointed to a living, no vicar sent to the smallest village, without the approval of the Government. As the Bishops are agreed not to ask for the ratification of their proceedings, we shall soon hear, either of the forcible removal of some newly-installed pastor, or perhaps of the Government cautioning people that marriages performed and births registered by such and such priests are illegal. When things once attain that stage the shutting up of churches and chapels by the Bishops cannot be far distant. Then we shall see which is the stronger force in Prussia, the King of Prussia or the Pope of Rome.

For the present, public opinion in this country is inclined to believe that the King having no chance against the Frederick-Wilhelms of Berlin, they will give in the moment that they perceive that stringent measures are resorted to. Without wishing to endorse this sanguine view, I cannot but admit that the immense majority of educated Catholics in this country are, to say the least of it, too moderate in their religious views to think of siding with a foreigner, whether priest or lay, where the political future of the nation seems to be at stake. But the decision is drawing near, and speculations will soon be superseded by facts. I have just been told that the Bishop of Ermeland, too, has been informed that his Seminars will have to serve as soldiers; and that an accusation has been lodged against the Posen Bishop for making an appointment to a living without obtaining Government consent. It ought to be remembered that in all I have said I have referred only to the Prussian, not to the German Government. It is one of the characteristic features of the Ultramontane movement of the day, that while the Prussian Government is fiercely attacked by the clerical host, an unmistakable inclination is evinced by the Romanists to consider the feelings and interests of the minor States and dynasties. This is not only in keeping with the political motives actuating their conduct; but as the minor dynasties have already consented to make the expulsion of the Jesuits a German law, they will soon be compelled to extend the whole of the Prussian measures to their several States, should this unfortunate contention continue. Already Baden and Hesse-Darmstadt are doing so of their own accord. Besides this, the co-operation of Wurttemberg and Bavaria is all that Prussia requires, there being scarcely any Catholics in the other States.

"Thou God Seest Me."

THE BANKER'S STORY.

It was a large black walnut frame, and it hung almost from the ceiling in the little bed-room. It was a mother's work, putting it there. She was always doing something quietly for the good of her boys. She never found much fault with them; but she was always dropping a word of advice, and putting things in their way—things that pleased them, that developed the better qualities of their nature, and that had a lesson on the face of them.

There was a nail with its red head, and the large red cord, and then two fine tassels hanging down. There was no chromo or oil painting by the old masters within the frame, but only the large illuminated letters—the great T and G and M, with flourishes around each of them, and then the smaller letters to make up the four words of the motto. And when H. opened his eyes early in the long summer mornings, it was the first thing he looked at. There it had hung all the night long, and there it seemed to welcome his first look—it was a sort of morning visitor and received all his attention, for there was nothing else on the wall worth his notice. He counted the letters a thousand times, read them forward and read them backward, formed new combinations of them, and they spelled out many names, but there was one way they read best, and that was as they were printed on the tablet, "THOU GOD SEEST ME."

It was only the summer before that his mother bought it. "Because" she said it was so appropriate for H.'s room. "Not," she added, "that I thought him more liable to forget God than his brothers, but it was from that text our pastor—who is now in heaven—preached the day H. was baptized." That was why she purchased it the moment she saw it, and had it hanging in H.'s room to surprise him when he returned from school, and she gave it to him as his own. He liked it, too, and took a glance at it as he lay down at night and said the prayer, "Our Father which art in Heaven;" but it was when he awoke in the morning that he studied it most attentively. And now for more than six years he had closed his eyes and opened them upon the same words, and there it hung as attractive as ever.

One evening his father came home from the city. The family were all around the table at tea, when he looked across and said, "H., I have got a situation for you." H. was delighted. It was of little consequence then what sort, the fact was enough.

A situation in a banking-house; what will the other boys think? To begin next Monday. He could scarcely wait so long. And then there was preparation and bustling and packing up his trunk. His mother said he had better put in that motto, but H. was too careful of it, and wanted to wait till he could be settled. He could get it at any time, he thought.

Monday morning came at last, and H. was off to the city with his father. What a sight! As far as the eye could reach were houses, long chimneys, spires. He had never been in the city or seen the like before. The streets were crowded. He was bewildered with the buildings, the dazzling windows and the ceaseless din of traffic. He scarcely knew himself. He felt that he was but "a drop in the bucket" in the end.

"This is the place," said his father, and they turned in at a wide door, and stood within a large counting-house. There were a dozen other men and boys, and H. soon found his place among them, but could think of nothing, only gaze in bewilderment at the magnificence on which he had opened his eyes so suddenly. His father must return by the evening train. He took him aside and said, "My son, be obedient, obliging, civil and respectful, be attentive to business, be honest, be trustworthy. You are now to form a character for life, and perhaps a fortune too. Above all remember your motto, 'THOU GOD SEEST ME.'"

H. promised he would, and kept his pledge, for it was impossible for him to forget it, then at least. He followed as closely as possible his father's advice, and gained the esteem of his equals and the confidence of his superiors. His rose step by step till he occupied one of the most responsible positions in the place.

But he was not to live always a stranger to temptation. His position and reputation put the enemy in his way. At any moment he might have laid his hands on hundreds of thousands of dollars and walked away with it. At first he reproached himself for permitting the thought of such covetousness to enter his mind; but the temptation grew stronger and he grew weaker. The plans by which the wicked net could be carried out opened before him. They formed themselves without any mental effort. The tempter of souls was after him. Perhaps he was too young in years to be placed in a position of such responsibility.

Gradually the project became the tyrant, and he submitted as its slave. Everything arranged itself with the nicest harmony and precision. The evening was set, the money counted. He could lay his hand on it in a moment. Through all the previous day he was fearfully tried. He appeared happy and pleasant, but then there would rise the uncalled-for sigh. At last the fearful moment came. All the others had left. He remained under pretence of finishing some business. He walked to the vault and swung open the door. As he reached out his hand to grasp the money, it fell from his fingers as if it had been a bar of red-hot iron. He trembled as in a convulsion, and the burning thought flashed across his horribly excited mind, "THOU GOD SEEST ME." He felt the eye of God gazing upon him, and with reproving glance, warning him of his guilt. He fell upon the floor and groaned aloud. The money which he had dropped seemed to answer, "THOU GOD SEEST ME." He cried out aloud, "O God of my mother, save me from this crime!"

And God did save him. In uttering the prayer he had passed the crisis. He replaced the package of money, closed the vault, and repaired at once to the house of the president of the bank, related to him all that had transpired, and begged to be dismissed from his position. The president was a good and wise man, and promised that he would keep the matter a secret, assured him that his confidence in him was not destroyed, and that he would keep him in his place. But he advised him to retire for a month from the bank to recover his shattered energies and to reflect upon the past, and prepare himself for the future. At the end of that time he could resume his duties as if nothing had taken place. H. came back with a deep sense of his own weakness, but with a firmer reliance upon the grace of God as his only true safeguard, and with a more abiding sense than ever of the great truth, "THOU GOD SEEST ME."

It is many years since this occurred. It is a lesson from the life of an experienced banker; but with some modifications it is a history of the temptations that beset scores of boys and young men in city life. May the result be also the history of every one that is tempted to take money that is not his own.—Observer.

Silk and Silk-Making.

Raw silk, as it comes from the manufacturer, contains about twenty-five per cent. of gum, all of which must be removed before it goes into any woven fabric. Now, this fabric, if pure silk, is worth its weight in silver, and a trifle more. And yet there are plenty of people fully satisfied that good, heavy, lustrous gross-grain ac. be bought just now at from two to three dollars a yard. The fact is, that in dyeing silks, light thin threads may be converted in thick heavy ones by the use of sugar of lead and some other foreign substances, the presence of which is not easily detected in the fabric; and it is this kind of thing which is so marvellously cheap in the shops. It seems to be a heavy, well-made silk—it is a very thin fabric, made heavy, and made to look well by processes which utterly ruin it. And you, gentlemen, may write it up in your hats for ready reference, that whenever glossy silk fabric is offered you at less than its weight in silver, it is something much worse than a damaged article.

Now, let me say a comforting word to the excellent gentle-woman who wants silks, genuine and heavy, without paying their weight in silver for them. And such silks are to be had, though they are not the shining ones offered so temptingly in the shop windows. Until 1855, the broken ends of silk fibres, and the cocoons out of which the moths had cut their way, were treated as waste material. In that year a Frenchman, named Dupont, hit upon the idea of carding the silk, and spinning it into yarn fit for weaving. Fabrics made of this yarn are called "spun silks." They are quite as good as any other, quite as genuine as to material, quite as well-dressed and woven, quite as smooth, but not quite as glossy. Their only demerit is lack of lustre, but they can be sold at considerably less than half the price of ordinary silks, and to any but feminine eyes are as handsome as possible. Messrs. Cheney Brothers and some other manufacturers have been trying some experiments with these spun silks, making a fabric with a warp of reeled, and a filling of spun silk. These cost but half as much as the best reeled silks—and are infinitely better than the loaded shams which the shopmen sell at two and three dollars a yard. They are good and honest, will "stand alone," and will last a half a dozen life-times.—GROSSMAN'S REMARKS, IN "NORTH AND HOME."

Conversions to Rome.

The Christian Era, of Boston, gives the following accounts of some change in religious views which have been going on lately in Boston and vicinity. It says, "In a late issue of the Pilot there is an enumeration of several conversions to the Church of Rome said to have taken place in this city and vicinity. We are told that on Sunday, June 29, at 3 o'clock, the Rev. Father Welch, of Boston College, received the abjuration and gave conditional baptism to Mr. Richard Bliss, of Cambridge. The young man is connected with the scientific museum of Professor Agassiz in Cambridge and has been for seven years a member of the Episcopal Church.

"Number two is Mary Stella Libby, daughter of James Libby, Esq., of Boston. She was a member of the church of which the Rev. Pelham Williams has charge. The Pilot, which ought to know, is informed that this is not strictly speaking a Ritualistic church, but that it has decidedly Catholic tendencies. This lady is the ninth or tenth convert that has been prepared for Rome under the instructions of Mr. Williams.

"Number three is Frank Collins Ward, a young English gentleman, who was received by the Rev. Father Metcalf at the pro-Cathedral, Castle street. Mr. Ward belonged to the Church of England, and has for some time been under Father Metcalf's instruction and guidance.

"Number four is a clergyman of the Episcopal Church, the Rev. Charles R. Brainard, formerly rector of the church in Quincy, Mass., but for about a year past residing in Middleboro', Mass.

There is something striking in the fact that these converts are all from the Episcopal Church, and makes us fear that that ancient Church is a half-way house to Rome. Indeed, how any person remains a Protestant while under the influence of such a Romancing institution as the Church of the Messiah can hardly be seen. Its tendencies are all Popish, and Pelham Williams is doing more to make converts to the Church of Rome than Father Fulton himself could do. No wonder the Low-church folks are alarmed. No wonder the evangelists inside the Church should endeavor to resist the evil, and stem the tide. But they cannot stem it. Tyng, Coney, John Cotton Smith, and that noble class of men are being swept away on the bosom of the deluge."

The Teacher's Soliloquy.

How many of our Sabbath School teachers are accustomed to talk with themselves? Some one used these words:

"Never let me forget that, if I would teach, I must myself be taught. The Holy Spirit must teach me; then may I hope that he will teach by me. My chapter for school to-day—my eye is familiar with it, I know the meaning of words and phrases, but has my spirit been taught its real meaning? Have I found it in that which has been the food-refreshing of my soul? I consulted the commentary; have I sought the presence and the light of the teaching Spirit? When David sings, 'Teach me,' he sings also in the same verse, 'Thy spirit is good.' The promises are 'He shall guide you; he shall teach you.' With my Bible in my hand, my soul in the secret presence of God, through the blood of Jesus let me seek the instruction of 'thy good Spirit.' And in the power of the same Spirit let me go forth to-day. Let me pray for my pastor, that the good Spirit may accompany the ministry of the word, and for all my fellow-teachers, that we may all be taught of God.

"Exceeding great and precious promises." 2. Peter i. 4. And there are 'given to us.' All my hopes depend on promises. Take away the promises of the work, and every hope is gone. There is no faith, no prayer, no light in all the world, if there are no promises. I never kneel down and look up into thy face but I take a promise with me. Promises are my plea; I cannot speak to God without promises; my very life lies hidden in a promise. 'This is the promise that he hath promised us, even eternal life.' And, O, what promises he hath 'given us!' Given—then they are all my own. Revel, my soul, in thy vast possessions. What is there that is great, and good and glorious that is not in the promises? And in Christ they are all—'yea, and in him, Amen.' They are exceeding great, and, O, how precious!"

A State Ruled by Women.

Among the Holland possessions there is a remarkable little State which, in its constitution and the original customs of its inhabitants, surpasses the boldest dreams of American emancipation ladies. Upon the island of Java, between the cities of Batavia and Samarang, lies the little kingdom of Bantiam. Although tributary to Holland, it was an independent State, politically without importance, yet happy, rich, and since time immemorial governed and defended by women. The sovereign is indeed a man, but all the rest of the government belongs to the fair sex. The king is entirely dependent upon his State council, composed of three women. The highest authorities, all State officers, court functionaries, military commanders, and soldiers, are without exception, of the female sex. The men are agriculturists and merchants. The body-guard of the king is formed of the female elite. These Amazons ride in masculine style, wearing sharp steel points instead of spurs. They carry a pointed lance, which they swing very gracefully, and also a musket, which is discharged at full gallop. The throne is inheritable by the eldest son, and in case the king dies without issue a hundred elected Amazons assemble, in order to choose a successor among their own sons. The chosen one is then proclaimed lawful king. The capital city of this little State lies in one of the most picturesque parts of the island, in a fruitful plain, and is defended by two well-kept fortresses.—Galaxy.

Suffer not yourselves to be detained from simplicity in Christ by any pretence of superior knowledge and wisdom.

Spurgeon on Eternity.

You who love the Lord do not want any words from me to-night. I do not intend to preach to you. I want you to be praying and to be sending up your hearts to God for a blessing. But with you who do not love God I must be earnest to-night, asking you to think about these things. One thing that makes me earnest is the remembrance of eternity. Your time is short, but your eternity, Oh, how long! There was once a lady who often used to go to the dance, and to the opera, and to keep her servant sitting up at night to let her in and attend her to bed. The poor girl, the servant, often went to sleep, so her mistress recommended her to get a book to read, and she got some religious books, and it pleased God to bless the reading of them to her. Her mistress laughed at her very much about this, and when she came home one morning, somewhere about two or three o'clock, she came up to the girl and said to her, "Mary, what are you reading? A religious book?" she added, as she looked over her shoulder—"Why, it will make you as miserable as possible," and she began to laugh. But while she looked at the book her eyes fell upon the word, "eternity." She went to her chamber, and, when the maid was gone, she gave vent to her feelings in a flood of tears, and it was not many days before the lady had learned to give up the frivolities of time for the true and substantial pleasures of eternity. I wish that some of you would get that word, "eternity, eternity, eternity," into your minds. Even if you had it printed on your very eyeballs it would not hurt you. Eternity! Eternity! Eternity! A mountain without a summit; a sea without a shore; a depth without a bottom. Eternity! An endless plain of woe, or a boundless field of delight. As you character shall be here on earth, so shall eternity be to you hereafter. If you have believed in Jesus it shall be bliss everlasting; if you have rejected Christ it shall be woe eternally. Eternity! ETERNITY! ETERNITY! If there were nothing else to make the preacher earnest and to make him thoughtful, surely this ought to be enough.

Results of Missions.

The Pall Mall Gazette, whose attitude towards missions is "worldly," not to say skeptical, publishes a letter from an East India correspondent which admits that though the Christian Missionaries occupying the Indian field have been severely criticized for not doing anything; yet they have taken up "the gage of battle regarding their alleged want of results, and have proved the case in a quite unexpected manner." Missions and missionaries are favorite topics of criticism. Sea captains and merchants visiting and residing in foreign ports are the critics. But those who are familiar with the method in which many of these gentlemen live when abroad take the testimony with the usual grain of salt. The result of missionary work done in India is thus stated by the correspondent: "Between 1861 and 1871 the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India the native church has multiplied by nearly 400 per cent; in Oude by 175 per cent; in the Northwestern Provinces it has nearly doubled; in the Punjab and Bombay it has increased by sixty-four per cent; and the total increase for all India is sixty-one per cent. The increase during the previous ten years, from 1851 to 1861, was only fifty-three per cent. The missionaries calculate that, assuming a uniform increase of sixty-one per cent. for each ten years, the number of native Protestant Christians in India will amount in 1950 to 11,000,000, and in A.D. 2001 to 180,000,000. They have established, in a startling and unexpected manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was altogether unsuspected by the general public."

The Exploration of Palestine.

The Damascus correspondent of the Levant Herald gives an account of the work done by Lieutenant Conder, R. E., and his party, who are engaged in carrying out the objects of the Palestine Exploration Fund. They have not, he says, been "digging up Moabite stones or other sensational objects," but have done some good solid work. Of the 6,600 square miles to be surveyed 1800 are now completed, or 3-11ths of the whole area. The following are a few of their most recent discoveries:—1. Site of an unknown Jewish town. 2. Identification (probably) of Ecbatana. 3. Three groups of finely-finished tombs, superior to the Tomb of the Kings at Jerusalem; one of them has a kind of enamel and fresco inside. 4. Five fourth-century convents hitherto unknown, with walls still standing. 5. Four other convents in a less perfect state of preservation. The following places have also been recently visited and surveyed:—Abthit has been carefully surveyed and drawings made of its buildings for the first time. Caesarea has been carefully explored, plans made of all its buildings, and its aqueduct traced and examined for six miles. The Temple has also been identified. Jimmath-Sarah, the birthplace of Joshua, has been identified as Tibney. Plans have been made of Joshua's tomb, which was shown in the days of Jerome. Modin has been mapped and sketched, and plans made of the tombs of the Maccabees. Full details of all ruins are noted on the spot, such as the size of the stones, character of mortar, and the architecture receives special attention, careful measurement being always made. Drawings are always made of the capital and ornaments. In this exhaustive manner every ruin in the country is treated, and already over 500 towns have been so noted.—Pall Mall Gazette.

It is a terrible thing for one man to speak evil of another, and I think it is worse to think it. If you speak it the man has time and opportunity to defend himself, but he cannot erase the thought. It is neither heroic nor manly to permit in your private judgments which nobody can see.

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