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## Contributors and Correspondents

### THANKSGIVING COLLECTION.

Mr. Editor,—A circular from Rev. Dr. Cochran, Convener of the Home Mission Committee, and bearing date September 1, has been addressed to all the ministers of Ontario and Quebec, asking for the offerings of Thanksgiving Day for the Home Mission Fund.

The proposal is an admirable one. A special thanksgiving is what the day demands. The thank-offering is in some cases added to the Poor Fund of the congregation, a disposition of it with which it is not possible to find much fault. But in most congregations the Communion collections suffice for this fund. The various mission funds are always in need. Contributions to them never come amiss, and surely nothing could be more appropriate than that we should show our gratitude for the blessings of civil and religious liberty, of peace, and of immunity from the ravages of pestilence, which we continue to enjoy, and for the abundant harvest which has been gathered in, by making a special contribution for the spread of the Gospel at home and abroad.

But while the Convener of the Home Mission Committee is to be commended for his promptness in being the first in the field for this special collection, would it not be more generally satisfactory if congregations were to divide their offering among the three mission schemes—the Home, the Foreign, and the French Evangelization? There is no reason why this should not be done. It would not lessen, but increase the aggregate of the contributions. It would appeal more fully to the sympathies of the people. There would be no fear that, in this case, the widening of the channel would tend to make the stream shallower. Besides, no ground exists why the Home Mission Fund should receive the thank-offering of the Church to the exclusion of the other mission schemes. The Convener would have no reason to complain if all three funds were remembered.

Last year, as some of your readers may recollect, the French Evangelization Board made a request, though at the eleventh hour—or to be more exact, a little later, as it was made after the day was past—that the collections of Thanksgiving Day might be sent to them, when not previously otherwise designated. That that Board have not made a similar request this year, I would suppose, as one having no connection with the Board, to be owing to the circular from the H. M. Committee. It will not be considered meddling for an outsider, and equally interested in the success of all three schemes, to suggest to ministers and office-bearers that, in complying with Dr. Cochran's request, the Foreign Mission and the French Evangelization Schemes be not forgotten.

Toronto, Oct. 1st, 1877.

### PRAYER NEXT SABBATH FOR CHINA.

Mr. Editor,—Would you kindly allow me a few lines to call the attention of our ministers and your readers generally to a request for prayer for China, to which you adverted in your last issue.

In May last one hundred and twenty Protestant missionaries, representing almost every denomination in Europe and America, met in Shanghai for conference. Papers of great value, both to the missionaries themselves and to all friends of missions, were read, and plans were matured for future work. An appeal for more men and women for China was issued to "the various mission boards, Colleges, and Churches of the world," and the first Sabbath of October was appointed as a day of special prayer for the outpouring of the Holy Spirit upon the millions of that vast empire.

The missionaries there ask Christians throughout the world to remember them and the heathen of China on that day. Their request should surely not be forgotten in our Canadian pulpits and Sabbath Schools and homes. Our Mission to China, perhaps the youngest, has been one of the most successful. Our brethren there will highly esteem our remembrance of them.

China, as a committee of the Conference at Shanghai reminds the Christian world, is the largest heathen country on the globe, having a more extensive territory than the whole continent of Europe, with a population of 400,000,000; it is exceedingly rich in agricultural and mineral resources; the Chinese are intellectually vigorous, and are equally able in diplomacy and mercantile enterprise with the ablest of other nations; they are the great colonizers of the East; China is utterly sunk in superstition; Christianity is her only hope; and, as the history of Missions there proves, she can be evangelized, in thirty-seven years the number of native Christians having increased from three to 18,000. Yours truly,  
R. DOUGLAS FRASER.

Toronto, Oct. 1, 1877.

For the Presbyterian.

### THE LARK IN SCOTLAND.

BY REV. DAVID MITCHELL, TORONTO.

The lark has come from lands remote,  
Where it had gone to roost,  
Mid gale and storm, o'er fragrant fields,  
Too distant from my home.

While far away on wing intent  
To hush the water's rust,  
And bore's blasts and driving sleet,  
Methought my island was a lost

But now that summer cheers our hearts,  
And warm the sullen ground,  
As walking o'er the fields at noon  
The lark again I found.

He sat upon his now made nest  
Below the stubble laid;  
He watched the gliding noisy clouds  
Beneath their pleasant shade.

The sun then shone with brilliant light  
On trees, on flowers, and mead;  
The lark arose with steady wing—  
His Maker's praise to lead.

Honoured on high till like a speck,  
It looked against the sky,  
And there he stood with hovering tread—  
His wings had ceased to fly.

I heard his song come pouring down—  
It seemed to fill the air,  
It showered on fields a melody  
So sweet—both full and rare.

A still small voice in whispers said,  
Be humble like the lark,  
Content to dwell in lowly cot,  
And clothed with raiment dark.

Thou'lt soar aloft in thought to Heaven,  
And sing in sweetest lays,  
The Saviour's loving grace and truth,  
And hymn thy Father's praise.

### MISSION WORK IN PARRY SOUND DISTRICT.

The following report was presented to the Presbytery of Owen Sound by one of its members who recently visited the district.

Of the twenty-six townships which compose the Parry Sound District, there are thirteen more or less settled, and stand in need of the Gospel. Most of these we have not as yet visited with the message of peace; and the few which we have visited have been visited but partially, and to little effect. The Knox College Missionary Society has for years sent, during the summer months, a student to the Townships of Humphrey, Monteith, and Christie; but the missionaries under our auspices have not gone so far into the interior. Two years ago, it is true, students visited and held services at Manawaba Dam and McKellar Falls in the Township of McKellar, and also at Dunclurch and Kelsey's in the Township of Hagarman; but our principal stations are Foley Station, Carling (Blair's) Station, and Parry Sound village.

Foley Station is six miles distant from Parry Sound village. There are seventeen families in connection with it, two of which occasionally worship at Parry Sound village, and contribute to the support of ordinances there; but the others cannot on account of distance avail themselves of this privilege. The people are far scattered from each other; they are poor in circumstances, and have small families not able to help them in a struggle for life. Have they not therefore a claim, a strong claim, on our Christian sympathy and liberality? Do we hear their cry "Come over and help us?"

Carling (Blair's) Station is about eleven miles distant from Parry Sound village. There are five families in connection with it, of which three consist of nearly forty members; there are a great number of young people in the neighbourhood who always attend service in connection with the Presbyterian cause. They have no other than "Presbyterian preaching," but they occasionally meet by themselves to read a sermon and engage in devotional exercises. They have kept up a Sabbath school both summer and winter for years; the average attendance of scholars is about thirty; there are five teachers; there is a small library. There is a strong desire for increased services. The five families, in the meantime, raise forty dollars for the support of ordinances, and will endeavor to raise more, if possible, from adherents and attendants. This is an excellent station, containing the germs and giving the promise of a good congregation.

Parry Sound village is made up of two parts—Parry Sound and Parry Harbour. In the one there are 600, and in the other 400 inhabitants—in both together 1,000 inhabitants. The people here are, in many respects, highly favored with advantages. They have a daily mail in summer and one three times a week in winter; they have telegraph in connection with the post office, and it may also be stated that the Parry Sound post office is the distributing office for the Northern offices, including the Manitoulin Islands. They have also ample and convenient means of travelling. During this summer there are five steamers that have called at Parry Sound and Parry Harbour, viz.: the *Silver Spray*, *Seymour*, *Waubesa*, *Northern Belle*, and the *Magen-*

*stawan*, all carrying passengers as well as freight. There is a daily stage from Rossan to Parry Sound in summer, and a tri-weekly stage from Bracebridge to Parry Sound in winter. The distance from Parry Sound to Rossan is twenty-four miles, from Parry Sound to Bracebridge fifty-two miles, and from Parry Sound to Gravenhurst, the present terminus of the Northern Railway, is sixty-four miles. But let us now proceed to note what is in the place. There is what is rare in a village of the same size, a reading room, which furnishes to the public excellent reading matter. Let us give a sample of it. First—Periodicals: *The Edinburgh Review*, *The British Quarterly*, *Blackwood's Magazine*, *L'Hour*, *Sunday Magazine*, *Harper's Magazine*, *The Scientific American*. Second—Old Country newspapers: *London Times*, *Scotsman*, *Scottish Review*, *The Graphic*, *Public Opinion*, *Punch*. Third—Newspapers of Canada: *The Daily Globe*, *Daily Mail*, *BRITISH AMERICAN PRESBYTERIAN*, *Grip*, and similar papers from the States. This reading room is in connection with a literary society, which meets during the winter months for mutual improvement and entertainment. There are two schools, one in Parry Sound and one in Parry Harbour. There are three churches in the place—an English, a Methodist, and a Presbyterian. The English and Methodist Churches have service morning and evening every Sabbath; but the Presbyterian Church has service only in the morning. Our cause there forms the nucleus of a strong congregation. The membership is as yet not large, but the general attendance is good and the people well disposed towards it. At present there is no communion roll, and the membership is therefore not exactly known; but there are, speaking in round numbers, about sixty-five members belonging to the three stations referred to in the above statement, of which the greater number belong to Parry Sound station. The leading men in this station are men who have sat under our best ministers, who have taken an active interest in the ecclesiastical affairs of our Church, and who are well qualified to play an active part in the promotion of our cause in Parry Sound. Chiefly owing to them a nice commodious church has been erected on a lot, the gift of William Beatty, Esq., and another lot adjacent to it has been purchased for the erection of a manse. Their present liability is \$212.04, but the half of that sum is expected to be wiped off in a few weeks. In connection with this station there are a Sabbath school and Bible class, the average attendance of scholars is about sixty; there are seven teachers, and a library of 250 volumes. The sum of \$225 is contributed by the three stations for the support of the ordained missionary now labouring among them. He began his work among them on the first Sabbath of June, with the promise of a salary of \$700, subject to the approval of the Home Mission Committee. It is in the meanwhile arranged that he preach two Sabbaths in Parry Sound village on the forenoon; in Foley and Blair's settlement respectively in the afternoon; and to preach at the uplying stations every third Sabbath, and to visit the people in said stations during the week. This is, however, regarded as a mere temporary arrangement until some better one can be effected for the success and prosperity of the mission work in that neighbourhood.

There is, on the part of the people in Parry Sound, a strong desire that they should have a morning and evening service, not simply as a privilege to themselves, but as a condition necessary to the success and prosperity of mission work in the whole district. They, in the first place, regard their thus having service as necessary to the success of their own cause in the village. There are, as has already been stated, two other bodies who have morning and evening service every Sabbath; and our people therefore feel that they are not on equal terms with said bodies to succeed and prosper. From the lack of such service, they know that they have lost ground with the public; and from the supply of such service, they feel assured that they will gain ground with the public. If it is granted to them they promise to pay \$325, with a gradual rise, for the support of ordinances among them, and expect in a few years to be a self-sustaining congregation. They, in the second place, regard their thus having service as necessary to the success and prosperity of mission work in the whole district. It is observed by our people that the bodies in the village who have service morning and evening every Sabbath are getting on better, are gaining a firmer hold of the popular ear, and resting on a surer footing in the confidence of the public as to the supply of service. It is further observed by our people, that mission work under said bodies in the village succeeds and prospers better in the rural districts from

their prestige in the village as a reactive and diffusive influence on the outlying field; and also as a centre of action in the superintendence of mission work, occasionally visiting the stations, to countenance, to encourage, and to strengthen them; or exchanging with the local preachers, to attend to baptism, to the dispensation of the ordinance of the Lord's Supper, and other necessary things. Again, our people have experienced that, from the want of regular service, the attendance becomes less regular; that from the uncertainty of service as to when it should be, the attendance becomes as uncertain; that from attending other bodies people become less attached to the Presbyterian cause, and that therefore service morning and evening every Sabbath is necessary to the success and prosperity of our mission work in the Parry Sound District. There can be no doubt as to the soundness of the positions thus set forth by our people in Parry Sound. These indicate the proper policy to be pursued in the work of evangelization, not by scattered or diffused but by concentrated action. As a Church we have lost much by scattered or diffused action in the Parry Sound District. Our students have successfully occupied some parts of the field, but so soon as they left, other bodies came in to reap the fruit of their labours; thus, the labours of our students formed to others the nucleus of a good cause, or the skeletons of good congregations. As a Church, we could by a proper system of mission work effect much in the Parry Sound District. There are, according to the census, more than one half of the people Presbyterians. There is always a large attendance whenever there is "Presbyterian preaching;" many of the people belong to no body, but are inclined to attend the Presbyterian body. In view of such facts, it would be well for the success and prosperity of our cause in the Parry Sound District,

1. That service morning and evening every Sabbath be, as soon as practicable, granted to Parry Sound village.

2. That the Home Mission Committee empower the Presbytery of Owen Sound to offer (or they themselves do so) to some one of our ministers, capable of the work, a good salary to go to Parry Sound, there to labour in the work of the ministry, and also to superintend the whole mission work in the Parry Sound District.

3. That students and catechists be sent out to work under him in that field.

### Acts and Proceedings of the Late General Assembly.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Of all men deserving pity there is none more so than a chronic grumbler, and "Sigma"—one of your correspondents in last week's paper—is surely one of them. He grumbles because only one man from the Province of Nova Scotia was on the Assembly's Committee of Bills and Overtures. Answer—(1) Our Assembly does not, in striking committees, recognize Provinces, but Presbyteries and Synods. (2) The statement is incorrect that there was only one from Nova Scotia. All the Presbytery Clerks who were members of the Assembly were members of the Committee referred to.

"Sigma" grumbles that "perhaps because of" the composition of the Committee of Bills and Overtures, only five Maritime Province men are on the French Evangelization Board. Answer—(1) "Sigma" seems to know nothing about the work of the Committee on Bills, else he would know that that Committee does not appoint the French Board at all. That and all other Boards are appointed by the Assembly itself, on recommendation of a special Committee, viz., the Committee to strike Standing Committees. (2) The Synod of the Maritime Provinces has as large a representation on the French Board as the Synods of Toronto and Kingston, London, and Hamilton, and Manitoba,—as large a representation as any Synod outside the one in which the Executive of the Board resides.

"Sigma" grumbles because out of five eastern men on one of the Boards, only one is a native of the Maritime Provinces, the other four having "come from the west not long ago." Answer—(1) The statement is not true. (2) Are not those who came from the west "eligible for appointment equally with the 'blue noses'?" "Sigma" thinks not, doubtless anxious that all western men settled in the Maritime Provinces should be ostracised. Instead of "No Irish need apply," the law has gone forth that no minister "who came from the west not long ago" need apply for a position on any committee, but only those educated in the Maritime Provinces." By the way, did Dr. Burns or Dr. Waters or Mr. G. M. Grant—the men who do a very large share of the Church's work—receive their "education in the Maritime Provinces?"

Other statements in "Sigma's" letter are equally incorrect. For example, he states that the highest salary this year is that paid to Mr. Black by Eskine Church, Montreal, viz., \$4,300. Mr. Black's salary is not \$4,300, but only \$3,000. "Sigma" had better get posted a little before he again appears in public. Yours, etc.,  
ANTI-GAUMBLER.

Toronto, Oct. 1, 1877.

### The Registration Act.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—Will you oblige by publishing to the B. A. PRESBYTERIAN the enclosed correspondence, first the minister and elders within the bounds of the synod may know what action has been taken in the matter entrusted to me, and the result. I am yours, etc.,  
JOHN LAING

The Manse, Dundas, Sept. 22<sup>d</sup>, 1, 1877.  
To the Honorable Oliver Mowat.

DEAR SIR,—At the meeting of the Synod of Hamilton and London which was held at Woodstock Ont., on the 10th and 11<sup>th</sup> days of April last, I, as moderator, was appointed to bring under your notice as Premier of the Ontario Government what was felt by the Synod to be a grievance, and respectfully to urge the modification of the law complained of.

The Act referred to is the one passed in 1875 to provide for the Registration of births, marriages and deaths.

The grievance is that clause VIII. requires any minister or other person burying, or performing any funeral service etc., to make a return unless he has the certificate of the Registrar that the death has already been duly registered; while clause XVII. requires this to be done under a penalty not exceeding \$20 and costs.

The overture which brought this matter under notice of the Synod and which was adopted, thus sets forth the grievance. "These enactments interfere with religious liberty, in as much as they prohibit under penalty the performance of a purely religious service in connection with the burial of the dead by any minister unless said minister shall have first performed a certain act of civil service."

The modification of the act respectfully sought by the Synod is, the removal of the penalties enacted in case of burial having been performed without certificate of Registration having been first obtained or returns being afterwards made.

The Synod are aware of the importance of having the returns on vital statistics full and reliable, and are willing to aid in effecting this if it can be done without compromise to their religious liberty, but so strongly are they convinced of the unjustifiable character of the requirement which prevents the performance of a purely spiritual act except by permission of the civil power, that many expressed themselves as determined to resist it at all hazards.

Having thus laid the matter before you as appointed, I have only to add that if any further representation is desired, I am prepared to wait upon you at your convenience personally, or to receive any written communication you may see fit to favour me with. I have the honor to be, dear Sir, your obedient servant,

JOHN LAING, Moderator of Synod.  
The Manse, Dundas, Aug. 28<sup>th</sup>, 1877.

Rev. John Laing, Moderator of Synod, the Manse, Dundas.

MY DEAR SIR,—I have your letter of the 28<sup>th</sup> complaining of the 8<sup>th</sup> and 17<sup>th</sup> sections of the Act of 1875, for the Registration of births, deaths and marriages. I hope that no serious grievance is thought to be involved in these enactments, as you inform me that "the Synod is aware of the importance of having the returns of vital statistics full and reliable, and are willing to aid in effecting this." The difficulty of obtaining such returns even as the statute now stands is very great, and I know of no substitute for the clauses to which you refer that would supply their place. I hope the Synod will not think it necessary to move in the matter until some alternative, equally efficient and practicable for the important object in view, can be contrived. Yours truly,  
O. Mowat.

Toronto, Sept. 8<sup>th</sup>, 1877.

### Presbytery of London.

The regular quarterly meeting of the London Presbytery was held in the Lecture Room of the First Presbyterian Church, on the 25<sup>th</sup> ult., the Rev. Neil McKinnon, Moderator. A large number of ministers and elders present. The Home Mission Report was the first business taken up. Considerable discussion about re-adjusting the present arrangements existing between several congregations and mission stations took place. It was agreed to refer the matter back to the English Settlement and Proof Line for their further consideration, and that a deputation be appointed to visit them in connection with the matter. Mr. Baikie's resignation of the pastoral charge of Port Stanley was accepted, and a Committee appointed to draft a minute expressive of the Presbytery's esteem for him, and their sympathy with him in his long-continued illness. A call from Delaware to Mr. Peter C. Goldie was presented and sustained. The following young men were examined and certified as students to Knox College: John Urquhart, Andrew Henderson, Wm. McKay, and Angus McKay.

Mr. Spurgeon has returned to his work in London from his trip in Scotland, but his health is not much improved.

A bull regulating the procedure to be observed by the Conclave of Cardinals on the death of the Pope has been completed at the Vatican. It empowers the Cardinal Camerlengo to either summon the conclave immediately, or await the arrival of foreign cardinals.

According to the *Chinese Recorder*, there are six missionary societies operating in Peking, which was first occupied as a missionary station by the London Society in 1861. The other societies now represented there are the Church Missionary, the American Presbyterian, the English Presbyterian, the American Board, and the American Methodist societies. The London has the largest number of members—255.



Pastor and People.

TWO-EDGED PROVERBS.

III.—"THE LONGEST WAY ROUND IS THE SHORTEST WAY HOME."

Proverbs have pre-eminently to do with every-day life, with its experiences and maxims and rules: indeed, they have for the most part taken their rise from such experiences. But they are often grounded upon abstract truth, and would be equally valuable as statements of truth, even though they had no experiences to adduce as proof of their correctness. And so it comes to pass that in many cases they stretch far beyond mere human things, into those which are Divine.

The common proverb that "The longest way round is the shortest way home" has to do with the things of this world and the next. It is a daily life truth. And first of all let us inquire what the proverb means, and its place in common daily life.

It means that what appears at first sight to be the best way to do a thing, oftentimes is not. There is something very desirable to be done—getting home—and we are in a hurry to do it, as almost every man is to get home, and in our hurry we don't stop to think, but go ahead.

It means, too, that the visible and apparent must be corrected, and oftentimes must be sacrificed to be corrected. What we see impresses us much more than what we can only reason about, and it is a great triumph of reason when we can forego under its power what is under our very eyes.

It says, moreover, that many of the ends we have in view are not to be jumped at, and accomplished all in a moment, but that we must go through certain processes to attain to them, patiently, perseveringly, ploddingly, and human nature does not like that.

Indeed, this particular proverb is one that is not generally believed—at least, not so practically believed as to be acted on.

Certain phases of character take it in—cautious and perhaps somewhat phlegmatic people; but most people are too eager, too much on the surface, too impatient, to turn it to practical account.

Now, how does this truth meet us in daily life? Here are two school-boys, who are being educated at the same school, who are intended for the same business, in the same mercantile house, and they are now engaged on the self-same task. Their present object is to get a sum done—until that sum is done they cannot go to play; and the worst of it is, it is a new rule, and the sun is shining provokingly, and altogether it would be delightful if only they could see their way to the end of it.

"Now Joe," cries one to the other, "I'll not stop at this all day!" And with a handful of marbles he bribes a boy in a higher form to do the sum; it is shown up, it is all right, and away in the sunshine runs Tom Jenkins, laughing at slow Joe as he plods along, determined, however, to work the matter out for himself. It is an hour after Tom's release that Joe finds himself honestly able to go out; but when he does get away it is with a light heart; he knows he has done his duty; he has ten times more enjoyment than his companion; he has the consciousness of duty fulfilled, of having been honest, of having a right to play. Pass on four or five years. Many a trouble has Tom Jenkins had from that short cut he took with the sum. He has always to go bungling along from not perfectly understanding that rule; more than once he was kept in an hour for his arithmetic; and where will it end? Pass on ten years more, and at eight o'clock in the evening you see a poor clerk drudging away at a whole wilderness of figures; that is Tom, tried and found wanting, and doomed to remain a clerk to the end of his days; and at the very same hour you may see Mr. Joseph Burgen sitting at a meat-table with his young wife, and telling her that his share of the profits this year as junior partner in the house of Birkit, Johnson, and Burgen, will be £900. It was a long way round that beautiful summer afternoon with that tough sum, but Joseph Burgen plodded all through it, and has come out well at the end.

The road certainly does make a long round of it from Farmer Thompson's hamstead to the market-town of Astonhope, and it is very provoking to have to cart produce some five miles, when by going across country the place can be reached by a lane only two miles long. But there are weighty reasons for that road, and weighty ones against that lane. The ground about Farmer Thompson's, though splendid for grazing, is rather boggy and marshy, and very undependable as to soundness of bottom, especially in the winter time. The engineer who made that road had no less than twenty men with him, poking and raking, to find the firmest bottom. No one knows all this better than Farmer Thompson's son William. He has been to Astonhope with a wagon-load of wheat, and having gone round the regular road, has sped well. The wheat is sold, and Will has to bring back in the wagon the week's groceries, and a sack of beer, and a barrel of oil, and a sack of flour, and a new suit of

clothes for his father; there is, moreover, a hand-box containing a new bonnet for one Jenny Ray, who looks well in Will's eyes at all times, and who he thinks will look especially well in this bonnet. Jenny lives about half a mile from Will's house, on the short-cut road; and now he thinks the wagon is light, and he may venture across country, and by so doing he will have the advantage of delivering the bonnet and seeing Jenny a little sooner. Alas, he came to grief! With great care, and with many escapes, the young man got to pretty nearly opposite Jenny Ray's door; and even now he was not much the gainer in the way of time; for what with the time consumed in taking care, instead of going ahead, and in extricating himself from one rut and another, he might have been nearly home by this. But the worst has to come. Snap goes the axle, close to Jenny's house, as Will is driving the wagon through quite a pond of water. Down rolls Will in the mud: out comes Jenny to laugh at Will for the ridiculous plight he is in, and then to scold him for the loss of her bonnet. The ale is spilled, the oil floats out on the top of the black water, the wheat is soaked, the groceries are spoiled, the farmer's clothes are done for. It is a week from that very day that the remnants of the wagon are brought home; it is a fortnight before the vehicle is put together again; Jenny and Will never make up that day's falling out; and altogether it forms a very pretty illustration of the proverb that "The longest way round is the shortest way home."

Nothing is ever eventually gained by shirking, or ignoring truth. What is, is; and no hiding of ourselves from the truth, or of the truth from ourselves, will ever prevent it being otherwise. The longest way round is the longest way by perhaps one, two, or twenty miles, as the case may be, but it is the shortest in the end. In sailing to and from Australia, I had an example of this. Any one looking at our course on the map would have said we were going altogether out of our way; and it is true we sailed over a greater number of miles than we apparently necessary, but we gained many days in time; for we caught certain winds which were known to be found in certain latitudes, and sailed ten miles in an hour where we should not have sailed two on the short cut; and so we found the proverb true that, "The longest way round was the shortest way home."

We must say "This is a long way round," but it is one with a purpose, and I am travelling on it because I know it will be the quickest way of carrying out my design in the end.

We must believe in the long and short of the matter, the long way round, and the short way. And if we do, see how it will act.

A thorough belief in the truth of this proverb will make us patient. Patience is, in general, a necessary ingredient for success. An act of impatience will spoil whole months, or even years, of work. But we shall be patient if we are certain that we are on the right road; and that the end of the road, however round about it may go, is the goal to which we want to attain. It will make us hopeful. A down-spirited man has little or no energy for his work and if he sees no end to his toil, he is likely to faint by the way. But when we have an end to our labour practically, though not actually, in view, we shall be cheery; we know that "long looked-for" will "come at last;" the very energy which this will infuse into us will help to grow over the ground of the long round about way, and bring us to our goal far sooner than we should have reached it had we plodded along without going to our work with a will.

There will be ever so much more diligence too. No one cares to work for what has no end—to go round and round, like a horse in a mill. Let us say "Home, home—an end—on our way to it, and that the shortest too;" and then we shall be a man to our work.

And now to look at the spiritual side of this proverb: we can see many points in which it is a true saying as regards the higher matters of our spiritual interest.

The longest way round is with God very often the shortest way to accomplish His designs. All Nature is full of processes which are round-about. Let us take a short cut to open out a bud into a flower—a little picking and unfolding with our fingers, no matter how carefully done, will leave us nothing but the wreck and ruin of what might have been beautiful and perfect if only we had let it go through God's processes in God's way and God's time. See what a round-about way the child has to travel before he gets the strength or wisdom of a man; what a round-about way the fruit has to come to be ripe and mellow—passing through bud, and hard acidity, and hanging for many a day upon the wall apparently red and ripe but really hard and unfit for use. Winds and sun and time mellow it at last, by the processes of God.

And so God is continually leading His people by what may seem to them long ways round; but they are ever with the view of bringing them most safely, and most quickly too, Home.

"What I do thou knowest not now, but thou shalt know hereafter," is the voice which we are now often called upon to hear, and to act upon in simple belief.

God leads us in ways we know not of, but He knows all about them; and if only we be sure that He is leading us by the hand, we may be sure that there can be no mistake. He knows where He is taking us to. He, who has made our home, knows where it is, and the best way to it; and there is no necessity for our knowing the path, if He does. We are often presumptuous in wanting to know too much, just as on the other hand we are often slothful in caring only to know too little; but God will not give an account of His matters; very often all He will say to us is: "That is the road I have appointed for thee; day by day travel patiently thereon."

When we seem to be set providentially upon a path which we cannot understand, let us believe that it has a blessed ending, and that the God who has set us on it knows all the circumstances of the way. The child need not understand all about the road he is travelling if his father does; we need not know all about this dispensation and that, if our Father does. If we can fall back on a real knowledge of what

God is, and of our connection with Him, we shall not be confounded by any intricacies of our road.

When the time comes for a Christian to die, and he looks back upon the experiences of perhaps a long and chequered life, he will say: "He hath led me forth by the right way, that I might come to a city of habitation" (Ps. ciii. 7). Perhaps in eternity we shall see whether our own short cuts would have led us—how some of them terminated suddenly in the precipice of sin; how others would have fixed our feet in miry clay or on them with pointed stones; how others had dwelling by their road-side enemies able either to allure or force us on to ruin. Then we shall see that the same God led us that led the Israelites of old, and with the same consideration and care. "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about, through the way of the wilderness of the Red Sea" (Exod. xiii, 17, 18).

That was a long way round appointed in mercy, but there was another, lasting for forty years, which the Israelites brought upon themselves in judgment. Let us beware of bringing upon ourselves these "long ways round"—full of sorrow, even though manna be given to us to sustain our life.

And now as to God's dealing with us in our acquisition of character and being made holy: is there a long way round in those? Very often—so often as to warrant our saying generally there is. Characters are formed as fruits are developed and ripened—by processes.

No doubt there are times when some great sorrow, or some extraordinary circumstances into which a man is thrown, seem to form his character at once; at least, to form it in some points which, under ordinary circumstances, might have taken a long time. But these are exceptional cases; in a general way, it is by many long ways round that character is formed. The patient man has had to bear many a long day's trial; the humble man has had to pass through many a humiliation; the heavenly-minded has had to go through many earth-wearings; the faithful man has had to grope in darkness for many days, when neither sun nor moon, nor stars appeared. Short cuts might have made surface characters, but the long way round has brought to heaven men fitted for eternity.

Bearing this in mind, we may be very hopeful for ourselves, very hopeful for and patient with others. We are not deserted of the Spirit of God because we are not slaying every enemy at a stroke. The walls of Jericho were compassed once a day for six days, and on the seventh day, seven times; then, and not till then, was the long blast with the horn to be given; not till then were the people allowed to shout; but the long way round was the shortest way in the end, for then the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city (Josh. vi. 20).

We are very apt to despair about ourselves or others, if we do not see quick progress; but even failures may be round-about ways to success, and though real in themselves, be only apparent as regards the great result. We often rise from our failures far stronger than we were before; and they have done for us what no precept could have accomplished.

Let this teach us patience with others, and with ourselves too. God is patient with us; then let us be patient with ourselves—not tolerant of evil, but patient and hopeful in our conflict with it.

Everywhere we turn we are met with mystery—with the unknown; every day we see that it is not safe always to judge by the seeing of the eye, and the hearing of the ear. Let the One who has made our home for us, eternal in the heavens, be the One to guide us thither how He will. It is not for us to know the times, or seasons, or paths, which the Father keeps in His own power. Let us put our hand humbly but confidently in His, assured that if He lead us so, even "The longest way round is the shortest way home."

Ministerial Reputation.

You have not failed to notice how little it takes to blast the reputation and destroy the power of a minister. Unlike the tradesman, the farmer, or the mechanic, his whole stock in trade is reputation. Blow upon the good name of your secular man, and all is not lost; he can still work in wood or iron, and his crops will grow and his bank stocks increase all the same. He is not entirely at the mercy of other people.

With the minister it is totally different. As his investments are solely in reputation, they are sensitive to the touch of perverse tongues. More than any other person he is in the hands of the community, especially in those of his friends who are usually able to make of him much or little, or nothing, as they elect. To reduce him to zero, they do not need to make great exertion; a word, a look, an ominous silence at the right moment, or a sly insinuation, gives the fatal stab to reputation. He may protest and deny, but in vain; he is dead for that people and has nothing more to do but to pack up and be off to parts unknown. Even then the slander may travel in advance of him, and be ready to stare him in the face the moment he arrives on the spot.

The perishable nature of this ministerial commodity should warn both the preacher and people to handle it carefully. There is danger that it perish in the using. It will not endure to be handled roughly; and is invariably to be kept right side up with care. That so few ministers suffer severely in their reputation speaks well for both the pastors and the people. That some have thrown their lives away for such trivial considerations is sad, and should serve as a warning to all their associates. Cherish most tenderly the jewel God has seen fit to commit to your care.—*Zion's Herald*.

Demands not that events should happen as you wish; but wish them to happen as they do happen, and you will go on well.

How sweet to the believer is the reflection that, though he is yet a stranger in the world of spirits, still the world of spirits is not a stranger to him.—*Toplady*.

At the Bar.

"Who speaks for this man?" From the great white Throne,  
Velled in its roseate clouds the voices came forth;  
Before it stood a parted soul alone,  
And rolling east and west, and south and north,  
The mighty accents summoned quick and dead  
"Whospeaks for this man ere his doom be said?"

Shivering he listened, for his earthly life  
Had passed in dull, unnoted calm away;  
He brought no glory to its daily strife,  
No wealth of fame, or genius' fiery ray;  
Weak, lone, ungifted, quiet and obscure,  
Born in the shadow, dying 'mid the poor

Lo, from the solemn concourse hushed and dim,  
The widow's prayer, the orphan's blessing rose,  
The stranger's tale of trouble shared by him,  
The lonely of sheared hours and softened woes;  
And like a chorus spoke the crushed and sad,  
"He gave us all he could, and what he had;"

And His words of loving kindness said,  
And tender thoughts, and help in time of need,  
Sprang up, like leaves by soft Spring showers fed,  
In some waste corner, sown by chance-dung seed;

In grateful wonder heard the modest soul,  
Such trifles gathered to so best a whole.

O ye, by circumstance' strong fetters bound,  
The store so little, and the hand so frail,  
Do but the best ye can for all around;  
Let sympathy be true, nor courage fail;  
Winning among your neighbors poor and weak  
Some witness at your trial hour to speak.

—All the Year Round.

Impossible to Pervert the Bible.

The Bible becomes really incapable of being perverted by the interpolation of texts, by the extraction of texts which stand properly in their places, so that the revelation shall be made to teach another doctrine than that which it ought to bring from God. We do not think of this, perhaps, as often as we should.

We hear so much said of this suspected text, and that doubtful passage, of this probable interpolation from the margin, and of the long quarrel which scholars have waged over that Greek letter, mark or accent, that we sometimes forget that God, in his constitution of the Bible, has made it impossible to seriously pervert it. Of course there will be erroneous transcriptions. The hand of the scribe is not inspired. Of course there may be here and there insertions, of a marginal note, written into the text. Of course there may be a word dropped out, or a vowel omitted, in one passage or another. The eye of the scribe will sometimes fail to discern distinctly what it sees or what it omits; and there must be of necessity more or less liability to minute error in making copies of so many writings. But the great course of doctrine cannot be eliminated from the Scripture, except as you tear the whole fabric into tatters. It is interwoven, every part with every other—story, law, precept, proverb, the biographies of Christ by the evangelists, and the argument of Christ by the apostles, and the vision of Christ in the Apocalypse; until, if you throw away one part, you must equally throw away many others. You may get rid of the story of Balaam; though, if you do, you will miss one of the most picturesque and impressive stories in all the Old Testament. But what then will you do with the references to him in Micah, in Peter, and in the Revelation? You may get rid, perhaps, of the miracle in the passage of the Red Sea, and suppose a mere shift of the wind when Pharaoh's army was divinely destroyed. But what then are you to do with the song of Moses and of Miriam? and what with the seventy-eighth psalm, and the one hundred and sixth, and the one hundred and fourteenth? and what with the "song of Moses and the Lamb" in the crowning book of the Apocalypse? They are interbraided, like threads that have been woven so closely together that you cannot tear them apart except by destroying the fabric. You cannot extract one and leave the rest, with any ingenuity or by any force.

Thus it fares with the difficulties in the Biblical text, of which sceptics have sometimes made so much. Necessarily, always, by the manifold constitution of the Scripture, they must amount to very little. They are like scratches on the stones of the Milan Cathedral; like the breaking of a single pane of its pictured glass, or the breaking off of a finger, or possibly a forearm, from one of its five thousand statues. The great structure stands unimpaired, shining, imperial, in the serene Italian air. The Bible stands majestic, unfractured, in the same way. You may take away a vowel here, or throw away an accent there; you may pick up a word which has been dropped, or throw out a word which has been added; but God in his wisdom has made it so multi-form, so many-sided and various in its parts, and has involved each part so perfectly with all the others, that you cannot destroy it except by annihilating its whole structure. The Jewish counting of words and letters insured extraordinary accuracy to its copies. But no inaccuracy could touch its life, unless it were repeated hundreds of times.—*Rev. R. S. Storrs, D.D.*

Acceptance and Vengeance.

The Rev. O. H. Spurgeon, in a sermon preached August 12th, on Isaiah, lxi. 2, says:

May the Lord help us while we speak upon the second part of the text: the "day of vengeance of our God." Does not the sound of vengeance grate upon your ear? Does it not seem discordant to the sweet tenor of the passage? Vengeance? Shall that happen side by side with acceptance? Yes, beloved, this is the mystery of the Gospel, the system of redemption marries justice and mercy; the method of suretyship unites severity and grace; the economy of substitution blends acceptance and vengeance. Let us explain this strange commingling, and at the same time expand the text.

In the first place, whenever there is a day of mercy to those who believe, it is always a day of responsibility to those who reject it, and if they continue in that state, it is a day of increased wrath to unbelievers. It is not possible for the Gospel to be without some effect. If it be a savor of life unto those who receive it, it must of necessity from its own intrinsic vigor be a savor of death unto those who reject it. To this sword there are two

edges—one will kill our fears, or the other will surely kill our pride and destroy our vain hopes, if we yield not to Christ. You may, perhaps, have noticed that when our Lord read this passage at Nazareth, He stopped short, He did not read it all; He read as far down as, "to proclaim the acceptable year of the Lord," and then He closed the book, and gave it to the minister and sat down. I suppose that at the commencement of His ministry, before He had been rejected by the nation, and before He had suffered for sin, He wisely chose to allude to the gentler topics rather than to those more stern and terrible ones; but He did not conclude His ministry without referring to the stern words which followed those which He had read. Mark you, then, dear hearer, that if you have heard the Gospel and rejected it, you have incurred great guilt, and you can never sin so cheaply as you did before; for you there will be a day of vengeance above the men of Sodom and Gomorrah, because you have perpetrated a crime which they are not capable of committing—you have rejected the Christ of God. The year of acceptance to believers will be a day of vengeance to those who obey not His Gospel.

Random Readings.

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

Nor daring to take comfort—as if it was unlawful to take God at His word! as if it was humility to count the God of Truth a liar!

PAUL begins by enumerating their blessings. No one could be more full of present, but he begins with privilege—the true Gospel way of beginning.

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

LET us pray God that he would root out of our hearts everything of our planting, and set out there, with his own hands, the tree of life, bearing all manner of fruits.—*Penelon*.

The heavenly city has some of its lower streets upon earth, and he who does not enter those lower streets here will never enter the upper ones above. The consummation in glory, but the beginning here.

CULTIVATE a loving manner. How much harm is done by a disagreeable Christian! O! it is a sad thing to fold up in a napkin the talent of manner, to lose the key of the cabinet, to forget the sesame to the hearts of men.

I CANNOT love my neighbor as myself, till I love God with all my heart. I cannot love God but from a sense of love to me in the forgiveness of my sins; and I cannot receive forgiveness from him as a benefit till I know my want of it.—*Rev. T. Adams*.

EVERY promise is built upon four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace of goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—*Salter*.

We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs which leads them forth towards a calm and bright land, so that they look no more backward; and the hand may be a little child's.—*George Eliot*.

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

DEAN STANLEY said recently, speaking of Milton, that "he was not mentioned by Clarendon, the historian of his time. This seemed curious, but it had happened over and over again, and was almost a law, that the most eminent man of his time was hardly ever mentioned by the chief historian of the time."

Joy is a prize unbought, and is freest, purest in its flow, when it comes unthought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you as the music of a well-ordered soul, the fire of a holy purpose, the willing-up, out of the central depths, of eternal springs, that hide these waters here.—*Bushnell*.

I ONCE heard a very earnest and evangelical minister say that he had been accosted by a man who had heard him preach with this criticism: "I don't like your theology, it is too bloody; it savors of the shambles; it is all blood, blood, blood. I like the pleasant Gospel." He replied, "Well, my theology is blood; it recognizes as its foundation a very sanguinary scene, the death of Christ, with bleeding hands and feet and side. And I am quite content; it should be bloody; for God hath said that 'without shedding of blood there is no remission of sins.'"

It seems a paradox, and yet it is undoubtedly true, that the faults of those nearest and dearest to us not only grieve us more keenly than the faults of our acquaintances, but also rouse in us, for the time, at least, a livelier indignation. Nor is this really strange. The failings of the world at large touch us chiefly in so far as they afflict suffering or injury upon ourselves or others. But the failings of those we love do this, and much more than this. They disturb the ideal we would fain cherish in our minds—an ideal which, though it may not create our love, is the source of all our satisfaction in it. We cannot rest while disapproval or contempt are farring ever so slightly with our deep affection. We cannot carelessly dismiss the grievance with an unspoken stricture and forget it. We long to reform, or at least to testify, to give vent to our pain, to exert either an avowal of error which may condone the offense, or an explanation which may justify it; and just because we are so anxious we cannot always seek temperately for the relief we need. Hamlet's people might, "dipping all his faults in their affections, convert his gybes to graces," but it is not so that our affections mostly work.—*Sunday Magazine*.



Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XL.

Oct. 7. PAUL AT CAESAREA. Acts xxi. 1-15.

COMMIT TO MEMORY, vs. 11-14. PARALLEL PASSAGES.—Isa. xx. 1-4; 2 Tim. iv. 6.

SCRIPTURE READINGS.—With v. 8, read vs. 8-9 for the connection, and also Acts iv. 8 and viii. 20, 40; with v. 9, read Joel ii. 28; with v. 10, read Acts xi. 28; with v. 11, compare Jer. xli. 1; with v. 12, read Matt. xvi. 27; with v. 13, read Phil. i. 21; with v. 14, read Matt. vi. 10; with v. 15, read Acts xx. 22, 23.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Paul, Philip, Agabus.

ALSO THE FOLLOWING PLACES:—Caesarea, Judaea, Jerusalem.

GOLDEN TEXT.—But none of these things move me, neither count I my life dear unto myself.—Acts xx. 24.

CENTRAL TRUTH.—Saints are ready to die for the Lord.

This is a brief and compact lesson. It throws light on the condition of the infant church; connects together two lives of great interest, Philip's and Paul's, and gives a noble illustration of Christian consecration of life and all that is dear in it to the Lord's service.

The connection between the event of the last lesson and this ought to be traced. Much interest belongs to Paul's errand, the carrying of Gentile Christian money to the relief of suffering Jews. Christian charity is an early fruit of Christian faith. A good minister cannot well help "raising money." It is pointed out by Jacobus that the "ships of Tarshish" here find their work as in prophecy (Isa. li. 1-18), and here "the daughter of Tyre" with her "gift" (Ps. xlv. 12). Such simple works as Paul was now doing are significant and typical of mighty movements.

From the weeping elders of Ephesus, the apostle goes by a route which can easily be traced to Tyre, where the ships unloaded, requiring a little delay, by which Paul profited to see the brethren (verse 7) whom he found there, and who through the spirit foresaw and warned him of his danger at Jerusalem. No picture can be more touching than that of the parting prayer-meeting (verse 6) on the shore, whence Paul and his company, including Luke the writer ("we" verse 6), sailed for Ptolemais, where the voyage ended, again visiting the brethren and staying a day. Thus Christianity, instead of being unsocial, cultivates and sanctifies the social feeling. Here at Caesarea, sometimes distinguished as Pales-tina, from Caesarea Philippi, our lesson begins.

Caesarea (unlike Ptolemais, the Ancient Aco and the modern Aco, a strong place for three thousand years) was a new place, built by Herod the Great and has long been in ruins, but retains its name. It is on the coast, north-west of Jerusalem, at a distance of about seventy miles, and had in its palmy days all the glory of such ancient cities in walls, towers, theatres and barracks. Here Peter visited Cornelius (Acts x. 24); here Herod Agrippa fell under God's hand (Acts xii. 19-23), and thither Paul was carried (Acts xxiii. 23) later.

Philip's history is easily traced. He was a deacon (Acts vi. 5, 6), probably among those "scattered abroad" (Acts viii. 1); was employed for the conversion of the Ethiopian eunuch, never returned to Jerusalem so far as appears, but settled at Caesarea as his centre; rose to influence, as in Tim. iii. 13, and was known as "the evangelist," a missionary of the apostolic church, as distinguished from an apostle, and like the apostle fitted for a time of extension and organization; after it has passed, bishops and deacons continue the work (Phil. i. 1). Like Paul, he was a Greek-speaking Jew, and may have known Paul in Jerusalem. He was now probably the acting pastor in a church which followed the conversion of Cornelius (Acts xi. 18). It was most natural for Paul to stay at his house.

He was married (celibacy of the clergy was not known then), had four remarkable unmarried daughters, gifted with the power of teaching in an eminent degree, not necessarily predicting events; for the word is used for the communicating of the truth or explaining the holy oracles, whether publicly or privately, the word does not fit. But Paul's language in 1 Cor. xiv. 34, 35; and 1 Tim. ii. 12, obliges us to believe that in their case it was private teaching. Probably their "prophesying" is mentioned as being in the same line with Agabus' word in verse 11, and their being "virgins" as accounting for their being at home with their father. It is like Rome to make them out nuns. The connection of this verse (9) with verse 10 appears to be this: "The intimations of coming danger through these daughters of Philip were confirmed remarkably in the course of the several days we were induced to remain"—for the word "many," as used here, means more than one, several.

The authority of Agabus is enhanced by the facts that he came (probably) from Jerusalem, certainly from Judaea; that he was not only recognized as inspired, but already had announced beforehand the famine, in consequence of which practical steps were taken (Acts xi. 27-30). He may have visited Paul for the sake of making the communication.

The mode of it is set forth in verse 11. It is after the fashion of the East, notably of early prophets (see, in addition to Scripture Readings, 1 Kings xxii. 11; Ezek. iv. 1, v. 1). The girl was the symbol of activity (Luke xii. 35; Eph. vi. 14). To bind him with it was to signify death. It may be Paul's or his own hands he bounds according to the original, but it was probably his own. His words connect the act with Paul's future. The order of the word is, "The man whose this girl is, so shall the Jews in Jerusalem bind" (see John xxi. 18, 19). He was to be by them delivered in a legal and formal way, not necessarily as Judaea betrayed Christ to the Gentiles or non-Jewish nations.

Verse 12 describes the natural course of Paul's fellow-travellers, and of the local Christians. They did not know what the Spirit had impressed on Paul's own mind.

They judged according to what they now believed, and they were prompted by strong natural affection, as well as a sense of Paul's usefulness to urge him not to run such risks. How much wiser the Lord is than the best of his people! The very course which they deprecated was the Lord's way for his seeing Rome, with all that involved. Paul's characteristic reply is in verse 14, and requires no special explanation. He felt their tenderness. If he could, he would gladly have complied with their requests. It broke his heart to seem to refuse. But as to feeling for him! why, he was prepared for the worst at Jerusalem, like his Master, if such was the will of the Lord Jesus. "His name" stands for his claims, his cause, his honor. He assured the weeping friends that their tears only added to his distress, and were necessarily in vain, "for" his purpose is settled.

They desisted (verse 14) on finding that his judgment could not be shaken by their representations, for it was never a mere matter of feeling. Their spirit in the circumstances was admirable. In the terms of the prayer Christ taught His disciples, they said, "Thy will" etc. They had confidence in Paul's knowing, and being induced by the divine will.

The departure of the party is the conclusion of the lesson. It illustrates by "carriages" the change in meaning of many English words. Dr. Alexander points out that "luggage" is what men lug (an old verb), and "carriage" what men carry. The one word, so rendered, may mean "having forwarded or got ready our baggage," or it may mean having "stored away" for the sake of convenience, as if Paul expected to come again by Caesarea, as he actually did. The point is unimportant. "Went up" is the converse of "came down" in verse 10. So Paul proceeded on the last journey to Jerusalem—the last he ever made as a free man.

The lessons to be enforced are so obvious and simple that they do not require to be dwelt upon—such as the duty of Christian hospitality and courtesy; the honor of entertaining saints; the place and value of Christian gifts, which both sexes can receive and use, as do Sabbath-school teachers, for example; the evidence in favor of the truth in early supernatural gifts; the courage and heroism of true service; the place and limit of Christian love, and the duty of acquiescence in what appears to be the divine will.

SUGGESTIVE TOPICS.

Paul's course—Ptolemais—Caesarea—his host—Philip's office—history—family—prophetic warnings—how confirmed—Agabus' former prophecy—the present—mode of it—ancient examples—effect on Paul's friends—their plea—his refusal—the ground of it—their submission—and his further course.

LESSON XLI.

Oct. 14. PAUL AT JERUSALEM. Acts xxi. 17-30.

COMMIT TO MEMORY, vs. 30-32; 35, 36. PARALLEL PASSAGES.—Gen. xiv. 5-9; Luke xxii. 52, 53.

SCRIPTURE READINGS.—With v. 27, read Acts xiv. 18; with v. 28, read Acts vi. 13, 14; with v. 29, read Acts xxiv. 5, 6; with v. 30, 31, read 2 Cor. xi. 23; with verse 32, read Acts xxiii. 26, 27; with v. 33, read Acts xxiv. 7, 11; with v. 35, 36, read John xix. 15; with v. 37-39, read Acts ix. 11.

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

ALSO THE FOLLOWING PLACES: Asia, Tarsus, Cilicia.

GOLDEN TEXT.—The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.—John xv. 20.

CENTRAL TRUTH.—Saints endure persecution.

In our last lesson we saw Paul set out from Caesarea for Jerusalem. We can follow him in thought, with the aid of the clear, minute narrative. Some Caesarean Christians go along. So does Mnason, an old disciple, who has a home in Jerusalem, and with whom it is arranged that Paul shall lodge (verse 16). A formal meeting takes place with James and the elders at Jerusalem. Paul was to deliver the aims, and to remove objections to his method of working from the minds of brethren there. He has a cordial reception (verse 17). Not a day is lost till he reports his work (verses 17-19), to the joy of the brethren (verse 20). They in their turn frankly tell him that he is represented as an enemy of the law among Jewish-born believers, and that this impression does evil. They propose a plan to correct this impression (verses 20, 24), by which he would identify himself with the devout observance of a temple-worship and a system not yet broken up, and uproot the dislike. It is a thing innocent in itself; common at the time; promises to make for peace; Paul therefore agrees to it (verse 26). He had received distinct assurance that it was not at all meant to put Gentile believers under any legal yoke—that the settlement of Acts xv. was held binding. The plan, like most expedients of the kind, failed of its end in some degree. The steps which closed the period of Paul's labors, except in bonds, are narrated in our lesson.

(a) The time (the "seven days") is quite obscure, some regarding it as the balance of the time for which his partners in the vow were bound; some as meaning simply a week; some as the whole time of seven Sabbaths or weeks between the feasts. Nothing in the record turns on it. It was soon after Paul's appearance in the temple.

(b) The movers in the opposition—the old bitter foes of Proconsular Asia, and as old bitter foes of Trophimus was recognized by them, quite probably some of them from that city. They raised a crowd (so the word means), and had Paul arrested, having seen him in the temple, and their fiery zeal suggested that such an apostle dishonored the place.

(c) Their charge (verse 28). The appeal is to Israelites pledged to the Jewish system. The cry "Help!" was a familiar summons in excited times. The language implies the notoriety of Paul's labors. It is a perversion of his work, as if he opposed the people, law and temple for their own sakes. The second count is a direct lie, with a little color in the fact mentioned in

verse 29, "Gentiles" here are Gentiles. How like the cry against Stephen, which Paul could hardly forget (Acts vi. 14). To be in the city was one thing; to be in the temple another (verse 29). Malice is cruel. For Trophimus, see Acts xx. 4.

(d) The consequent tumult.—The whole city was moved, the people rushed together. Paul was violently seized; dragged out of the temple; its gates closed, possibly with a view to keep it clear from the tumult and violence expected.

(e) The design of the assailants (verse 31) to kill Paul. This was the impulse of the ferocious crowd thus incited. The effort was interrupted by the news of the riot reaching the Roman captain stationed at the N. W. corner of the temple in the tower Antonia (so called in honor of Antony), for just such contingencies. The Jews were now particularly restless, and at the feasts ready to make disturbance.

(f) Their design thwarted.—The chief captain then in command, one of a number of officers in turn commanding a cohort, with Roman promptitude, put himself at the head of a troop with inferior officers, and "ran down" the covered way or "stairs" to them, dispersing the mob as a body of disciplined and armed men only can do. Paul was taken from them as they retreated.

The natural presumption being that only a criminal could incite such violence, he was doubly secured, probably like Peter (Acts xii. 6) bound to a soldier on each side. The captain demanded what he had been doing to raise the riot. The many and discordant cries (verse 34) made it impossible to learn the facts of the case, so he ordered him to be brought to the castle—perhaps Antonia, or possibly some near and well-known place of strength. So great was the pressure of the crowd on the soldiers (verse 35), that they could only make way on the stairs of the castle Antonia (mentioned by Josephus), by actually lifting Paul off the ground—a circumstance reported simply to show the numbers and excitement of the crowd.

It was borne on by the mass of the people (verse 36), as distinguished from the rabble nearest the soldiers. From this mass the old cry arose as against the Master, not far from the same spot, "Away with him!"

(g) The explanation to Lysias. Paul asks permission of the chief captain to speak unto him. His address in Greek, and probably something in the tone, surprised the chief captain, who said, "Canst thou speak Greek?" He further puts a question which implies that he had identified him with a robber-chief, of whom Josephus speaks as the head of a band, who worked on the fanaticism of his followers, by whom short swords, as the name implies, were carried under their clothes. That is the leader referred to by the chief captain is every way likely from the nationality, "Egyptian," and from the time. This disturber, however, it was known to the chief captain, did not speak Greek. Hence the real question of verse 38 is, "Thou art not then?"

Paul's reply is exactly this: "I am a Tarsian Jew, a citizen of no mean city of Cilicia," slightly modified by the translators, but only in form. Tarsus was a place of eminence, known for its educational institutions. Paul's desire to address the people was entirely unselfish, and for the benefit of the people. Nothing can be more noble in bearing, or more worthy of Paul, than this entire forgetfulness of self and safety, in the desire for his beloved kinsmen. It is in the spirit of Rom. ix. 3.

LESSONS.

(1) How little men know of the way in which God leads them. Paul was now coming into bonds from which only death released him.

(2) How little truth and reason influence an angry mob. A charge that appeals to prejudice can be sustained at such a bar by the slenderest evidence. (See the case of Trophimus.)

(3) How close is the connection between anger and murder (1 John iii. 16), and how inconsistent men are! They forget the sacredness of life and of law, in their fanatical rage for the sacredness of the temple.

(4) How truly the servants are made like their Lord! Paul's mind is overshadowed by the expectation of coming "bonds" and sufferings, as was Christ's by the expectation of the cross. Calumnies, violence and fanatical hate are excited against both. Nor can we fail to notice how much Paul is conformed to Christ. It is in the spirit of love, like "Father, forgive them," that he desires to address the people.

SUGGESTIVE TOPICS.

Connection—Paul in Jerusalem—where lodging—by whom received—efforts for peace—their failure—his enemies—their charge—the false inference—the effect—the bloody design—the defeat of it—how the arrest of Paul—by whom—the violence of the mob—the cry of the people—the request of the apostle—the explanation—and the points to be emphasized.

Six thousand fellows are rapidly pushing forward the construction of the Khedive's Nubian railroad.

The Sunday School Times aptly confutes Darwin's recent inference that a gorilla in the Berlin museum has learned to drink and smoke, by the witty rejoinder, "It is not in drinking and smoking, but in giving up rum and tobacco that a man shows his superiority to the average baboon."

When any one dies in Munich, he is prince or peasant, the body is at once taken to a sort of mortuary chapel and there laid out in form for several days, with a wire attached to some part of it which, with the slightest movement, rings a bell. This precaution is taken that no one be buried alive, and that danger from infection of disease be removed.

The colporteurs connected with the Bible Co. in Spain, whose persecution we mentioned last week, made their way to Vernin, on the borders of Portugal, but were threatened with fine by the alcalde if they sold a single Bible. They then went to another village, but being assailed by the priestly party left for another village, where they were more successful.

Free Churchmen in a Roman Catholic Church.

The Rev. Dr. N. Taylor, of New York, is publishing in the Christian at Work a series of articles on his holiday tour in Europe. In one of the more recent of these he describes a Sabbath he passed at Lucerne. His concluding paragraph possesses special interest for Presbyterians:—"From the cathedral I went to the place at which the Free Church of Scotland had provided service for all who wished to join with them, and here a great surprise was in store for me. Will it be believed that this public Presbyterian service was held in a Roman Catholic Church? I was directed to the Holy Mary Church, and though the name might have indicated the fact to me, yet when I reached the threshold I found that already a Roman Catholic congregation had worshipped in the building. When I entered I saw that the main altar was decently veiled. But there above it was a picture of Mary with the infant Saviour in her arms, and over her head the legend, 'Hilf, Maria, hilf! 'Help, Mary, help! And in each of the side chapels there were little altars with crucifixes, pictures of the fourteen stations of the cross, etc. In front of the altar steps a small desk was placed, and in a few minutes a tall, grey-headed, but still young man, in gown and bands, came in and began the service. It was simple, beautiful, impressive, and we listened to an excellent sermon on the words, 'This is the record, that God hath given to us eternal life, and this life is in His Son.' We forgot all the strange surroundings, and were spiritually refreshed. The preacher was the Rev. Norman L. Walker, editor of the Sunday Magazine, and biographer of the late Dr. Buchanan, and when we asked him how it came that such a place had been obtained for Presbyterian worship, he told us that this particular church belonged to the Canton, and could therefore be given by the Canton quite irrespective of the ecclesiastical authorities. The civil rulers therefore had given it for the strangers from Scotland, and the services were arranged so as to interfere as little as possible with the usual worship in the building. I do not know what Dr. Begg and his friends would say to all this. I only know that the presence of these pictures and other ornaments did me no harm, and that I left the building with a little more kindly feeling in my heart towards those of the Roman Catholic faith than I had when I entered it. The modern travel is a means of grace after all, for it has put the leaves of liberality and brotherhood into the hearts of Roman Catholics. Would the Free Church of Scotland do with any of its buildings for the Roman Catholics what these Roman Catholics have done for them? Would the Presbyterians or Congregationalists of America? I do not presume to answer these questions, but the mere putting them has set me thinking, and I leave my readers to think on them also."

A Good Test.

A few years ago, as Rev. Professor Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day, a gentleman appeared, in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed: "O Lord! this man declares that he is prepared to take Thee as his God, and seal himself upon Thy care, now and forever." The man responded "Amen!" heartily.

Mr. Finney continued: "O Lord! this man vows that he is ready to give his wife, family, and all their interests up to Thee."

Another hearty "Amen!" from the man. He went on: "O Lord! he says that he is also willing to give Thee his business, whatever it may be, and conduct it for Thy glory."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked:—"Why do you not say 'Amen' to this?" "Because the Lord will not take my business, sir; I am in the spirit trade," he answered.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under His care. He demands its destruction as one of the mightiest obstacles to the progress of His cause in the earth.—American Messenger.

Reading Aloud.

When people speak of accomplishments, says the Christian Intelligencer, they always mean music, vocal and instrumental, dancing, and some knowledge of languages. Yet it seems to us that they should include the art of reading aloud, correctly and gracefully, among them, for this is an art as acceptable as it is uncommon. When we say uncommon, we are not to be understood as saying that very few people can read aloud correctly. This would be an evident misstatement, but we do intend to say that to read with grace and elegance, in a pleasing tone, carefully modulated to suit the subject and style of the thing read (yet not with too much dramatic expression) is a gift of greater rarity than one would suppose.

Such a reader as we have described is a great acquisition to the social or to the family circle, and oftentimes, when even music is not suitable, such a one may lend this charm of voice and expression to brighten most acceptably an otherwise dull hour. We would have all young people cultivate themselves as readers, even if they are not called upon to exercise the faculty just now. Besides, a habit of reading aloud gives one the habit of clearer enunciation in ordinary talk. It overcomes the inelegance of clipping our words, or running them too close together, which disfigures so much conversation. For instance, "let me see," "does duty for," "let me see," "nine times out of ten, while" "whary you bin," stands for "where have you been?"

Now, to any one accustomed to much reading aloud, this using of sentences will be almost impossible, and every day speech will gain this much in clearness and correctness.

To the elders in our homes, it is often particularly pleasant to listen to what they find most interesting in the daily papers or magazines, since they are spared the trouble of adjusting spectacles or seeking a favorable light. And when the reading is so well done that the ear is charmed by manner as well as matter, ought we not class reading aloud among the accomplishments?

It is particularly necessary and important that very young children should hear good reading, even if the literature selected be of the most juvenile kind. The alert and "imitative" little listener catches at every trick of accent or pronunciation, and reproduces them faithfully again, and if the reader be awkward and monotonous the result may be difficult to combat.

One word more. Young girls are too apt to read aloud in what (for want of a better term) we may call a "thin voice," a voice which has no clear tones, no depth, and is consequently unsatisfactory when any expression of feeling is desired.

The remedy for this defect is, perhaps, only to be found by applying to a professor of elocution, but the fault is too serious a one not to be cured if possible.

Dwarfs.

In an article on this subject in the Lutheran Observer, the Rev. Dr. Barclay says:

Suppose we go back a little ways in history to a Thomas Paine. Why take him? Because of late years efforts have been made to set this monstrosity on a pedestal and have him worshipped. Because he coped with Burke in his "Rights of Man," we must not forget how the same hand paled in the "Age of Reason." If we are called to admire the beauty of his diction, must we ignore the wild blasphemy of his strain? A man painting a sonorous hell. A worse than Saul or Balaam among the world's political prophets, putting parables in the mouths of fools. An illustration of genius revolting against truth. A mountain peak in his "Rights of Man," and all around made blackness by his "Age of Reason." Moral raiment scorched with infernal fires, with gusto enumerating abominable and unclean things. A man fitful in temper, vindictive in disposition, a drunkard in habits. A monster and not a giant—one having a hell bound up in the burden of his speech. Genius turned as by the spell of Circe into a swine. He was a blister and a curse; and yet this is the man that some one would have lived in marble among the noble men who gave us liberty. A bust to Paine in Independence Hall! One to Arnold rather; for Paine was a Judas, who first kissed his country, and then aimed to destroy her morally.

Take as another illustration that chattering ape of French history, Voltaire—a man who would have nailed the Bible to the same cross with its Lord—a man whose Satanic utterances broke in blotches of blood in France. All wretchedness lay in this man, and his satires were as malicious as the pit. In him immorality found its incarnation—a princely intellect all awry with infidelity—a sage deformed by falsehood—a poet entering to sin—a man who turned all the beauty of nature into ugliness and its honey into wormwood—he made art trifling, science false, genius devilish, eloquence foul and poetry false. He had no more conception of spirituality than the owl has of astronomy. He mocked at religion, ridiculed morality, denied virtue, and blasphemed God. The music of this man's life was as if Satan was playing the organ and all the stops out. He was not a common dwarf, sipping at the cup of evil; he drank deep, and when he fell, fell like Lucifer dragging hosts down with him. Many look at him with magnifying glasses and called him a giant; he was not—he was a moral monster.

Write it on a Rum-Cask.

The Rev. Baron Stow once preached from the words, "In that day shall there be upon the bells of the horses, 'Holiness unto the Lord,'" etc. The sermon was of a practical character, and enforced the truth that in every transaction of life, in everything in which we engage, this should be the great principle which should govern us. "Inscribe these words," he said, "on every implement of trade; on the yardsticks upon your counters; upon your scales and measures; let it be written at the head of every page of your day-book and ledger—'Holiness unto the Lord.'"

There was a man in that audience (a stranger) who was largely engaged in the rum traffic.

As Mr. Stow closed his sermon he said, "Some one has remarked that he can judge of the propriety of an idea if you can paint it out on the wall. Let us apply this text: inscribe over the entrance to the house of God, 'Holiness unto the Lord'; nothing could be more proper; let it be inscribed over your court-houses and colleges, over your hospitals and charitable institutions, and nothing could be more suitable. But suppose we inscribe over the entrance to a drinking saloon or gambling house the words, 'Holiness unto the Lord'; or suppose we go down on the wharf and inscribe on those casks of liquid fire that burn men's bodies and destroy their souls, 'Holiness unto the Lord.'"

He closed here. The rum-seller went out, cursing the preacher and the sermon. Why, he only asked the question how the words, "Holiness unto the Lord," would look inscribed on a rum-cask; but that single question had a more terrible effect on that man's conscience than a whole hour's denunciation of the rum traffic.

To individual faithfulness, and to the energy of the private conscience, God has committed the real history and progress of mankind.—James Martineau.

It is better to advise than reproach; for the one is mild and friendly, the other stern and severe; the one corrects the wrong, the other only convicts them.



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FOR TERMS, SEE EIGHTH PAGE. C. BLACKETT ROBINSON Editor and Proprietor.

OUR GENERAL AGENTS.

Mr. J. H. L. ... Mr. CHARLES NICOLL, General Agent for the PRESBYTERIAN ...

British American Presbyterian, FRIDAY, OCTOBER 5, 1877.

THE Principalship of Queen's College, Kingston, vacant through the resignation of Dr. Snodgrass, has been filled by the unanimous appointment of the Rev. G. M. Grant, M.A., of Halifax.

We are glad to learn that St. Mark's Church, Montreal, is showing signs of great prosperity under the pastorate of the Rev. J. Nicholls. The Sacrament of the Lord's Supper was administered on Sabbath last, when nineteen new names were added to the roll, making sixty-six new communicants during the last twelve months.

THE Rev. Dr. McCosh rises to explain. On his return home he finds himself famous. The press of America has been pouring volumes of fire upon his devoted head, for having given vent to the opinion that the Scotch style of preaching is becoming more and more popular in the States. The Doctor, however, declares that he did not draw an unfavourable contrast between the preaching of America and Great Britain. He remarks as follows: "I did say that the American people were showing unmistakably, by the kind of ministers they were calling from abroad, and from among themselves, to occupy the higher positions, that they preferred Scriptural preaching to a style which had appeared in New England, and thence spread into the middle States—a style which tended to drive off the poor from the Presbyterian Church—a style in which the preacher instead of expounding the Word, gave forth his own notions." In our own comments upon the sturdy Doctor's sayings in Edinburgh, we understood them in the meaning of this explanation, and accordingly we treated at some length the New England style to which he refers. The great need of our day is Scriptural instruction, and we confidently predict that much good will result from the discussion to which the words of Dr. McCosh gave rise.

THE fate of Mr. John S. Morton, President of the West Philadelphia Passenger Railway, presents another serious lesson as to the danger of hastening to be rich. This person also occupied the honorable position of President of the Permanent Exhibition at Philadelphia. He lately figured as one of the prime movers in opening the Exhibition on the Lord's day. He and those who acted with him held that the Exhibition would not pay unless opened on Sabbath. The particular crime of which Mr. Morton is guilty is that of watering the stock of his railway to the extent of many millions of dollars. It is now made evident that his purpose in opening the Exhibition on the Sabbath was to increase the railway traffic on that day. It was a desperate effort to recover lost ground by making the Lord's day a grand source of profit. The exposure is now made. Morton is disgraced. He is nothing more nor less than a magnificent defaulter. Doubtless the exhibition will now be closed on Sabbath. We do not say that this man was exposed because of his conduct in reference to the Lord's day. He was walking on a precipice all the time. But it is instructive to learn that the secret of opening the Exhibition lay in the attempt to cover up fraud. Oh, how foolish it is for men to contend against God!

LADIES' FRENCH EVANGELIZATION SOCIETY.

We are requested to state for the benefit of our Montreal readers that the Annual Public meeting of the above society will (D.V.) be held in Knox Church, Montreal, on Thursday, the 11th inst., at eight o'clock. The meeting is expected to be one of more than ordinary interest. Addresses will be delivered by several of the city clergymen.

HOME MISSION COMMITTEE.

This Committee met in Knox Church, Toronto, on Monday last, and is still in session as we go to press. A large amount of business has been transacted. We hope to publish the Minutes next week's BRITISH AMERICAN PRESBYTERIAN. Meanwhile we are glad to state that the Committee have secured the services of Rev. W. B. Ross, of Pickering, and Rev. Alex. Campbell, of Montreal, as missionaries to Manitoba. These gentlemen leave for their future fields during the present month.

TAMSOI MEDICAL MISSION HOSPITAL.

The Report of this institution for 1876, printed at the "Man-Shing," Amoy, is to hand.

The hospital is under the charge of Rev. Dr. Fraser, our junior missionary in Formosa, generously assisted by Dr. Rinker, the physician of the foreign residents of the place, who, throughout the whole year, gave whenever possible, daily attendance.

The number of patients registered was 1,856. Only 201 of these were females. The disparity in the numbers of the different sexes will be easily understood by those acquainted with woman's social position in China. There are numbers of Chinese women who would be greatly the better of some rational medical advice and treatment; but through their false ideas of propriety they will never come to a public hospital for relief. It is pleasing to have had over as many exceptions as we have had to this miserable and absurd social custom.

The occupations of the patients appear to have been exceedingly varied,—farmers, laborers, traders, including all kinds of merchants, from pedlars to wholesale dealers, sailors and boatmen, mechanics, Chinese Government employees, students, and teachers, Taoist and Buddhist priests, and seven vagrants.

The notice that debility, rheumatism, dyspepsia, various skin diseases, and diseases of the eye, form a large proportion of the affections as given in a complete classified list. Seventy operations were performed, nearly one-half of them on the eye. The Chinaman appears to have strong objection to the removal of any diseased portion of the body. In the only two cases in which amputation of a part of the limb was advised, the operation was declined. The Report adds, "This, however, is worthy of note, that the Chinese seem to bear operations much better than Europeans. Not only do they complain less under the knife, but their progress toward recovery after an operation is often very rapid, and much less liable to relapses and complications such as often mar the work of the surgeon in hospitals and private practice at home."

Religious services are held daily in the hospital. Attendance is not compulsory, lest the patients might think and say that advantage was taken of their distress to compel them to hear the Gospel; but almost all who come to the hospital attend the services, and from these services, and the daily conversations of the missionary with one and another as opportunity offers, all hear the truth as it is in Jesus. "The husbandman," the Report proceeds, "waiting for the precious fruit of the earth hath need of long patience till he receive the early and the latter rain. All that we can hope for in most cases in the hospital is to scatter a handful or two of the good seed. The watering and the culture, as well as the reaping, will be done elsewhere, or not done at all. We are glad and thankful to have in North Formosa even as many as ten places besides the hospital where this can be done, and the man who hears the Christian doctrine casually by the wayside or in the hospital is almost sure to have within reach of his home a chapel to which he may go for further instruction, and at which he may ultimately become a worshipper of the true God."

In addition to the medical work done at the Tamsui hospital, Rev. Mr. McKay, the senior missionary, continued, as he has done from the inception of his work, to dispense medicines throughout the year. 2,430 patients were prescribed for, and 376 teeth extracted. The native preachers also who have been trained by Mr. McKay, have been instructed in medicine as well as in theology, prescribed for eighty patients during the year, "and Mr. McKay has the satisfaction of not having heard of a single case in which any of them was blamed for indiscretion in the use of the medicines entrusted to them."

The total cost of the hospital work during the year was \$528. Of this the Canadian Church was asked to supply only \$108, the balance having been contributed by European residents and other friends, including at least four subscriptions from Chinese.

The Church at home has every reason to feel gratified with the wonderful success of her Mission agents in Formosa, and not least, that the prominence from the first given to medical work as an auxiliary agency has been justified by the results. The benevolent work of the missionaries remove prejudices, and the people are made ready to receive the doctrine of those who are led by that doctrine to lift the burden of physical suffering from their shoulders without fee or reward.

We are pleased to learn that at the meeting of the Foreign Mission Committee held on the 2nd inst., Mr. Gray, of Windsor, stated that he was authorized by a lady of his congregation to make known to the Committee her desire to devote a sum of \$1200 to the Mission in Formosa, for the purpose of building the much needed hospital and chapel in Tamsui. She does this as a memorial to her late husband, Capt. A. Mackay, who in his life was ever a devoted friend to foreign Missions, and especially to the Mission in Formosa. May many others follow her example.

CHILDREN OF THE CHURCH.

How frequently do we hear mention made of the Congregation as consisting of so many members and adherents. But what of the children? Are they considered as belonging to the class called "Adherents?" They are not members, you say. What then, are they adherents? No, they do not adhere of their own accord. They are therefore neither the one nor the other. Are they then to be left out in the cold until they are old enough to take upon themselves the Christian name and the responsibilities of members or, are they to be considered in any sense as an integral part of the congregation?

The saying of the Saviour, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God," surely settles the question. Those who believe upon Jesus Christ, are His property in right of His redemption work. He bought them with a price, and all they have justly belongs to the Redeemer. Shall we say this merely of their money, of their property, of their influence, of their time, and shall we not say it of their children? We claim that until the offspring of church members deliberately throw off their allegiance to Christ, they are to be considered His own. They cannot but inherit the religion of their parents, as they inherit name and lineage, family features and peculiarities, and also money and property. It is not for a moment to be said, if this be so, then the children of the Church are saved, and we need take no more thought regarding them. Nay, it is because they are born in Christ's Kingdom that we are to care for them and train them wisely, and impress upon them the duty of living to God. In the same way, our children are Canadians because of their birth. But they are not true Canadians therefore. No, not until they have been educated and taught to appreciate the noble inheritance of freedom, of order, of justice to which they have fallen heirs, and not until they choose to be loyal and patriotic, can they be said to be truly Canadians or British. But as to nativity they are Canadian none the less, because they have not learned to appreciate their country, or have not openly proclaimed their devotion to her. And so with the children of the Church. They are Christ's property. They have a property interest in the Church. Like Esau, they may sell their birthright for a mere mess of pottage, but not until they have forsworn their allegiance to the Saviour, are they to be considered not Christian.

It is because of this that the Presbyterian Church baptizes the children of such as are members. She does not wait until they are of sufficiently matured judgment to choose for themselves, whether they shall be baptized, for the simple reason, that they are Christian in right of birth and lineage descent. In the same way as Moses did not wait until a Jewish child would resolve upon being circumcised. Moses circumcised the child, because it was of Israel by its very birth. Of course, the son of a Jew could not choose to become a Gentile. He might do so really when he became a man, and forsook God and his commandments, and became Gentile in idolatry and licentiousness; in fact, became Gentile in everything but the name. In such a case, the mark of circumcision would be a sign of his apostasy, and make his case worse than that of the Gentile. The children of the Church are truly in the position of heirs. They have to be recognized as such in some way. We do this by baptism. Baptism does no more than what circumcision did. It marks the children as born in the Church. It proclaims them heirs. It does not create the heirship. Birth and lineage do that. It is like the coronation of a sovereign. The ceremony does not make him king. He is sovereign by right of birth. The coronation merely declares him to be king. The inauguration of the President of the United States does not make him President. He is that by right of election. The induction of a minister, does not make him pastor of a church. It declares him to be the person duly qualified and chosen for the position. And in the same way baptism intimates to the world that the child is born in the Christian Church, and that from it in maturer years may be expected that loyalty to Christ and devotion to his service which belong to those that are His by sovereign right.

In stating this, we do not seek a controversy with our Baptist brethren. We do not suppose that they differ from us in regarding the children of their members as Christian because of being born in the Church. Indeed, it is an incontrovertible point. The Baptists differ from us in not baptizing their children, as we presume they would have differed from Moses by not circumcising their sons. But the Baptists agree with us in regarding their children as having some special relation to the Church, and while they do not baptize them, they really do what amounts to the same thing, they take them on hand for special instruction. They in common with ourselves deal with children as having special rights because of their birth. It is merely a question of baptism between us

and them. In regard to the main fact, we think we are one, viz.: that the children of the Church are an integral part thereof, and as such are entitled to special consideration, and are those who we may confidently hope will fill up the gaps in the great army which are made by the death of those who have proved themselves good soldiers of the cross.

Parents and sessions are only acting the part of wisdom when, recognizing the close and binding relation of children to the Church, they use the appointed means to make them genuine and devoted followers of Christ. It will never do to treat our offspring as if they had no right or title in the congregation. In the public services they should be remembered. The sermon should not be without a word for the young folks. The sermon as a whole should be made attractive to the children. Simplicity and directness would only enhance the value of pulpit instruction in the eyes of adults. Then, the children should be recognized in the communion service. Just as freshmen are present as interested spectators at the closing service of the college session to see for themselves the honors conferred upon the seniors as they are about to leave the halls of learning for their various callings in life; so the children should not be taught to stay at home on communion day, or to leave church when the bread and wine are about to be served. They should be placed in the gallery or some prominent seats. Let them have the kindly recognition of the pastor. Let them feel that they are expected to occupy the communion seats when they grow up. Let them have one little word for themselves before the service is closed.

It is such considerations as these that make us feel the importance of the Congregational Sabbath School. We do not favor the Sabbath School simply on the ground of expediency. We look upon it as suited in a special manner for doing what it is difficult to do in the regular service, viz.: for teaching the young in the Word of God. At the same time, it is only supplemental to the work of parents. When the teaching of the Sabbath School goes hand in hand with parental or home instruction, then the Sabbath School will be felt to be invaluable, but when the former is substituted for the latter, it will only prove a sorry method of spiritually instructing the young; in the same way, as it is only like casting seed upon the unploughed soil, for adults to return home from the preaching of the gospel, and not to follow it up with their own prayers and meditations. The Sabbath School as an essential part of the Church is most precious, and it may be made the nursery from which will be transplanted into the full membership of the Church, those who have been carefully taught regarding the truth of the Bible and the duties which they owe to Christ.

REV. PRINCIPAL SNODGRASS.

It is a matter of deep regret that we are about to lose from our midst a citizen so prominent and useful as the Principal of Queen's College, Kingston. The rev. gentleman has presided so long and so honorably over this venerable institution that we have accustomed ourselves to think of him as necessary to its very existence. The call to the parish of Canonbie, in Dumfriesshire, Scotland, which has been given to Dr. Snodgrass and accepted by him, and his subsequent resignation as Principal of Queen's College, impress upon us the fact that the departure of this gentleman is indeed near at hand.

Principal Snodgrass is known personally to a very wide circle of friends, and is loved and admired by all for the qualities by which he is distinguished. His calm and unassuming disposition and his natural courtesy and dignity, have won for him an affection and respect which are accorded to few public men. Though comparatively a young man, he is regarded as a kind and loving father by a large number of the younger clergy of the Canada Presbyterian Church. The Principal served the land of his adoption for many years in the capacity of a pastor both in the rural parish and the great city charge. His personal qualities endeared him to the members of his flock, while his consistency and earnestness won for him a high position of influence amongst the community where he was placed. Dr. Snodgrass was always much admired as a preacher. His sermons bore the marks of careful study, of graceful writing, of original thought, and of earnest conviction. Simple in their outline, clear and forcible in their matter, with glowing and eloquent periods, they were listened to with rapt interest and delight. As a professor Dr. Snodgrass was distinguished by many valuable qualities. With the calibre of a theologian, and with the enthusiasm of a pastor he presided over his classes. But there was something more valuable even than this in his career as a teacher. His students loved him. They left the College remembering the man as well as honoring the professor. Animated by the lofty motives which were taught by his own life and example, the students went forth to the work of the ministry, determined by the grace of God, to be all that their

loving preceptor had pressed upon them. Hence the ministers who came from the hands of Principal Snodgrass and his colleagues, are known throughout the Church by their intensity and practical working power.

Principal Snodgrass took a very active part in accomplishing the union of the various denominations which now compose the Presbyterian Church in Canada. His name will be handed down to posterity as one of the leaders of the movement which terminated in the formation of this great Church. His caution and wisdom and sagacity are stamped upon every step that was taken towards union. Every Assembly that has been held has felt the presence and influence of Dr. Snodgrass. In every great question of finance, in every missionary and benevolent movement, in the essential matters of polity and the internal working of the Church, the Principal of Queen's College evinced an active and unceasing interest. Our chief regret is that Dr. Snodgrass should leave us while the work of reconstruction is yet going on. But the consolation remains to us that the influence of his conservative but progressive mind will be left behind, for the guidance of those upon whose shoulders this pressing work will fall.

While we only express the universal feeling of regret that will be felt on account of the departure of Principal Snodgrass, we are sure that the kindly wishes and the most earnest prayers of the whole Church will follow him to his sphere of labor in the Mother Land. He carries with him the warm congratulations of all his friends in Canada upon his appointment to one of the most beautiful and desirable parishes in Scotland. With such friendly sentiments accompanying him across the Atlantic, who can doubt that by the Grace of God, he will accomplish, in the congenial sphere to which he is going, a great work for the Master. The preaching of the Principal will command respect and admiration in his own country. Amongst his quiet parishioners he will be much beloved. In every rural sport and every manly recreation, he will be a presiding spirit, while in everything that pertains to the intellectual and moral well-being of his people he will be deeply interested. With the valuable experience he has had in the Church Courts of this country, Dr. Snodgrass cannot but rise to a commanding and influential position in the Church of Scotland, and we trust in his calm retreat he will find leisure to send us from time to time the scintillations of his mind in similar contributions to those which have so frequently made his name known to our readers, and let us hope in some more permanent work than occasional articles in a newspaper.

Ministers and Churches.

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

REV. D. J. McINNES, of Clarksburg and Heathcote has accepted the call addressed to him from Erin and Ospringe congregations.

THE Presbyterians at Dana's Settlement decided, at a congregational meeting last week, to erect a brick church, 35x50, next spring. Already about \$700 has been subscribed towards its erection.

REV. W. DONALD, of Port Hope, has declined the call he received from Pictou, Nova Scotia. Mr. Donald's numerous friends in Ontario will be glad to hear of his decision.

PROMINENT among the many features of advancement and progress made in Belmore this year is the new Presbyterian manse. It is going to be a splendid edifice, built of frame and faced with brick, and on a most desirable site. It will shortly be ready for occupation.

THE congregation of Newcastle recently enjoyed the pleasure of listening to an address by Mr. James Fairbairn, Elder, Bowmanville, who had attended the General Assembly at Halifax. In giving a summary of the work done by the Assembly he spoke at considerable length on Home Missions, Foreign Missions, French Evangelization, the Lay element in the Church, Sabbath observance, Temperance, Sabbath Schools and other subjects of interest and importance.

AT the close of the Bible Class on Thursday evening, 27th ult., the young people of Rev. Mr. Frizzell's congregations presented him with a beautiful writing desk, on the occasion of his removal from Queensville to labour for the winter in Newmarket. The accompanying address, which was highly commendatory of Mr. Frizzell's labours among them during the summer and expressive of their best wishes for his success wherever his lot in life may be cast, was replied to in suitable terms. In concluding, the rev. gentleman expressed the hope of being able still to aid them, both by his presence and counsel, being but a short distance removed from their midst.—COW.

DURING the last six months, the Mission Stations of Adamston, Barr's Settlement, and Douglas have enjoyed a season of



religious activity and spiritual blessing in connection with the labors of Mr. Wilkie, a student from Knox College. This field is large, embracing at least two hundred families. For over three months, Mr. Wilkie, assisted by various ministers, held evening meetings at the different stations, during the week. These meetings were well attended; considerable interest was awakened; and one result was that at the recent communion season, over one hundred and seventy persons presented themselves at the Lord's table for the first time. On Mr. Wilkie's departure he received presentations from the Band of Hope and Young People's Christian Association, amounting in all to about \$74. These presentations were accompanied by warm and cordial addresses which were feelingly responded to.

THERE has been a weekly singing class in Dunn's Settlement, county of Simcoe, during this summer, conducted by Mr. D. Curry, a young student of Knox College, who was laboring as a missionary in Dunn's Settlement, and at Burns' Church during the past six months. Tuesday evening, the 8th inst., being the last night of the singing preparatory to his return to college, the pupils of the class determined to surprise him. When the singing was over Mr. David Dunn, Reeve of the township of Essa, was called to the chair. After a few introductory remarks by the chairman, Mr. James McDonald read an address. After the address was read the chairman presented Mr. Curry with a purse containing \$26, accompanying it with a few appropriate remarks. Mr. Curry, who was affected at leaving the young people with whom he had formed so intimate an acquaintance, appropriately replied. The singing class at Burns' Church also presented Mr. Curry with a small purse.

Book Reviews.

INTERNATIONAL S. S. WALL MAP. St. Louis, Mo.: M. A. Condy.

This map may well come under the head of Book Notices, on account of its furnishing so many explanations, and items of topographical information. The size is large—sixty inches by forty; the outlines are clear and bold; the names of places are in large letters; and the lines indicating the several journeys of the apostle Paul are broadly marked in bright and strongly contrasted colors, so that they can be easily traced by a whole Sabbath School at once.

THE FORTNIGHTLY REVIEW. N. American Series. Toronto: Belford Brothers.

The number for September contains:—"The Policy of Aggrandizement," by Prof. Goldwin Smith; "Heine on Religion and Politics," by L. A. Montefiore; "Art in Community," by J. Thackray Bunce; "The Scepticism of Believers," by Leslie Stephen; "Chopin," by F. Hueffer; "Antihetic Fallacies," by Frank H. Hill; "Cicero as a Man of Letters," by Anthony Trollope; "Home and Foreign Affairs," "Books of the Month."

THE NORTH AMERICAN REVIEW. Boston: James R. Osgood & Co. Toronto: Messrs. Hart & Rawlinson.

This old, able, and well-known Quarterly is a quarterly no longer; it is now published once in two months. The September-October number is now before us, containing a variety of articles on important subjects—some of local, but most of them of general interest. Among them we find an article on the war in the East, by General McClellan; another on the recent strikes, by the President of the Pennsylvania Railway Company; and a scientific dissertation on the progress recently made in astronomical discovery.

BELFORD'S MONTHLY MAGAZINE. Toronto: Belford Bros.

In the October number of this magazine we find a continuation of "Up the Thames." The writer of these papers is familiar with the English classics, and is thus enabled to throw a halo of "the light of other days" around the scenery which he describes. They are accompanied by numerous illustrations representing places famed in song and story. Dr. Holland's "Nicholas Minstrel" is finished in the present number. "Evenings in the Library," No. 6, discusses John G. Whittier. There is also an installment of Dr. Canniff's "Fragments of the War of 1812," and a large variety of other matter.

THE CANADIAN MONTHLY.—Toronto: Hart & Rawlinson. October, 1877.

To this number, Rev. W. P. Begg of St. Stephen, N.B., contributes an article on the Poems and Songs of Alexander MacLachlan. He speaks in laudatory terms of this Ontario poet and his works—we cannot say the Ontario poet, for we have another—and wonders very much that he has not met with a higher degree of appreciation at the hands of his countrymen. Fidelity favors Mr. Allen with a "concluding rejoinder" on the Temperance Problem, and we suppose this ends the discussion. The said Mr. Allen is busy with other game. His article in the present number is far ahead of anything of his that we have formerly seen. It is entitled, "Orangism, Catholicism, and Sir Francis Hincks." It bristles with wit, it sparkles

with humor, and best of all, it advocates the cause of truth, of humanity, and of moral and intellectual progress. As we have not seen the Constitution and By-laws of the new "Universal Catholic League" we will take the liberty of quoting from Mr. Allen's article a few clauses to give our readers some idea of the object of that organization:

(1.) The defence of right and freedom in face of the laws restricting the Church and the Pope. The restoration of the temporal power of which the Pope has been deposed in violation of the rights of the Holy See and Christianity—a restoration to be effected in the sight of justice, human and divine. (2.) To expound and demonstrate the dangers of liberty, so called. (3.) To combat individualism. (4.) To counteract the power of the Pope. (5.) To unite all the forces of civilized society, its intelligence and its material resources, for the benefit of the holy cause. (6.) To institute a central press for the reception and distribution of communications to all Catholic journalists. (7.) To institute popular schools for technical instruction; to institute Catholic libraries, banks for the immediate advance of money, mixed clubs of the noblesse and bourgeoisie, directing clubs for the active agents of the league, Workmen's Aid Societies. (8.) To effect the coalition of the noblesse and the clergy in the grand struggle for the freedom and ultimate empire of the Church; to consolidate the union of the clergy with the bishops, and of the bishops with the Pope, "All for One and One for All." (9.) Establishment of telegraphic bureaus in the great centres in correspondence with the one at the Vatican, for the concurrence of all the Catholic forces in union.

Besides this the articles mentioned, the present number of this well-conducted periodical contains a large supply of varied and interesting reading matter, and preserves the high literary standard formerly attained.

ROMANISM AS IT IS.—By the Rev. Samuel W. Barnum. Hartford, Conn.: Connecticut Publishing Company. 1877.

The people of the United States seem to be awakening to a sense of the dangers with which they are threatened by the insidious operations of the Romish Hierarchy. It is not long since we had the pleasure of noticing a book by an American writer who placed before his countrymen a pretty thorough exposure of the Popish tactics, and earnestly warned them to beware of Jesuit intrigue in political affairs. The large volume now before us amplifies the exposure, and repeats the warning with a force very much increased by the fulness with which the author reviews the history, the principles, and the practice of the Roman Catholic Church from the beginning of the papacy, through every age, to the present time. If such warnings are necessary for the people of the United States, how much more necessary are they for the people of Canada. In the Province of Quebec the priesthood possess a base of operations such as they cannot for a long time have in the States. Resting on this base they can put forth their efforts to advantage in the great work of subjugating the Dominion; and if our people are to be placed in a position to contend with this iniquitous system—this great enemy to true religion, morality, intellectual advancement, and civil liberty—such books as that which we are just noticing ought to be widely circulated among them. This book is no collection of stories, of questionable authenticity, regarding monks and nuns. Such books serve no purpose but that of pandering to a corrupt and impure literary taste; and they have done much more harm to morality than they have done to Romanism. Neither is it, like some other books, the violent tirade—the bitter denunciation—of the mere partisan, who can neither tell his opponents where they are wrong, nor show them anything better. Regarding this latter class, the Rev. T. De Witt Talmage quoted by our author, says:

"There is only one way to make a man give up his religion, and that is by shewing him a better. Violence of Christian denunciation only rouses opposition. Depend upon it, if we use worldly weapons and a worldly policy, Romanism will beat us. They are more than a match for us in atheism. We cannot compete in bitterness with a church that burned Sir John Oldcastle, and scattered the ashes of Wickliffe, and massacred the Waldenses, and exterminated the Albigenses, and dug the dungeons of the Inquisition, and roasted over slow fires Nicholas Ridley, and had medals struck in honor of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wringed their bodies limb from limb, and into the wine press of its wrath threw the red clusters of a million hearts till under the trampling of their feet the blood foamed to the lip of their imperaled chalice."

Is not this itself "bitter denunciation?" No; if carefully examined it will be found to contain nothing but plain, unvarnished statements of fact, easily proved by reference to undisputed history. With such statements of fact this volume of 848 pages is very largely occupied; and when we consider the extent of the author's field—the doings of the Inquisition for example, might well fill a large book—we need not wonder that he had not much space left for comment, even if he were inclined to indulge in it. When he does make any remarks they are always pithy and to the point. Our reviewing space being nearly all occupied, we will only place before our readers, as a

specimen of the author's own writing, the concluding sentences of the work, and perhaps we may give some further extracts from it in a future issue:

"The Roman Catholic Church is the same in America as in Ireland and Spain, and in Rome; its modes of action may be greatly modified here and now, and its whole outward appearance may be changed, but it never changes; in it, not the intelligent people, but the pope and the cardinal and the bishops and the priests bear rule; and, while its dominating spirit is the same now as when the 4th Lateran council was held, or when the Inquisition was at the height of its power, the misdeeds and the hatred of Protestantism which prevail among its members, and the bigoted fury of the Catholic populace are the same now as when the massacres of the Waldenses or the Huguenots or of the Irish Protestants were perpetrated. Overcoming confidence in our "manifest destiny" as the great American nation has well nigh been our destruction. The great conflict of 1861-5 came upon us while we were reposing in fancied security; and the signs of another impending conflict are neither few nor small. The Roman Catholic Church is rapidly gaining the power in our land. Its multitudes of adherents work and pray and talk and vote as a unit under the direction of keen-sighted and quick-witted leaders; while Protestants, disunited, eager perhaps for the success of this or that party, or busy here and there in plans and labors for themselves and their families, pay little attention to the dangers which threaten our liberties and our welfare. Irish Catholic mobs, like those of 1868 and 1871 in New York city, are liable to occur in other places and at other times, and must be put down by the civil authorities, or by the military, or by armed citizens, at a terrible sacrifice of property and of life; but most American Protestants shut their eyes to these and other signs of the times, and trust that all will be well without any special exertion of theirs. The salvation of America depends, under God, on the faithfulness of His friends in America, and on the actual and manifest existence here of a virtuous and intelligent Christian people, a nation who will be—each and all—workers of righteousness and laborers together with God."

For a frontispiece the book has a well-executed panorama of Rome; and besides numerous illustrations, it contains portraits of Cardinal Manning, Prince Bismarck, Right Hon. W. E. Gladstone, Joseph Guibord, Cardinal John McCloskey, and Rev. Charles Chiniquy.

Romish Justice.

In the town of Rimouski, where Bishop Langevin has his seat, is published a small weekly paper called *Le Nouvelliste*. Of course, it dares not utter one word except in accordance with His Lordship's will. Well a few months ago there appeared in it an article from a correspondent regarding a Protestant colporteur who had just visited the place. Of course, it was a very bitter one. It also showed great ignorance. The writer called the colporteur "a bird of prey," who was trying to catch converts for the sect of the Albigenses or Arians! He said that in the course of conversation with some of the leading men of the town, the latter maintained that St. Peter was never in Rome, but those whom he addressed proved to him most clearly that he was only an infamous rascal, and that the best thing he could do was to "sneak" away (*so tirer des bottes*), which he had done, laden with the curses of all the Rimouskians. Instead of the colporteur having done as stated in the last part of the article, he returned in order to have a discussion, but no one, not even any of the priests, durst face him. I sent the Editor a reply, in which I pointed out the untruthfulness of the latter part of his correspondent's statements, as well as his gross ignorance of Church History. I also said that I do not myself believe that Peter was ever bishop of Rome, and would give the public my reason for it in the columns of his paper, if he would allow me which, however, I did not suppose he would. I asked him if he looked on all as rascals who deny what his Church teaches about Peter's episcopate. No notice was taken of my article. I wrote to him again, asking him the same questions. I said that if he did not insert my article, or inserted it without giving a definite reply to my question, I would know what to think of it. No notice was taken of my second, any more than of my first. At this time I was getting the paper free on account of being an occasional correspondent. I accordingly wrote to the Editor, saying that he plainly looked on all who deny that Peter was bishop of Rome, as a set of rascals, and requesting him to stop sending me his paper, as I would disgrace myself if I were to write any more for it, and it would be dishonest to take it for nothing. I said that his conduct in the matter had confirmed me in my views of his church; I added that, probably, if he were free, he would let the public hear both sides of the question, but he dare not do so, for he knows that if he should, he would draw down on him the wrath of his bishop. Since then *Le Nouvelliste* is one of the papers which I do not receive. Well, here we have an excellent specimen of Romish justice, publishing an article full of the bitterest abuse against a person, and refusing to allow him, or any one else, to say one word in his defence.

An Bis is the first station west of Rimouski, I may here, without making a separate article of it, refer to a communication regarding it in the PRESBYTERIAN of Sep. 21st. Unless I am very much mistaken, Rev. K. Maelsman once told me that he preached there on one occasion, during the construction of the Intercolonial Railroad. He had a brother there at the time on the Engineer's staff, whom he visited. As there were several other Protestants along with him, it is not likely that the opportunity of having a Protestant service would be lost.

Metis, Que.

TAKEN care that Satan does not lead you in a more refined way than he does others. He has nets suited to all minds.

Presbytery of Paris.

The usual quarterly meeting of this Presbytery was held yesterday in Zion Church, Rev. Theo. Alexander, of Mount Pleasant, moderator. There was a good attendance of ministers and elders. The Rev. A. Van Camp, of Emmaus Congregational Church, and R. V. Dr. Kemp, of the Ladies College, were invited to sit as corresponding members. The following are the more important items of business transacted: On motion of Dr. C. Jones, seconded by M. McEwen, it was agreed that application be made to the Home Mission Committee to supply for St. Andrew's Church, East Oxford, for the next three months. Further, the Presbytery recommended the congregations of St. Andrew's Church, East Oxford, and Shower's Corners, to hold a joint meeting at the earliest possible date, and report to next meeting of Presbytery whether there is any likelihood of a union between these Churches. In view of the fact that no representation from this Presbytery had been appointed on the Home Mission Committee for the current year, Mr. McMullen was appointed to represent the Presbytery on said Committee. It was agreed that a suitable missionary should at once be secured to labor at the stations of Sweatbush, Beachville and Old St. Andrew's, East Oxford. Messrs. James Reid, student of theology, from Union Theological Seminary, New York; D. G. McKay, from Knox College, Toronto, and James McCosh, who proposes to enter Knox College next session, were examined by a Committee of Presbytery as to their standing and attainments, and on recommendation of the Committee, the Presbytery agreed to certify them to the Senate of Knox College as follows: Mr. Reid to enter the 3rd year's class in theology, Mr. D. G. McKay, the 1st year's class in theology, and Mr. McCosh, the 1st year's literary course in Knox College. A Committee consisting of Messrs. Grant (Convener), McEwen, McMullen, McLeod, and Dr. Cochran was appointed to prepare a scheme for Presbyterial visitation of the Churches within the bounds, and report at next regular meeting of Presbytery. It was agreed to ask a renewal of the grant of \$100 from the Home Mission Fund, for Mount Pleasant and Burford for the ensuing year. The Presbytery next proceeded to consider the reports sent down from last General Assembly, and recommended as follows: 1st. That the next General Assembly appoint a Secretary exclusively for promoting the Home work of the Church. Agreed to unanimously. 2nd. That the present mode of maintaining Theological Colleges be continued. Carried by a majority of 11 to 8, as against the proposal for a common fund. 3rd. That the names of retired members be retained upon the roll, but with the powers of corresponding members only in Church courts. (Carried over a motion to delay consideration by a large majority.) 4th. That the names of ordained missionaries, employed for a year or a longer period by Presbyteries in particular mission districts, be placed on the roll of the Presbytery within whose bounds they labor. Carried unanimously. 5th. That Presbyteries should deal with congregations not contributing to the Home Mission fund of the Church. Carried unanimously. 6th. That Presbyteries should see to the establishment of Missionary Associations within the bounds. Carried unanimously. It was agreed that the next meeting of Presbytery be held at Tilsonburg, and within the Presbyterial Church there, on the third Tuesday in December next, at 7.30 p.m. It was also agreed that addresses on religious subjects should be given by several of the members of Presbytery that evening, the arrangements being left in the hands of Messrs. McRobbie and McEwen.

Presbytery of Whitby.

This Presbytery met in the Second Presbyterial Church, Bowmanville, on Tuesday the Eighteenth day of September, at eleven o'clock in the forenoon. There was a moderate attendance of members. As agreed at the previous meeting Session Records were called for, when those from the Kirk Sessions of the Second Presbyterial Church, Bowmanville, Newcastle, Orono, and Columbus and Brooklin were produced. Committees were struck to examine and report on them at the afternoon diet. It was adjourned that those not produced be forthcoming at next meeting of Presbytery. Mr. Little read the Report of the Committee on Commissioners' expenses to the Church courts, which after reciting the duty of congregations towards their delegates to the Presbytery and Synod with respect to this point concluded with the following resolution, "That an estimate be annually made, by a Committee of Presbytery appointed for the purpose, of the probable necessary expenses of the delegates to the next General Assembly following; and that the amount of said estimate be added to the amount already judged necessary for other Presbyterial expenses, and that the whole be equitably apportioned among the churches of the Presbytery at such time prior to the annual meeting of the Assembly as shall afford ample time for all the churches to pay their quota into the treasury of the Presbytery by or before the first regular meeting of Presbytery prior to said meeting of Assembly; and that the Treasurer of Presbytery pay to such delegates an amount equal to his necessary expenses going to and returning from the General Assembly." The report was adopted. It was then agreed, on motion by Mr. Kennedy, "That inasmuch as the Presbytery at a previous meeting enjoined all the congregations within the bounds to take up a collection to defray the expenses of the Commissioners to the General Assembly at Halifax, and several congregations have not attended to this duty, the Presbytery again enjoin the Sessions of the defaulting congregations to attend to this duty on as early a day as possible, or show reason why said congregations should be excepted." The Clerk read the report of the Committee on aid to Manitoba College, which showed that a contribution of two cents from each member within the Presbytery's bounds would meet the liabilities of the Presbytery. The following motion on the Newton Manse question was agreed to, "That this Presbytery advise the congregations of Newcastle and Newtonville to divide the small amount now in dispute

and make an amicable settlement of the matter, and that the clerk forward this communication to the parties interested." Leave was asked to permit the congregation of Newtonville and Kendall to find supply till a pastor could be settled, when it was agreed on motion duly seconded, "That the prayer be granted in far as compatible with the classes of the probationers." It was resolved to take up for consideration congregational stitancy at next regular meeting. Mr. T. Atkinson, ex-elder, reported on his labors in Emmet-street during the summer and was commended for his diligence. He also delivered a discourse which was favourably commended upon. He was granted a certificate to enable him to pursue his studies in Knox College. Leave was granted to the congregation of East-street to find supply during the winter. The various convocations of committees appointed to examine Session Records reported there as having been carefully and correctly kept. Mr. Fairbairn gave notice that he would at next meeting move "That the question of the representation of congregations by elders in this Presbytery be taken up for consideration." The Presbytery then agreed to meet in St. Andrew's Church, Whitby, on the third Tuesday of December at eleven o'clock, a. m., and was closed with the benediction.

WALTER R. ROSS, Pres. Clerk.

Presbytery of Saugeon

This Presbytery held their ordinary quarterly meeting on the 18th and 19th of September. Reports were given in of the disputation of the Lord's Supper and of baptism in the mission-stations, and upon the whole encouraging accounts were given of the condition of those stations. Mr. Alex. F. McKenzie, student, delivered his trial discourse and underwent the usual examination to the satisfaction of the Presbytery, and was licensed to preach the Gospel. There was presented a call from Cliford in favor of the Rev. Stephen Young, Manchester and Elliott, with promise of stipend of \$800, to be paid in advance, with manse. The call was sustained, and Mr. Baikie was appointed to support it before the Presbytery of Haron. Also a call from Balaklava in favor of the Rev. John McClung, with promise of stipend of \$600, with rented house, which was sustained; and in the event of Mr. McClung's acceptance thereof, a special meeting was appointed for his induction on the 24th Oct., at 11 o'clock, Mr. A. C. Stewart to preach and preside, Mr. McIntyre to address the minister, and Mr. Cameron the people. It was also agreed that at said special meeting steps should be taken for the induction of Mr. Young, in the event of his translation being granted. There was presented a petition from a united meeting of St. Andrew's congregation, Pricoville, and Pricoville and Durham Road congregations, praying for union, which was granted; and a deputation was appointed to intimate and declare the union to the congregation, and to render them such assistance as in their new circumstances might be required. Mr. McAlmon's resignation of the charge of Markdal, Berkeley and Flesheron congregations being taken up, and a communication from the congregations read, intimating that while they regretted the resignation, they did not see it to be their duty in the circumstances to oppose it, the resignation was accepted, and a committee appointed to draft a minute expressive of the Presbytery's regard for Mr. McAlmon. Mr. Harkness requested that his resignation of the charge of Osprey congregation, also given in at the former meeting, be allowed to lie on the table till next ordinary meeting, which was granted. Mr. Gunn gave in his resignation of the charge of Hanover and West Bonifick congregation, and it was agreed to cite parties to appear at next ordinary meeting. A committee was appointed to visit Eugenie and Potts' Corner Station, and make all necessary inquiries into the circumstances of said Station, and report at next meeting. Mr. Moffat gave in a Home Mission Report, which was received and fully considered. The Presbytery adjourned, to hold their next ordinary meeting in St. Andrew's Church, Mount Forest, on the third Tuesday of December, at two o'clock p.m.—WM. PARK, Pres. Clerk.

The following facts are extracted from a short summary of the work done by the Madras Auxiliary to the British and Foreign Bible Society, as issued by the Rev. S. Orgam, Secretary:

"The Madras Auxiliary has completed its fifty-sixth year. At the time it was founded there were very few copies of the Scriptures in the languages of this Presidency. Among the 10,000 or 12,000 native Christians in Tinnevely and Tranquebar, not one in a hundred, it is believed, possessed a copy of the New Testament. In 1810 all the copies of the Tamil Scriptures then in existence were bought up and presented to the members of these Missions. Since then the work has greatly extended, and now every native, even the poorest, can for a trifling sum purchase a copy of the Bible in his own tongue.

During the past fifty-six years the Auxiliary has printed about 8,000,000 copies of vernacular Scriptures; of this number 2,488,892 have been circulated, besides 168,548 English Scriptures. The Missionary Societies laboring in different parts of the Presidency have been indebted to this Society for the Word of God since 1820. There are at present forty-eight colporteurs laboring at forty-four stations. Last year they sold 51,194 books for 8,867 rupees.

Much has been effected in the way of translation and revision of the Scriptures. The Tamil Bible, which took more than fifteen years to revise, is also finished, the Telugu, Tulu, and Malayalam versions are undergoing revision, and portions in the Hindustani of Northern India are being adapted to the Hindustani of the Deccan. Since the formation of the Auxiliary, 100,000 rupees have been spent in translation and revision work alone. A large sum is expended annually in binding and printing operations. At the present time a Reference Tamil Bible, a new edition of the Telugu Bible, a portable Malayalam Bible, besides various portions in these and other languages of the Presidency are in the press."



Choice Literature.

Jovinian: or the Early Days of Papal Rome

CHAPTER XV.—DEPARTURE FROM ROME.

Although Severus would have gladly remained, and have spread the Gospel among the benighted inhabitants of the capital, he reluctantly determined to follow the counsel of his father-in-law, and the advice now given him by his friends, and retire to a region on which he had long fixed his thoughts. It was among the western spurs of the Alps, where exists a series of secluded valleys inhabited by an industrious and pious population, and where the great apostle to the Gentiles had, it was said, converted many to the faith. Here, therefore, he would receive a welcome from many brethren in the faith, and be the means of aiding and supporting them, and yet further extending the blessings of Christianity among the surrounding people.

Instead of travelling by land—a long and tedious journey with many steep and rugged passes to traverse—he determined to embark at Ostia, from whence a pleasant voyage over the waters of the Mediterranean of three or four days, should the wind prove favourable, would enable him to reach the port at which he hoped to disembark.

Jovinian, on hearing his plans, entreated that he might be permitted to accompany him, although Amulius had offered the youth a home, should he have desired to remain in Rome, and continue his studies. Severus gladly accepted Jovinian's offer to bear him company.

"I would not willingly have parted from you, my son," he said, "although I wished to leave you free to follow the bent of your own inclination. I will also gladly assist you in the studies which you may desire to pursue."

Jovinian expressed his thanks, his only fear being that his uncle Gaius might attempt to detain him. He was aware that the pontiff, being his nearest relative, had some legal claim over him, and he knew too well also, even had such not been the case, that might often prevailed over right in Rome, as elsewhere. It was therefore settled that he should pass the time before the commencement of the journey with Severus and his family.

During their stay now reached the party in the catacombs of the events which had taken place at Rome; of the pontiff's last unsuccessful effort to promote the cause of paganism; of the escape of the vestal Coelia; and of the strange and almost incredible report that Coelus himself had declared his readiness to embrace Christianity.

"Then the pontiff has already commenced his project for destroying the true faith which I heard discussed," observed Jovinian to Severus.

"Would that we could warn our Christian friends not to trust him. They might influence a few, but I fear that the multitude would rather confide in one who will ever be ready to pander to their tastes than in those who have their true interest at heart," answered Severus. "We must use every effort, however, and Amulius and other faithful friends will, I trust, not be deceived."

Then came further news from Byzantium. The emperor, although not baptized, had given undoubted proof as to his desire of being considered a Christian. He had held conferences with Christian bishops and presbyters, he had issued decrees bestowing rank and dignity on numerous bishops. It was said that he intended dividing the empire into four ecclesiastical departments after the model of the several civil divisions. Thus there were to be four prefectures, containing thirteen dioceses, which embraced one hundred and sixteen provinces. Over these ecclesiastical officers were to preside, bearing the titles of patriarchs, metropolitans, or archbishops, and simple bishops, dignified titles, hitherto unknown in the Christian Church. One chief object of the emperor in thus bestowing rank and wealth on the Christian ministers was to obtain their assistance in governing the State by means of the religious sentiment or superstition of the people. The Christians had hitherto been the most docile and loyal of his subjects, as their faith inculcated implicit obedience to magistrates and all established authorities. His successors were to find that the semi-paganism which he had established under the name of Christianity had no such effect on the minds of his subjects, that they were as ready to take up arms and resort to force whenever their passions were aroused as the heathens had been.

These, and other events of a similar character, confirmed Severus in his resolution to quit the country.

At length the day he was free to depart arrived. Amulius had made all the necessary preparation. Three "petorritas"—the ordinary carriage at that time in use—drawn by mules, arrived at a convenient spot near the entrance to the galleries. Two litters also came, its occupants remaining concealed within. Amulius and several friends, who had come to bid Severus and his family farewell, stepped out of the petorritas. Garments and several necessary articles had been purchased by Amulius for the use of the family, and these were already packed in the carriages. The faithful Rufina was to return to her master, but remained to the last with those whom she had so essentially served. Severus led forth his wife, and Jovinian followed with Julia.

They were about to enter one of the carriages when Amulius remarked, "We have brought two other travellers who are desirous of accompanying you." On going to the litters he handed out two females habited in the ordinary dress of Roman ladies.

Although their heads were veiled, Jovinian at once recognized in one of them the vestal Marcia. As those around him were all of the faithful, there was no necessity for concealment.

The other lady was introduced by Marcia—she was Coelia—whose life she had been the means of preserving. She now explained that she and another vestal, who had also become a Christian, and was particularly attached to Coelia, had been placed by Faustina in charge of the prisoners, and that, having taken her place, she had

allowed her to escape, aided by Christian friends, who had been watching outside the temple. They were under the guidance of Eros, he having, with the ever active Rufina, been the means of perfecting the plan for her release. "The unhappy Vestalis Maxima," she added, "on her return to the temple, having discovered that so many of those under her rule had become Christians, that the sacred fire itself had been allowed to go out, and that even Coelus, as she supposed, had deserted the ancient faith, stabbed herself in despair."

Just as Jovinian was stepping into the petorrita he found his hand grasped. Looking up, he saw Eros.

"I am to accompany you with the other runners on foot," he said, "and I have a favour to ask, it is that you will entreat Severus to allow me to go with you, for Rome is no place for me, and I will gladly serve him faithfully without wages."

Jovinian willingly promised to do what Eros desired, feeling sure that the request would not be refused.

The direct road to the port of Rome was about sixteen miles, but as a considerable circuit would have to be made, it would occupy a large portion of the day. The friends, therefore, who had come out of Rome, returned, and the travelling party set out. The first part of the journey was by bye-paths—and being somewhat rough, the mules could only proceed at a slow rate. When once the high road was gained they were able to move much faster. It was well paved with slabs skilfully joined, which formed a smooth stony surface, enabling the wheels of the vehicles to run easily along. Here and there villas were seen, the inhabitants of which were still wrapt in slumber.

The travellers—although their equipages were simple—were received with respect at the inns where they stopped to rest their mules or partake of refreshment. They selected those whose hosts were Christians, and who welcomed them as brethren. Ostia was inhabited by a considerable number of Christians, engaged in commercial pursuits, and who had collected there from various parts of the world. The Church of Ostia, said to have been formed in the days of the Apostle Paul, was presided over by an aged bishop, with several presbyters and deacons. That it was of great antiquity was certain, as the apostle, while remaining at the port, when either embarking or landing on his journeys to and from Rome would undoubtedly have gained many proselytes to the faith.

Jovinian passed his time happily in company with Julia, to whom he was attached with all the strength of his ardent nature. Notwithstanding his present happiness, he did not feel altogether secure while remaining in the neighbourhood of Rome. His uncle Gaius, who possessed, he believed, a legal claim over him, might discover his retreat, and prevent him from quitting the country. About Eros he had no fear, for having been once set free, the emancipated slave could not again legally be forced back into captivity. Eros himself, however, was not quite so well satisfied about the matter, and he had, with the permission of the master of the *Dolphin*, gone on board, and obtained concealment in the hold. It might have been wise in Jovinian to have followed his example, at all events to have lived on board the vessel until his friends were ready to embark. Instead of that he went everywhere about the town with them, and attended public worship. They were to go on board early in the morning, and to sail as soon as the tide was high enough to enable the *Dolphin* to cross over the bar. Many of the principal Christians in Ostia accompanied the party down to the place of embarkation, where a boat was waiting to convey them on board the *Dolphin*, which lay with her sails loose out in the stream.

Severus, with his wife, and Marcia and Coelia, had already taken their seats, and Jovinian, who had walked down by the side of Julia, was on the point of assisting her on board when he felt his arm seized, and a man in the dress of an emissary of the law exhibited an official document before his eyes. "You are young sir, still a minor, your uncle Gaius claims you as his ward; resistance is vain, for I can summon those who would compel you to obey," said the officer.

Julia clung to Jovinian's other arm. "Oh, come, come!" she whispered. "He cannot detain you, and the boat will in an instant be away from the shore."

Jovinian felt greatly inclined to follow this hint. As he was strong and active, by a strenuous effort he might shake himself free from the officer's grasp. It was a great trial to him. Severus, whose attention had been called to what was occurring, stepped forward at once to his assistance, but the officer, fearing that a rescue was intended, summoning his attendants, dragged Jovinian from the strand, and delivered him to them. His numerous Christian friends could not, on principle, resist the law under which the officer professed to be acting.

In vain Julia entreated Jovinian to return to the boat, he was too securely held to make his escape. The mariners were anxious to sail, and not to lose the advantage of the wind and tide.

Severus had but a short time to speak a few words to his young friend. "The law must not be disobeyed," he said; "but let me urge you to hold fast to the truth; we will pray for you and welcome you joyfully whenever you can quit Rome and join us."

"I look forward to the day when I shall be free, and able to hasten to wherever you are settled," answered Jovinian. "Your prayers will support me; I, too, will pray for myself that I may be kept to the truth."

The heathen officer could not be induced to allow Jovinian to exchange further farewells with his friends, being still afraid—seeing the number of persons around—that an attempt might be made to rescue his prisoner. They did their utmost to console him, after the boat pushed off, but it was with an aching heart that he saw the sails spread, and the *Dolphin* gliding out into the blue sea, which shone brightly in the rays of the rising sun beyond the harbour.

Jovinian, with a heavy heart, walked with the officer to the inn, where the vehicle was waiting which was to convey him back to Rome. The blow he had received was so sudden that he could not for

some time recover from it. He had been looking forward to days of happiness in the company of Julia and her parents, when his faith would have been strengthened, and he would have been able to profit by the guidance and instruction of Severus. He was now, once more, he supposed, to be exposed to the importunities of his uncle to turn idolater, and he could not tell to what devious Gaius might resort to influence him. He fervently prayed that he might have strength to resist them.

As they entered the city Jovinian was much struck by observing masons dismantling two or three of the smaller heathen temples, which had been held in but slight consideration, mules and carts being engaged in carrying off the materials.

Jovinian had expected to drive up to the college of the pontiffs, but before reaching it the carriage turned off to the left, and stopped at a mansion under the Palatine hill. As it drew up before the ostium—the entrance to the house—two slaves came forth, whose countenances Jovinian did not recognize. They seemed, however, to expect him, and the officer, without hesitation, delivered him into their hands, following, as they conducted him through the atrium into an inner court, in a small room at the side of which he saw his uncle reclining. Several books were on a table before him. Gaius rose, and put on his hand to receive his nephew, his countenance exhibiting no sign of anger. The officer, having formally delivered his charge into the hands of Gaius, retired, and the uncle and nephew were left alone.

"And so you would have deserted me, your only relative, and followed the fortunes of strangers," said Gaius, in a half-pathetic, half-comic tone, but which certainly exhibited not the slightest feeling of resentment.

"I escaped from you, my uncle, because you desired me to embrace a faith I abhor; and although I have now been brought back I shall be still, I trust, withheld from following your counsels."

"Ah, that is a matter which troubles me. I am thankful I did not succeed," exclaimed Gaius in the same tone as before; "I have seen that the system of idolatry is rotten, since the emperor and other good men have deserted it, and I wish to be instructed in the doctrines of the faith you hold."

Jovinian was struck, as he well might be, with astonishment at hearing this, although he did not express his feelings. As he gazed steadily at the countenance of Gaius he thought that he detected a twinkle in his eye which much belied his assertion. "I would thankfully be the means of bringing you to a knowledge of the truth," he said, at length, "but God alone can enlighten your mind."

"Well, well, all I require you to do is to instruct me in the articles of your belief, and in the forms of your worship, and I may hope in a few weeks to make a very respectable appearance as a Christian, and if you prove an intelligent tutor I will allow you all the liberty you may desire. You can visit our relative the presbyter Amulius, or any other friend you may desire to see, and report to them the progress I am making."

"What, my uncle, are you really serious in your wish to become a Christian?" asked Jovinian, who had not forgotten the discussion he had heard by the pontiffs, although he felt it would not be prudent to let his uncle know that he had been an eavesdropper on the occasion.

"Of course I am," answered Gaius. "Surely the religion which the emperor adopts must be one we must all desire to follow."

Jovinian sighed; he knew the truth too well to be deceived by his uncle's remark, and he felt that even should Gaius have some faint wish to become a Christian, that he was very far as yet from the kingdom of heaven. He resolved, however, to do what he conceived to be his duty, and to instruct Gaius as far as he was able in the principles of Christianity. He judged it wise not to complain of being dragged away from his friends, supposing his uncle had a legal power to act as he had done, and he hoped when his services were no longer required that he should be allowed to rejoin Severus.

(To be continued.)

Man and Wife.

Thomas Jefferson wrote the following excellent advice. There is much human nature and good sense in it:

Harmony in a married state is the very first thing to be aimed at. Nothing can preserve affection uninterrupted but a firm resolution never to differ in will, and the determination of each to consider the love of the other of more value than any other earthly object whatever on which a wish can be fixed. How light, in fact, is the sacrifice of any wish when weighed against the affection of one with whom we are to pass our life. Opposition in a single instance will hardly of itself produce alienation; this only takes place when all the oppositions are put as it were, in a pouch, which, while it is filling, the alienation is insensibly going on, and when full it is complete. It would puzzle either to say when, because no one difference of opinion has been marked enough to produce a serious effect itself. The affections are wearied out by a constant stream of little obstacles. Other sources of its discontent, very common, indeed, are the little purposes of husband and wife in common conversation—a disposition in either to criticize and question what the other says—a desire always to demonstrate and make the other feel in the wrong, especially in company. Nothing is so goading. Much better, therefore, if our companion views a thing in a different light from what we do, leave him in the quiet possession of his views. What is the use of rectifying him if the thing be unimportant? Let it pass for the present and wait a better moment and better occasion of reviewing the subject together. It is wonderful how many persons are rendered unhappy by inattention to this little rule of prudence.

Those inward inconsistencies which the eye of God is upon, but which the heart of God forgives.

Remember that it is to the humble that God gives grace. That it is His way. Be thankful for all that humbles.

Parlor Gardens.

The plants suitable for winter flowering in the house are numerous, but none afford so much pleasure, we think, as a good collection of bulbs, such as Hyacinths, Narcissus, the early Tulips, and other bulbs. In the garden there are usually a few plants that may be taken up and potted. The Ivy, Madeira Vine, and *Cobaea scandens* are graceful climbers and will bear almost any amount of hot treatment. Tuberoses that have not bloomed in the garden and are showing flower stems may be taken up and potted, and will flower in early winter. A root of the *Dicentra* will give satisfaction. The Ten-Weeks Stock is also a fine winter bloomer and can be treated in the same manner. A pot of *Mignonette* costs but a few cents, and not many expensive plants will afford as much pleasure. Sow the seeds in September or October. It is well to prepare two or three pots. The Sweet Alyssum, treated as advised for *Mignonette*, will also please, and nothing will make up better in button-hole bouquets than these sweet little flowers. The *Browallia* is also an excellent winter flower. A few larger plants are desirable, and the *Calla*, *Dracena*, and *Begonia* are very patient under almost any kind of treatment. We have not, however, space to enlarge on this subject; but will merely say that a few *Lilium*, like *Longiflorum*, *Auratum*, and *Lancifolium*, though not often seen in the house, will afford a pleasant surprise and flower in the order named.

Mr. Hazlett sends us a pretty full description of his little parlor greenhouse, from which we make the following extract:

"The room containing the plants is about eight feet square and was formerly used as a pantry. It adjoins the sitting-room, and a common self-feeding coal-stove has until this winter heated both to above 55° in the coldest weather. This summer, in order to have more bloom on certain running plants, a glass shed-roof was put on, making the extreme height of the room 10½ feet. The stove in the sitting-room was still sufficient; but I have found it more economical to use in addition, on zero nights, a Florence kerosene-oil stove, which costs about two cents per hour to run. To prevent frosting of glass and draughts of air, double glass window-frames are attached to the outside in winter. A rolling awning of oiled cloth is used on the roof in summer, to prevent scorching of plants. The room is ventilated on side, near the top, by an opening a foot square, which is regulated by a slide; also, in winter, by an outside swing-door to the same opening, operated by pulleys and cord. The plants are sprinkled and watered through rubber hose from a tank in the chamber. The air is kept moist by a copper dish of water attached to stove, and also by a fountain of water in the aquarium. The automatic fountain on stand is also in operation the greater part of the time. On the lower shelves the usual assortment of the hardy class of house plants are kept, while in the warmer temperature of the top shelves the *Cissus discolor* and similar tender plants flourish. For running plants, the *Lapageria*, *Cobaea scandens variegata*, *Tasconia insignis*, *Passiflora trifasciata*, and *Prinsepia*, *Hoya*, *Roses*, *Jasmin*, *Tropaeolum*, *Smilax*, and a number of vines climb along the shelves and side of room. The bulbs of the *Hyacinth*, *Tulip*, *Crocus*, *Caladium*, *Tuberose*, *Lilium auratum* and *longiflorum* bloom in their season. With an easy means of judicious watering, a careful examination of plants each week, proper moisture, ventilation, and sunlight, and love of the work, the amateur, with a very moderate expenditure of time and money, can often excel in many respects the professional florist, and make his home beautiful and attractive all the year around."—*Vick's Floral Guide*.

The Art of "Picking Up."

A queer title, you will say, yet it expresses our meaning perfectly. Household needs, family life, must constantly derange the order of well appointed rooms—must get things out of their right and proper places, in fact—and it is just here that this art of picking up becomes indispensable. The neatest housekeepers do not always possess this art, and hence it is that the constant use of broom and duster cannot always satisfy the eye. The room, or rooms, may be shining with neatness, yet, unless some member of the family has the art of picking up, they will fail of pleasing if they do not absolutely pain the beholder.

To a person who possesses this genius (for genius it seems to be, since it can neither be taught nor fully acquired) a littered apartment is a real misery. A book on a chair, a newspaper on the floor, the inkstand on the mantel-shelf, the match-box uncovered, are not trifles to such a one—they are discords whose adjustment becomes a necessity. Have you ever chanced to notice the magical difference that a picker-up of this sort can make in a few moments? The table cover is straightened, the work is neatly folded, the foot-stool is placed beside the easy-chair, the shades are drawn evenly, the scissors and tape-measure are reposing in their basket, and the books and papers look at home in the book-case or on the table.

Only a few touches, only a few moments, and yet what a difference! What a pity that every woman should not understand and practise this art!

But it is to the invalid especially that the art of the picker-up becomes so soothing as it is necessary. The fire is brightened by the removal of the ashes, poker and tongs are symmetrically arranged, the bottles, powders, etc., are mustered in orderly array on the table, the various paraphernalia of the sick room are made as little obtrusive as possible, while a gentle hand straightens the rumpled bed clothes or smooths the tangled hair. And how much better and brighter the invalid feels for these simple ministrations only those know who have lain restlessly tossing on a sick-bed, or who have struggled through weary hours and days of convalescence.

All praise, then, to the women who possess this most excellent art of picking up, an art which lends a new charm to the most artistic home, while it brightens and beautifies the humblest.

Scientific and Useful.

PEACH JARMALADE.

Peaches too thick for preserving answer for jarmalade. Take a quart of them, allowing three-quarters of a pound of sugar to each pound of fruit, and half a pint of water to each pound of sugar. Boil one hour and a half, stirring constantly.

DUMPLINGS.

Baked apple dumplings I think are better than those boiled, besides being healthier. Make them in the same way as those for boiling; place them in a baking pan with small lumps of butter and grated nutmeg on each; this makes them brown nicely. To be eaten with cream, sugar and nutmeg.

TO PREVENT DECAY IN MEATS.

Sprinkle on plenty of pulverized borax; rub it well into the meat, and let it remain five or ten minutes on ice, or longer, if desired. Just before cooking wash it well in a strong solution of borax water, and do not rinse again. If it is to be boiled or par-boiled, add a little borax to the water in which it is boiled; a quarter of a teaspoonful will answer.—*Mollie*.

KENTUCKY CORN CAKES.

Take one quart of corn meal and two tablespoonfuls of common wheat flour (not prepared); add salt to taste, and mix thoroughly with a sufficient quantity of buttermilk to form a batter. Next melt a heaping tablespoonful of lard, stir it with the batter well, and bake on a hot griddle, pouring them thin. By this receipt the full flavor of the corn meal is obtained, un-mixed with the taste of molasses, which many people mistakenly deem necessary to cause the cakes to bake brown.

TOMATO SAUCE.

If you use fresh tomatoes, branch them first; if preserved, use them as they are in the can. Put one pint of tomatoes in a saucepan with a small onion and a clove of garlic sliced, also two stalks of parsley, one of thyme, a bay leaf, one clove, six peppercorns, and salt; boil gently till reduced about one-third, when mash gently through a strainer or sieve. All the tomato seed and seasoning must remain in the strainer. Put back on the fire, with a little piece of butter; give one boil and it is done.

THE MISCHIEF OF SMOKING.

Smoking tobacco, and the use of tobacco in every form, is a habit better not acquired, and when acquired is better abandoned. The young should specially avoid the habit. It gives a doubtful pleasure for a certain penalty. Less destructive than alcohol, it induces various nervous changes, some of which pass into organic modifications of function. So long as the practice of smoking is continued the smoker is temporarily out of health. When the odor of tobacco hangs long on the breath and other secretions of the smoker, that smoker is in danger. Excessive smoking has proved directly fatal.—*Dr. Richardson*.

HEALTH AND SLOW PULSE.

Some interesting statements are reported to have been made at a meeting of the Clinical Society, London, showing that a slow pulse may in no wise interfere with health. The most remarkable case, perhaps, was that of Dr. Hewan, as related by himself. It seems that, twenty-one years ago, after prolonged study and work, his pulse fell from seventy-two to fifty-five, and he felt very cold; from that time its frequency gradually decreased until about eleven years later, when it was but twenty-four beats per minute. Its present rate is about twenty-eight. Notwithstanding this, he has not suffered from fainting fits, or cold, is capable of great physical exertion—of which evidence is to be found in his ascent of a high mountain—and his digestion remains unimpaired. Another speaker said that Napoleon had a slow pulse, being about thirty to forty per minute; and another member stated the rate of a horse's pulse to be only sixteen.

BREAKING A COLT.

The colt ought to be broken to halter while following his dam, and between two and three years of age he should be broken to harness. The first lesson of subjection is performed with the biting apparatus. The biting bridle can at first be put on in the stall or on the stable floor. The head should not be left strained up more than one hour at the start before it is let down to rest the neck. Tension for a longer period is liable to callous the mouth and make it insensible to the bit. There is danger of creating the "hog mouth"—to use stable language. After a few lessons with the biting bridle the harness may be thrown on, and the colt driven on the road, taught to turn to the right or left, go forward, and stop at the word of command. After a few days of thorough drilling without a load he may be hitched to a double carriage with a gentle horse, or put single in a two-wheel vehicle. He will go at the word of command without any stop or hindrance if he has been thoroughly educated in his first lessons of obedience.—*Michigan Farmer*.

PREPARING BUTTER FOR THE MARKET.

Too much stress cannot be laid on the importance of having all the dairy product in an attractive and presentable condition when ready to be offered for sale. The article in and of itself may be unexceptionable as to flavor, color, etc., and yet be slighted by purchasers, because of not presenting an attractive appearance to the eye. Assuming that your butter is all that it should be in quality, it is essential that it should be moulded into full-edged, clean-cut rolls, and that just the right quality of muslin should be used. In wrapping, the cloth should always fully cover the side of the roll, leaving no part of the side of the roll bare, cut not too short nor too long, and folded just enough over the top to give the roll a "dressed" appearance. About three-eighths of an inch is the proper length to be folded, and that in regular plaits, equidistant, and neatly done. The bottom of the roll should be covered also, so as to allow no soilage to the butter from the bottom of the box. These minor details may look like small matters, but they are much more important than dairymen are generally aware of.

SWEET FERN is worth \$5 a ton for tanning purposes in Maine.



Japan and Reform.

The origin of the Japanese is still involved in mystery, and it has not been determined whence the invaders came who dispossessed the aborigines.

The real history of Japan begins (B. C. 667) with Jimmo, the fifth ruler in descent from the Sun-goddess; but the first mortal ruler. The fat-faced peasants and lower classes are supposed to be an admixture of the invaders and aborigines.

The greatest of all the military rulers (Shoguns or Tycoons) died in 1616; all but two ports were closed to foreign commerce; in 1621 Japanese were prohibited visiting foreign lands; in 1624 all foreigners excepting Dutch and English, were banished from Japan.

The common people were farmers, artisans and merchants, and below these were outcasts and paupers; the outcasts prepared skins and converted them into leather; the handling of raw hides being polluting.

What changes have transpired. In a short time the most conservative aristocracy in the world has been changed into self-sacrificing patriots, and abandoned a policy of exclusiveness and entered the comity of nations, and instead of a Dutch factory, six treaty ports were established and the vessels of all nations allowed entrance.

The educational system at home was remodelled, a medical and a literary college being established; the inland postal system was extended from the government to common use, a daily post, at rate of two cents for a half-ounce, established between important points, and in this same year (1873) Japan had her first railway, eighty miles, from Yokohama to the capital.

Her foreign trade in 1872 amounted to \$50,500,000, having grown from \$87,000,000 the year before (1871), her year of transition and danger.

In 1873 Japan substituted the European calendar for the Japanese Chronological System of calculation by cycle. Buddhists and Shinto priests were ordered to respect Christianity, and all Christian converts in captivity were set at liberty and a treaty arranged with China.

gain, then the punishment was death. The adulterer now gets a year's hard labor, formerly it was a capital crime.—Northern Christian Advocate.

A Third Moon of Mars.

The discovery of still a third moon of Mars, who seems to be taking up in the skies the place just vacated by Brigham Young on earth, gives additional interest to the calculations of Professor James O. Watson in regard to this whole subject.

Missionary Notes.

THE mail from Zanzibar brings full accounts of the progress of the late expeditions sent out to open communications between the east coast and the interior.

MANY will read with unfeigned regret the sad intelligence of the death of Dr. John Smith, at Lake Nyansa, whether he proceeded a little over a twelvemonth ago, as medical missionary to the mission established there by the Church Missionary Society.

An extensive collection of postage-stamps consisting of 17,000 varieties, was recently sold in England for £800, and a Middlesex magistrate refused £900 for his collection.

British and Foreign Notes.

WESTMINSTER ABBEY is said to be the oldest place of Christian worship in the world.

ITALY has sent out 19,788 emigrants this year, and more than two-thirds of them went to South America.

THE oil of roses, manufactured in the country south of the Balkans, is worth half its weight in gold.

It is said that Brigham Young's mother is living, at the age of ninety-eight, and very poor, at Martinsville, Ind.

IR is reported that only 15,000 of the 100,000 Americans in San Francisco attend public worship on the Sabbath.

THE Plymouth (Mass.) people propose to call their town brook the Plym, after the stream in England on which old Plymouth stands.

THE London Lancet suggests the opening of "milk taverns," in good situations, on a liberal scale, as antidotes to the gin palaces.

THE members of the recent exploring expedition to the Libyan desert carried along with them 500 iron-cased chests of fresh water.

THE University of Moscow, Russia, had 1,600 students last year. It is 122 years old, and has a library of nearly 175,000 volumes.

IT was announced in the English Methodist Conference in July that 830,000 copies of their new hymn book had been sold in a little over a year.

THREE Arabian sheep were recently landed in this city for the Zoological Gardens in Philadelphia. They are the first ever imported to the United States.

REV. JOSEPH COOK states that 20,000 copies of Tom Paine's "Age of Reason" are distributed every two years among the factory operatives of New England.

MRS HARDING, the only woman dentist in London, will open this month a dental school in which women can learn the art of making and fitting artificial teeth.

A MILE LONG petition, containing 60,000 signatures, has been sent to Parliament from Ireland, asking that the liquor-saloons be closed on Sunday in that country.

THE Western Rural states that a field of wheat in the Alps, buried under an avalanche for twenty-five years, proceeded on its growth as soon as the snow had melted.

THE Chinese in San Francisco have petitioned the Board of Education for a school. They are taxed for school purposes, but are not admitted into any of the public schools.

NINETEEN members were added to the church at the American Chapel in Paris, during the first six months of this year, and there is a balance in the treasury of the church.

VIRGINIA toppers now pay two and one-half cents on each glass of spirits, and half a cent on each drink of beer for the liquidation of the state debt, the liquor dealers being obliged to register each drink.

MEANS for easy and rapid communication between different parts of India must be provided, urges the London Times, in order that the supply of food in one part of the country may be made available in the other.

THE late Cincinnati M. E. Conference resolved, "That we discountenance and condemn the holding of camp-meetings on the Sabbath-day, except with closed gates and the suspension of secular and financial business."

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Presbytery of Barrie

This Presbytery met at Orillia, 25th Sept. at 2 p.m.; present, fifteen ministers and three elders. The meeting was held in the fine lecture room recently added to the church, and was, as the Pastor informed the court, the first held in Orillia since 1851. Among the items of business were the following: A call was laid on the table from the congregation of Malone Bay, Nova Scotia, to Mr. W. McConeil, of Lunenburg. Further time for consideration was desired by him, and the Presbytery agreed to meet on 23rd Oct. to receive his final answer. A status of old standing for missionary services in the Weybridge group of stations was ordered to be paid from the Presbytery funds, a sum of \$1000 being possible to get payment from the people. The matter of Communioners' expenses in attendance at the General Assembly, left over from last meeting was taken up, and immediately discussed on motion of Mr. Gray, one of the Communioners, that no further action be taken in the matter. The collection taken to defray these expenses admitted of reimbursement only to the extent of \$15 for each Communioner. The consideration of Home Mission matters occupied a good deal of time. Mr. Findlay of Bracebridge, presented an admirable report of his labours in Muskoka during the second year of his engagement. It is hoped that his report will be printed. Mr. Barnett, of Alliston, was appointed Moderator of the Session of Mulmur and Rosemount. The Presbytery was informed by extract minute that the General Assembly had dismissed its dissent and complaint in the Marples case, on objection taken that reasons for dissent had not been sent up within the time required by the laws of the Church. It was unanimously agreed to apply to the Synod of Toronto and Kingston for a new trial of the case. It was agreed to call for Session Records of congregations north of Barrie at the first meeting of Presbytery next year; also that ministers arrange for holding Missionary meetings in their congregations, and report the meetings at first meeting after Feb 1st. A vote of thanks was cordially passed to the Knox College Students' Missionary Society for the valuable services rendered in the Mission Field of this Presbytery. Next general meeting at Barrie on Tuesday, Dec. 4th, at 11 a.m.

GOD SAYS IT—I BELIEVE IT. REASON! I WANT IT NOT; ALL MY REASON WANTS IS TO KNOW WHAT IS THE MIND OF GOD IN HIS WORD.

IN GEORGE MULLER'S ORPHANAGES last year the income was \$207,000. In this income were added to that of the previous years it would be found that altogether, in answer to prayer and the exercise of faith, they had received \$3,750,000.

GARIBOLDI objects to the proposed increased fortifications of Rome on the ground that the trenches and ramparts already existing are fever promoters and preservers, and quotes the saying of Medoro Savini that "the country does not live behind fortified castles; it lives in the breasts of the citizens."

THOMAS CARLYLE writes: "The older I grow, and I now stand upon the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man?' 'To glorify God and enjoy Him for ever.'"

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Births, Marriages and Deaths.

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MARRIED. At Napanee, at the residence of the bride's father, on the 27th ult., by the Rev. A. Young, Angus McLeod, Esq., to Margaret Maria, daughter of Charles Paisley, Esq., all of Napanee.

At Cumberland, 13th Sept., by the Rev. H. McPhadyen, Maximus Sorazon, Esq., to Miss Adil Pilon, both of Clarence.

At the residence of the bride's father, by the Rev. H. McPhadyen, Mr. Thomas Meade, of Barbrook, to Miss Elizabeth McAdams, of Cumberland.

At St. Andrew's Manse, Thorah, on the 25th ult., of scarlet fever, at the age of 6 years and 5 months, Helen C., beloved daughter of the Rev. David Watson, M.A., and his wife Jane.

Official Announcements.

MEETINGS OF PRESBYTERIES

Whitby.—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m.

Saxton.—At Mount Forest on the third Tuesday of December, at 2 o'clock p.m.

Barrie.—Special meeting at Barrie on 23rd Oct., at 11 o'clock. Regular meeting at Barrie, on Tuesday, 4th December, at 11 o'clock.

London.—Adjourned meeting on last Tuesday of October, at 2 o'clock p.m.

Huron.—At Clinton, on the second Tuesday of October, at 11 a.m.

Kingston.—In St. Andrew's Church, Belleville, on the 9th October, at 7.30 p.m.

London.—Adjourned meeting in First Presbyterian Church on 30th Oct., at 2 p.m.

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