

British American Presbyterian

Vol. 6—No. 29.]

TORONTO, CANADA, FRIDAY, AUGUST 17, 1877

[Whole No. 289

Contributors and Correspondents

For the Presbyterian.

OUR OWN CHURCH.

No. VII.

Having briefly referred in my last to the office of the eldership, I will now refer to the office of

DEACON,

which is also an apostolic institution, and which, (though it would seem, if not altogether ignored, to have fallen into abeyance), ought to have a place in every Presbyterian congregation. This order of office-bearers is clearly established in the first six verses of the sixth chapter of Acts; and their business was to look after the "poor" and "serve tables." It may be that some congregations have deacons, but I think they are few. It is true that there are in every congregation "managers" or "trustees" who look after the financial affairs of the congregation, but who have no ecclesiastical position or recognition, and who are chosen annually, but who are not required to possess the peculiar qualifications necessary for deacons. It is sometimes said that deacons are not required, but this is no reason why the order should be ignored generally. Our system should be as near perfection as possible, and if they were useful and necessary in the Apostolic Church, surely we need their services as much.

Our Episcopal friends would like to get poor here for their order of "deacons," which is, as they claim, an order of ministers who are invested with power to preach and baptize, and for proof of this the case of Philip the Evangelist is quoted. Philip did preach and baptize, but it was not as a deacon but as an Evangelist, as he is called in Acts xxi. 8—an order which would be of great importance in the Episcopal Church. It is not likely when Philip went to Samaria that he waited to don a surplice or repeat what is known as the "Apostles' Creed," and no one can question the result of his labours. In these days of advanced thought and ritualistic tendencies, the closer all churches adhere to apostolic pattern the better, and I believe the more successful in carrying out the commission of the Master.

CHURCH DEBT.

This is a subject of much importance at present, and is even more felt in the United States than here. Those congregations who in prosperous times incurred debt, now find it a heavy matter to carry. Many churches have difficulty in raising the necessary funds to "run the church," to say nothing of paying off debt. These difficulties are not confined to Presbyterian or Protestant Churches. I saw it stated some time ago that the Roman Catholic Cathedral which is being erected on Fifth Avenue, New York, is mortgaged to the extent of \$800,000. Only think of a congregation having to meet the interest on this sum and pay other expenses as well. The eagerness of some people to have handsome and costly edifices at any price is astonishing. These folks say they can borrow money at six or seven per cent., and surely they ought to build or repair simply because their neighbors are doing so. Well, the difficulty is not in borrowing the money and building, but the whole difficulty is in paying the money. The question should be first settled, How is the money to be paid? but this question is seldom faced until the congregation finds itself seriously cramped by a sinking debt, which has a most chilling effect on the congregation and which causes many to leave. Then complaints of the minister are sure to follow; either that he is not visiting or not preaching as well as he used to do, or some other trifling reason given, but the whole secret is that the everlasting debt is the true cause. But whilst I say these things to caution; I do not wish to discourage needed improvements; and as the life and progress of a denomination is judged by the appearance which it presents, I would like to see our church architects keep pace with the spirit and progress of the age; all of which is consistent with the principles which I have enunciated.

The spirit already exhibited by our Church is worthy of all praise, and our earnest wish is that that spirit will not be relaxed in the slightest degree, until every congregation will not only have a handsome church to worship in, free of debt, but that every minister will have a handsome manse to live in free of debt, and free of rent. Every reasonable addition to a minister's income will be a corresponding advantage to the congregation, and not in a money point of view certainly in an intellectual point of view. And now a word for the

ELDER,

who writes in your paper of 18th ult. As

our friend accepts the general tenor of the article referred to I will not go into a controversy with him on the construction of "sentences" and words which I am free to admit might be better put; and as to whether your paper is fit for Sabbath reading, I suppose he and I must leave this matter to the good taste and judgment of our Presbyterian people, many of whom, I am pleased to learn, are appreciating your efforts to supply a Church paper in some degree worthy of the denomination; and whilst it may not contain reading matter of such a type as was produced by such men as Bunyan, or Boston, Baxter, or M'Cheyne, still it can be introduced to Christian families not only with safety but with profit and advantage. PRESBYTERIAN.

Toronto, 4th Aug., 1877.

SUSTENTATION OR SUPPLEMENT.

No. II.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Another argument in favour of a constitution as against a supplemental scheme is—that the Church, by the former, recognizes her ministers as on an equal footing. The parity of the ministry is one of the leading doctrines of the Presbyterian Church. The sustentation is based on the principle of equal dividend to all. For the supplement that may be given by congregations afterwards, by which distinction is made, the Church is not responsible. The supplemental plan does not recognize parity in reference to the whole—only in reference to some, and these the weaker brethren. By implication the doctrine is taught of an "inferior order of clergy."

The sustentation plan again exhibits congregational confederation, which is Presbyterianism—the supplemental, congregational independence which is Congregationalism. By the sustentation scheme we teach that congregations are bound up in each other and are to help one another. As congregations we stand in this relationship in other matters. In the departments of doctrine, discipline, government, we are linked together so that the teaching of one is that of all. The supplemental plan does not recognize this relationship. It says to congregations, "Your first and great duty is at home to your own pastor, then if you have anything to spare afterwards we will thank you for it to help others."

We know that this congregational independence in the matter of ministerial support is now claimed by congregations themselves. Apparently there is no obligation felt, in many instances, by one congregation to help another. If contributions are given to aid weak congregations it is not often as a matter of alms rather than as a matter of right? The principle of supplement does not correct but rather confirms the congregational independence. It confirms it both on the part of the contributor and on the part of the recipient from the fund. The one gives because it is able and independent as a congregation. The other receives because it is weak and helpless as a congregation. Now to adjust matters, to have no opportunity for self-laudation on the one side or self-humiliation on the other, every minister should be sustained, not because he is the minister of a strong or weak congregation, but because he is a minister of the Church.

What have we done as a Church to disabuse the minds of congregations on this subject? Should they be encouraged in the belief that they are doing all that is incumbent on them in reference to ministerial support when they contribute at a certain rate per member, while others in like circumstances are under the necessity of contributing twice as much to enjoy a preached Gospel at all. Large congregations can give even large salaries at a very small cost to themselves individually; but why should the mere accident of numerical strength, for it oftentimes is a mere accident, release from stipendiary obligation? Now a Sustentation scheme teaches the obligation of every member in a large congregation doing as much as the member of a weak congregation. A Supplemental scheme never has provided for this yet.

In my next letter I will try to show that congregations are likely to contribute more largely to a sustentation scheme than they now do for stipend and supplement combined. I am, etc., W. BENNETT.

Springville, Aug. 8th, 1877.

The Italian Cabinet has been summoned to Rome to consider the Eastern question.

Rev. W. McCONNELL of Innisfil has been unanimously and enthusiastically called to undertake the charge of the congregation at Mahone Bay, Nova Scotia.

MUSKOKA AND ITS CLAIMS.

Only a very short time ago, the District of Muskoka was considered almost inaccessible, and if reached at all, of very little value for any useful purpose. Many thought that its fairy lakes and rocky islets would be left in their solitude, and be known only to the Indian hunter, the muffled trapper, or the stalwart sportsman. Instead of this it has during the last few years become the home of hundreds of families. Little villages are springing up here and there, giving more or less promise of future importance. The openings in the forest are numerous, and although the region is somewhat rough and rocky, the perseverance of faithful toilers is often rewarded by very rich returns. And here where very lately the Indian only trod, and the marks of Christian civilization were unknown, churches are being planted everywhere and faithful missionaries are proclaiming the good news to their fellow-men. Impressed with the importance of this district as a field of Missionary labor, the Barrie Presbytery, held its last meeting in Bracebridge. The members were cordially received by our devoted Missionary Mr. Findlay, and the good people of this new town most fully obeyed the injunction: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." The Presbytery held four long seditants at which much important business was transacted which I will not detail in this paper. But we had a tea-meeting on Wednesday evening of the good old stamp. The ladies, young men and maidens, were in their glory on that occasion, and for the time, all the difficulties of Muskoka life were forgotten. On the platform was a choir of twenty singers who discoursed sweet music in excellent style, and speeches full of poetry, humor, and stirring earnest utterance were given by several members of Presbytery. Towards midnight the company, not a few of whom had come from a distance, turned homeward, highly pleased and we trust more earnest in carrying on the good work.

Looking at Muskoka as a field for mission labor there are two things which earnestly demand attention. The new stations and young congregations are the children of the Church, full of hope for the future. They need to be kindly cared for, watchfully tended, and suitably nourished. This is the work of the Church. And this work is best performed by cherishing a deep interest in our Home Mission scheme, and by liberal contributions keeping the Lord's treasury ever full, that Christian ordinances may be more fully enjoyed in these outlying districts.

But another thing important to the prosperity of the work is the erection of suitable Church edifices. We are glad to know that efforts are being made in several places in this direction. But however willing the people may be, they are not able to do what is really needed to be done. The new church at Bracebridge is occupied but not completed. At Allensville and Port Carling a beginning has been made, and at Gravenhurst the frame of what promises to be a very comfortable place of worship, is up and enclosed. But there is help needed. What has been done has been accomplished with great difficulty. And it is to be feared that unless substantial aid is rendered, it will prove a serious loss and hindrance to the work. Are we justified in looking quietly on while our brethren are thus encompassed with difficulties? Are there not men in our towns and cities who possess ample means, and who without inconvenience could fill the hearts of God's people with rejoicing by aiding them in their Church work? Are there not men in Toronto and other places who could send one or two or even four hundred dollars, to aid in the erection of churches? We do feel that from the thousands spent in our towns and from the thousands not spent there might be spared many a goodly sum, which would cause the wilderness and solitary place to be glad and the desert to rejoice and blossom as the rose. Our missionary in Muskoka is doing a great work amid great difficulties, and on a salary which scarcely places him above respectable poverty. But if Christian men who are stewards of large means, would remember the people as they might and ought to do in their efforts to secure suitable places of worship, they would give to our missionaries fresh courage and greater strength, and they would secure a rich reward in their own hearts. May the spirit of Christian benevolence and large-hearted liberality be poured out abundantly on the people everywhere, that the message of Heaven's love may be heard in every corner of our land. R.

A COMPANY has been formed for the manufacture of paper from tulo grass.

LETTER FROM MR. CHINQUY.

Editor BRITISH AMERICAN PRESBYTERIAN.

The events which took place at Belfast, Prince Edward Island, on the 1st of March, 1847, have such an analogy with those of the 12th of July last, in Montreal, that no doubt your readers will like to know them and draw their own conclusions. An election for members of Parliament being ordered, and a place very near where I write these lines, selected for the poll, the Irish Roman Catholics determined to elect their men with their ordinary arguments, "the stick and the stone;" and several loads of flint stones were secretly carried by them thirty miles. The Rev. Mr. McLennan, Presbyterian minister, of Belfast, had, a few days before the election, received a visit from the Roman Catholic Priest, Brady, who had told him, "I am sent by the whole Catholic people of Belfast to tell you that we want to have a peaceful election. Please, then, request your people to come to the poll without any weapons which might be a cause of provocation, and I pledge my honor that not a single Catholic will come with any weapon either." This message of peace, delivered to the Protestants by their pastor, had been received with the utmost satisfaction by them, and not a single one had had the least idea of arming themselves to come to the poll.

The first Protestant who voted was called Malcolm McCrae; but his name was not yet registered, when, at a signal given by an Irish Roman Catholic, a real hail of flint stones fell on the Protestants, and wounded many; and hundreds of shillelahs, till then concealed in the sleeves, were raised against poor McCrae, who fled for his life. But he had not run ten rods when he fell dead—his head broken, and his brains scattered on the snow, under the blows of a dozen sticks.

The Protestants, seeing that they had been cruelly entrapped by the Priest, and brought to a slaughter-field by their too confident pastor, having nothing to defend themselves, ran towards a grove of young maple trees, which, providentially, was not more than two or three hundred rods distant. The Irish Catholics followed them with their stones a few rods, and wounded several more, but they soon returned to the poll, filling the air with their cries of joy at so quick and complete a victory.

The Protestants, in running towards the forest, had only one mind—it was to cut a strong stick and come back with it to meet their perfidious foe—and in a few minutes each of them was grasping the formidable weapon in his hands.

Among the Protestants there was a brave old soldier, who, with powerful voice, rallied them, and said: "The Roman Catholics are six against one of us; if we want to gain the day we must present a united front to the cowards who have brought us, through their priest, into this trap. United, we stand; divided, we fall." A moment after, the little Protestant army was forming a kind of square battalion, presenting a front of eight tall and fearless sons of the old mountaineers of Scotland. In the middle of the front line, a real giant in body, strength, and heart took his place. The smallest of these eight men in front was not less than six feet in height. When once put in order of battle, that handful of heroes went out of the wood, with a firm and quick step towards the poll. But I must not forget to say that the Irish Catholics, in order to make their victory more easy and complete, had invited the male Catholic population of the other counties, thus bringing their number up to six hundred men, when the Protestants were hardly more than one hundred in all. When the Catholics saw the Protestants coming out from the wood in good order of battle, they quickly formed themselves in a battalion of fourteen men front by forty-five deep. The two little armies were soon near each other, when a man with a white flag left the ranks of the Protestants and went to the Catholics to say: "We do not want to fight; our only object is to enjoy our right of voting; do not deprive us of that right, and there will be no trouble between us." A blow from an Irishman's shillelah, which brought that messenger of peace down with a ghastly wound in the face, was the first answer. The second answer was the unanimous cry: "Not one of you shall vote here to-day!" Then the commanding soldier of the Protestants cried out: "Hold well your sticks in your two hands—keep near each other—strike at the heads of the Papists—march!" It seems incredible, but it is true; that terrible hand-to-hand battle of one against six lasted more than one hour, though it took only twenty minutes for the Protestants to pierce through and through the whole column of Roman Catholics, and scatter it. The victory of Belfast, like that on the banks of the Boyne, was gained by the soldiers of truth and liberty. A most respectable lady, who, from her windows,

was an eye-witness of that bloody encounter, said to me yesterday, "The Irish Roman Catholics were falling before the long and heavy sticks of the giant Scotchmen like sheaves before the mower." Not a single Protestant was killed, except McCrae, though almost every one of them was wounded, but thirty Irish Romanists fell dead, or died afterwards from their wounds. More than one hundred were put hors de combat, and there were very few who did not carry for life the marks of the terrible maple sticks of the Scotch Protestants. The battle raged till all the Roman Catholics, bleeding and wounded, had picked up their dead and dying into their sleighs, and disappeared at the full speed of their horses. From that day the Irish Catholics of Belfast have been quiet and gentle as lambs, and the Protestants bless God that they are prosperous, happy and free. Truly yours, C. CHINQUY.

Belfast, P. E. I., 28th July, 1877.

Presbytery of Barrie.

This Presbytery met at Bracebridge on the evening of Tuesday 7th inst. at 7 o'clock. The Moderator, Mr. J. Ferguson, preached from Matt. xviii. 18-20, to the members present and a considerable number of the public. It was desirable that, as special reasons had been urged for holding the meeting at Bracebridge, there should be a full attendance of members, and arrangements were made by Mr. Findlay, the missionary, for their accommodation, but there were present only nine out of twenty-one ministers and three elders. The absence of Messrs Gray and W. McConnell was accounted for by indisposition. After the court was constituted Mr. Ferguson resigned the chair, and Mr. Lister was elected Moderator for the next twelve months. A vote of thanks was tendered to Mr. Ferguson for his conduct in the chair and for presiding and preaching at the opening services. A standing committee on the state of religion was appointed consisting of Messrs Gray (Convener), D. McDonald and R. Rodgers. The following resolution, prepared by Mr. Fraser, thanking his honour Judge Gowan for a valuable gift already notified in the BRITISH AMERICAN PRESBYTERIAN was adopted. "The Presbytery being informed by Mr. Gray, Orillia, that his honour Judge Gowan had placed at the disposal of the Church in trust, as a Manse, for the residence of the minister for the time being in charge of Guthrie Church, Oro, the house at Shanty Bay, built and formerly occupied by the Rev. S. B. Ardagh, and the grounds and appurtenances belonging to the same, and that the deeds of trust securing the said property for the purpose named were now in Mr. Gray's hands—the Presbytery in view of the intrinsic value of the gift itself and the benefit accruing therefrom to one of the congregations of the Church, as well as in consideration of his honour the Judge being a member of another section of the Church, desire to place on record their high appreciation of the Christian generosity—overlooking denominational boundaries—which led to the devising of this very liberal disposal of a valuable property, and to tender to His Honour the Judge their best thanks, and the expression of their earnest wishes and prayers that he may long live in health and prosperity, to enjoy much of the comfort of our holy religion, and to bring the influence of his position and character to bear upon the interests of the Church of God at large." The Treasurer, Mr. D. McDonald, presented the annual report and resigned his office. The resignation was accepted with reluctance; thanks were tendered Mr. McDonald for diligence and efficiency, and Mr. Stuart Adhesion was appointed Treasurer in his stead. The Clerk was directed to correspond again with congregations in arrears to the Presbytery fund. A discussion arose on the inadequate collections made for the payment of expenses of Commissioners to the General Assembly, resulting in a motion to the following effect, being left till next general meeting for consideration, viz., That the Commissioners be refunded to the sum of \$— each, and that the amount necessary to make these payments be included in the estimates of the Presbytery's expenditure for the following year. A considerable portion of the third seditant was engaged in attention to the Home Mission work of the Presbytery. An application of Mr. Charles B. Hemmings of Stephenson, Muskoka, to be employed as Catechist, was cordially entertained. It was agreed to retain the services of Mr. J. P. Grant, as missionary in Port Carling etc. for the winter. The Presbytery resolved to recommend a special collection on Thanksgiving Day, or on any other day more suitable, by all the congregations of the bounds, in the interest of the mission at Huntsville, Muskoka. Arrangements were made to administer the Lord's Supper at certain places. At the fourth seditant on Thursday forenoon, Mr. Alexander Russel, after trials and examinations, was licensed to preach the gospel. Mr. Ferguson having resigned the charge of South Osprey and Honeywood, the resignation was laid over for consideration at a special meeting of Presbytery to be held at Slayner on Wednesday 29th Aug. at 2 p.m. and the Clerk was directed to notify the Session and Congregation to appear at said meeting in their interest.—ROBERT MOORE, Pres. Clerk.

The Emperor of Germany gave a beautiful, but deserved compliment to Von Moltke in a recent speech. Referring to the success of their arms, he turned to the Count and said, "We all only carried out what you, the thinker of the battle, chalked out for us."

Pastor and People.

UNBELIEF IN THE PRESENT DAY.

Below we place before our readers the paper on this subject read before the Pan-Presbyterian Council, by Rev. Prof. Patton, D.D., of Chicago, described by the Edinburgh Review "as a masterly resume of the leading lines of attack by which the Christian faith is at present assailed."

WHAT IS FAITH?

I. Unbelief as it concerns the question of personal faith in Christ.—The doctrine of the Bible is salvation by faith. Faith is persuasion of the truth; when it terminates on propositions, we call it assent; when on persons, trust. Saving faith is not faith in propositions, but trust in a person. It is confidence in a Divine Christ. This is the heart of the gospel. Hence the ethical significance of unbelief. In the presence of the appalling amount of unbelief of this kind, no question is more important than the inquiry, How are we to deal with it? What are we to do? (1.) In addition to the presentation of motives to men to believe in Christ, by showing that Christ is entitled to their confidence, we can show that conceiving of God as embarking in the work of man's redemption and providing for his salvation, the most natural thing in the world is that he should ask men to have confidence in Him. This relieves the subject of the arbitrary aspect which it sometimes seems to have. (2.) While representing faith in exercise as a very simple thing, it is but right that we should recognize that the state of mind which we call confidence in God is when we look at it as a psychological marvel. This will serve a double purpose. It will expose the fallacy of those who represent us as conditioning salvation in external acts too trifling, as they think, to affect the salvation of the soul, by showing them that it is the state of mind which presupposes the act, and not the act itself, to which God looks, and it will pave the way for the next point which I wish to present. (3.) We must recognize the sovereign nature of regeneration in an act of God's Holy Spirit, and do ample justice to the office work of the third person of the Trinity. If by an act of will we cannot bring ourselves into a state of confidence in him who does not have our confidence, we may reasonably argue that it is not in our power to bring ourselves into the attitude of confidence in God, particularly in view of these Scriptures which describe us in our fallen nature as at enmity with God. And, finally, in undertaking to explain why men do not believe, we must be careful lest, in referring to the neglect of the Church, the want of consistency among Christians, we overlook the generic cause of unbelief in the subjective state of the sinner; a depraved nature which, in the first place, makes him undesirous of hearing the gospel; in the second place, puts him in a false argumentative attitude in respect to the gospel, and in the third place prevents his hearty acceptance of the gospel, though intellectually convinced of its truth.

II. Unbelief as it concerns the question of the Divine authority of the Bible.—The unbelief which discredits the Bible comes naturally after the view of unbelief just considered. For when asked to believe in Christ, a man may inquire, How do I know I need salvation, and how do I know that Christ and Christ alone will save? Our answer is—Because God has said so in His Word. Hence faith in the Bible and faith in Christ are so closely allied that sometimes there is confusion of thought in regard to their relations. Saving faith is

CONFIDENCE IN CHRIST,

and not belief in the authority of Scripture. The two things are distinct; for a man may believe the Scriptures and not trust Christ, and a man may trust Christ who never saw the Scriptures. We must keep these things separate, for two reasons.—(1.) Lest we rashly misjudge that a man thus lost his hope in Christ because he has never held, or has ceased to hold, the received view in regard to all or a part of the Scriptures. (2.) Lest in our anxiety to serve the truth we put ourselves in a false argumentative position. For I hold that if a man's Bible should be reduced to the three synoptic gospels, it would still be his duty to believe in a risen Saviour and to trust Him for salvation. And if the cause of Christianity is so strong when reduced to such a compass, how unassailable its claims when we have all the Books, and all the Books inspired? To tie faith in Christ to faith in the canon and the inspiration of it is a dialectical blunder which we should guard against. We say this while yielding to none in our belief in the plenary inspiration of the Scriptures, and in our appreciation of all forms of unbelief which grow out of or which necessitate a denial of the infallible authority of the Word of God. We cannot enter here upon the question of modern doubt respecting the Bible. But men are forming conclusions which ignore, contradict, or exclude the truths of the Bible. The reasons for this are various. (1.) Men are adopting philosophical opinions which exclude the Bible. There is no use for the Bible among men who believe in nothing but their five senses. (2.) They are led by what is called the higher criticism to discredit books or portions of books which compose the Bible. (3.) They come, with foregone conclusions, which make them incapable of receiving the teaching of the Bible. These categories would probably accommodate most of the unbelief of the present day, and the general errors with which they are all chargeable are two.—(1.) Mistake as to the proper office of reason in matters of faith. (2.) Mistake as to the proper attitude of mind in respect to evidence. I cannot say much on these points, and with reference to the first I need not. The denial of the right to make a subjective standard of truth is one of the common-places of apologetics. We are entitled to ask three questions in regard to a proposition to which our assent is asked.—(1.) Does it contradict known truth? (2.) Is it vouchered for by adequate and appropriate evidence? (3.) What does it mean? That is all. And men make mistakes in regard to evidence in that they do not recognize the mental and moral obligation to believe well-attested truth. They play the advocate instead of judge,

and they are determined that error shall have the benefit of the doubt. I maintain that our duty in argument ceases when we have made a case of moral certainty, and that if, after that, a man insists on our carrying the matter to the point of a mathematical demonstration, we weaken our position by continuing to argue. The man who says he will go to sea on a raft because I cannot demonstrate that the Commodore will carry him safely, must go on a raft. The literature of apologetics wants a book which will expound Bishop Butler's aphorism—"Probability is the guide of life." And now, how is unbelief of the sort of which I am speaking to be dealt with? 1. We must understand the province of argument. It will help the man who wants light, but it will not help the man who is blind. Where unbelief is not due to lack of evidence, increasing the evidence will not help him. He that hears not Moses and the prophets will not believe though one rose from the dead. You cannot cure a man's eyes by operating on his ears. (Laughter.) 2. We must make clear our position in respect to faith, for the very terminology we use is being turned into an argument against us. An object of faith—see Tennyson's "In Memoriam"—is regarded as something believed but not known, believed but not seen, believed but not proved. And so men come to look on it as a profession of ignorance. We deny this.

FAITH IS PERSUASION

of the truth. And there are these three reasons for being persuaded: (1.) A thing may be an irreducible fact of consciousness. (2.) It may be attested by competent and trustworthy witnesses. These are the grounds on which we are persuaded of the truth of Christianity, and the conclusions of science rest on no other if they are sound. We deny the antithesis between faith and knowledge, and where bad use is made of our terminology, we will substitute for it the inspired dogmatism of the apostle and say—We know. (3.) We must meet unbelief. It will not do to say that we must offer no protest against the false philosophy by any direct discussion of its errors. [Applause.] To do it wisely may be difficult, but it will not do to say that it lies beyond our province as ministers of the gospel. If cerebral psychology was against the soul, we must war against it. If utilitarian ethics are undermining religion, let us help those who are making a stand for intuitionism. If infidel erudition is trying to discredit the books of the Bible, let Christian erudition go to the rescue. There is, however, another and, perhaps, a better way. If we can defend the historical gospels, every thing is secured. For we go at once from the integrity of Christ's manhood to His Supreme Divinity. And if Christ is God, we have in His Word God's veto against Materialism and false philosophy, and the higher criticism as well. There is hardly a controversy which may not be fought and fought victoriously on the battle ground of Calvary. [Applause.] (4.) We must make more use than hitherto has been made of the argument of congruity. The Christian system furnishes the only consistent explanation of all the phenomena of life and history. The key that fits the lock is the right key. Materialism explains some facts, but it leaves a great many unnoticed. There are no facts in the physical, mental, moral, and spiritual world which are not compatible with the Christian scheme. And no other scheme will adjust these facts one to another. It is time for our apologists to turn their attention to this matter. If we may venture to say it, there is not much to be gained beyond interesting information in isolated illustrations of the argument of design. The argument is good, but it is a mistake to suppose that its argumentative value is in the ratio of the illustrations of it we gather. The man who sees no design in the watch of an ordinary maker, will not be likely to see it in a chronometer. It is design as seen in a cosmical system of thoughts and things which we wish to see illustrated by some one who has the information and the generalizing power which will qualify him for the task.

THEOLOGICAL PROGRESS.

III. Unbelief as regards misinterpretation of the Bible.—Men may accept the Bible as authoritative, but through misinterpretation fail to believe its teachings. It may seem as though we had no right to make our interpretation the rule by which we judge another man's unbelief. But we do not hesitate to say to a man, You ought to believe in the Divinity of Christ because the Bible teaches it, and you do not exonerate him from the duty because he says, I do not believe that the Bible teaches it. Men ought to believe what the Bible teaches. But the Bible teaches this, that and the other (in our opinion). There is no escape from this except we are prepared to say that these are open questions, and that our own creeds are only held in a tentative and provisional way. Before we consider any doctrinal aberrations as culpable, there is a prior question, and that is, whether we regard our formulated statement as true. We cannot be safe in our measurement of men if we are not sure about the unit of measurement at the start. Hence it is that a more important and practical question can hardly be imagined than that which concerns the fixedness and finality of doctrinal formulas.

1. The first thing needed in dealing with fundamental error within the Church, and arising out of misinterpretation, etc., is a clear apprehension of the question so much mooted to-day, and which is known under the general name of progress in theology. We all agree that there is no room for progress in theology so far as objective revelation is concerned. The canon is complete, and we do not allow that we can make any contributions to its teachings by any Church authority, or by any process of development, or by individual speculation. And we must all agree, moreover, that so far as the apprehension of the meaning of Revelation is concerned, the history of the Church has been a history of progress. This needs no comment. The question is, How much territory in the domain of dogmatic theology remains unoccupied, or whether old conclusions are to be reconsidered? On these points this may be said.—(1.) No one denies that there are depths of the Divine Word we have not fathomed, and meanings we have not penetrated. (2.) No one

denies that well-ascertained facts in the physical world may help us in the interpretation of Scripture, and even modify our formerly received interpretations. (3.) But it must be apparent, at the same time, that it does not follow that there is room for progress in the apprehension of the Bible because there is room for progress in the investigation of the physical system. The two fields of inquiry overlap each other only to a very limited extent. Yet the analogy, notwithstanding its argumentative weakness, has a very popular effect. And more than this. We believe that in regard to the doctrines which constitute the Reformed or Calvinistic system our conclusions are final—that is, that we know what the Word of God teaches. If we should say, We believe that Christ is God, and say at the same time, We believe that our views on the subject may change, we should in effect be saying that Christ is God and Christ may not be God. To be persuaded that a doctrine is true, is to be persuaded that our belief is indefeasible. Now, this belief that the doctrines of our Reformed system are true, and stand in no need of being reconstructed or recast, is quite compatible with the recognition of the fact that the sea of human opinion is restless, and that men do not think to-day precisely as they did in times past. We have witnessed the

SUBSIDENCE OF OLD ISSUES,

and now ones are attracting attention. Calvinists are Calvinists still and Arminians are Arminians still, but the points which differentiate them are not those around which controversial interest gathers to-day. The stream of religious thought among those who recognize the Bible at all seems to run in three great channels. We have the socinian with salvation by character as his watchword, the sacramentarian with a gospel of mediation and symbol, and the evangelical emphasizing the incarnation, a sacrificial atonement, and justification by faith alone, doing battle against the other two.

Again, we have the same truths in different polemic surroundings. The same figures on the canvass, but in different perspective. If we were making a confession of faith to-day we should put in the chapter on the Scriptures, but we should, if we wrote it after the style of the Westminster divines, guard against rationalism as well as against Romanism. We should not change the statement of justification by faith, but we should pronounce against the mystical and socinian theology of to-day, as well as against the Trinitarian theology. We should introduce the doctrine of the future state, but annihilation would receive attention as well as purgatory. It is impossible to deny that our confession is not only a dogmatic statement of truth, but a statement of truth together with polemic relations to contemporary and earlier error. We have no fault to find with this, but it is a fact which serves to illustrate the sense in which it is true that the theology of to-day is different from the theology of yesterday. In the sense referred to in this paper it is true; in the sense that our doctrinal conclusions are provisional and uncertain it is not true. And if it were it would be impossible to go a step beyond the assertion that men should believe the Bible without undertaking to say what the Bible teaches. It is the bearing of the subject upon our treatment of those who challenge our interpretation, or the Calvinistic, or the Protestant, or the Christian, interpretation of the Scriptures which justifies the introduction of these remarks in a paper on unbelief.

2. There is another thing to be done by those who would defend the truth against an insidious unbelief. For that an insidious socinianism is in the Protestant churches, and is seeking to undermine the faith of God's people, particularly in the statement of Christ, there can be no doubt. The inspiration of the Scriptures, the doctrine of the atonement, the doctrine of future retribution—these are the doctrines which are giving orthodox people most trouble, and these are the doctrines which are most open to the attacks of false teachers. It is important that men should know the sources of doctrinal aberration. False assumptions, one-sided views of the truth, and the tendency of thought to logical consistency—these are some of the causes which explain the progress of heterodox belief. The last is the only one I can notice. The question was discussed in our papers on the other side of the Atlantic whether there had not been a mutual approach on the part of the Unitarians and some of the orthodox churches. It was argued that the charge that this approach has taken place was untrue, since, in the latter Churches the divinity of Christ was still preached. But what is the fact? The fact is that a thoroughly socinian view of the atonement is creeping into the Churches. Now a socinian doctrine of the atonement has no need of a Divine Christ as its doctrinal correlative. And the doctrine of a Divine Christ will not live in a creed very long after it ceases to be needed.

3. A revival of the study of dogmatic theology and of doctrinal preaching is needed. I do not speak of dogmatic theology as distinguished from exegesis. For dogmatic conclusions must rest on exegetical premises. But we must study the Scriptures not in the way of reading isolated proof-texts or even of reading books of the Bible after the commentary style. We must carry on an inductive study of the Scripture in order that we may ascertain what is the mind of the Spirit in the points of inquiry. Dogmatic theology is an inductive science, but like other inductive sciences it is deductive too. And if the people are to be strong in the faith, they must not only see individual truths supported by appropriate proof-texts, but they must see these truths in their relations and correlations, supporting one another. When a man sees that the doctrine of the atonement takes hold of other doctrines, he will be careful how he gives up the orthodox doctrine of the atonement, because he will see that if he gives that up, the contiguous doctrines will go too. It is perhaps a misfortune that the prejudice against dogma has been fostered until the people get less of it than they need. [Hear, hear.] In this connection, and before I close, let me advert to the common mistake of supposing that to deal in system and deductively, is to deal speculatively with truth, and in a

way which disparages God's Word. To arrange the truths which God has given in the works of nature and the Bible under their proper categories, is not only a proper thing, but a thing of the highest importance. If we were looking for a new argument in support of the doctrines of our system, it would be hard to find a better one than the logical concatenation of truth in a system would furnish. Herbert Spencer's philosophy has been attractive to men, not because of the great dialectical power it displayed, but because he brought a constructive mind to systematizing of the facts of experience. His work is a failure, as any work must be which does not take cognizance of all the facts, and in taking cognizance of them does not give the right place to the personality of God, and does not read human history as the incarnation of Divine ideas. But who shall say that the time will not come when some one with God's two books before him—the book of nature and the Bible—shall co-ordinate facts of both in a system which will show that God executes His providence in the sphere of material order on the one hand, and in the sphere of moral order on the other. Who shall say that a new argument for the Christian system shall not be presented when some architect shall take the materials which are furnished by specialists in the various fields of inquiry, and build them into a cathedral whose majesty and symmetry shall be its best vindication. [Applause.]

Imitations.

We sometimes see on the labels of articles that have attained a wide popularity, the not unnecessary caution—"Beware of imitations." Because an article has proved itself a good thing, unscrupulous dealers would take advantage, and give the unsuspecting consumer something that is more or less nearly similar, but that is not genuine. The whole business, of course, is fraudulent. For however good the imitation article may be, it relies for its sale, not upon its intrinsic worth, but upon the name of something else. The chances are that it will be not only deceptive, but harmful.

Now it seems to us that there is need that in our spheres than in the manufacture of the class of articles referred to, the caution be held up—"Beware of imitations." We have a great respect for the genuine article. The imitation is very likely to be a delusion and a snare.

Here, for example, a man engaged in successful business feels led by the spirit of God to give up his business, and devote himself to evangelistic work. Subsequent events show that he was divinely guided. He is instrumental in accomplishing very much good. His name becomes a household word in two hemispheres. He went forth into the work literally without purse or scrip; but he has been taken care of. Sought after, made much of, lauded, his efforts successful to a degree sufficient to turn any head not governed by a heart in which the Holy Ghost was dwelling, he has borne himself with singular modesty and self-restraint, and has unaffectedly given the glory to God.

This man's name, as the reader has surmised, is Moody. He is the genuine article. But now just because he is so genuine, and so successful, is there no need of the caution, "Beware of imitations." The genuine Moody has been, and is still—and may be long continue—a blessing to the church. The sham Moody's, for there are and will be imitations, will be anything but a blessing.

There is in England, one George Muller, who has instituted and carried on for a series of years an orphanage, which has grown and prospered, and done much good. In all these years he has never—so he says—asked any human being to contribute to this work, and he was without means himself. He has simply asked the Lord, and money to the amount of thousands of pounds has come into his hands as he had need. The Providence of God led him to begin the work in a very small way, years ago, and he has simply gone on step by step, as the Divine Hand has pointed the way.

But now does it follow that every charitable and Christian object is to be supported in this way? It seems to us not. George Muller is the genuine article, albeit he takes good care not to hide what he is doing from the knowledge of the Christian public. We believe he is animated by the genuine spirit of trust, and that he has followed the guidings of the Spirit. But beware of the sham Mullers! What has been the true rule in the one case, is not the rule that is to prevail in every case. The genuine Muller, even though his example is not to be implicitly applied in every case, or in many, has yet taught the Church a lesson of trust. The imitation Mullers would simply show how trust can degenerate into trifling with Providence.

The simple fact is that while we seek all the light we can get from the example of successful servants of Christ, we nevertheless seek more to be guided by the developments of Providence in our own individual cases. God wants each man to be himself. He gives "to every man his work." He wants Moody, and he calls him out of the boot and shoe business, and sends him forth as an evangelist. But he has no place and no work for sham Moody's. He means that the majority of men shall stick to their ordinary business, and serve him as they have opportunity, even while they continue to sell boots and shoes. He needed Muller, and he made him care for a few orphans, and then for a few more, and he opened the heart of one and another to provide the means, till the great Bristol institution attained its present proportions. But he needs no imitation Mullers. When missionary operations are to be forwarded, when Bibles are to be distributed, when a religious literature is to be circulated, Christians are to be informed of the world's need, and their contributions solicited.

Faith, consecration, self-forgetfulness, holy zeal, are the genuine articles. We need them. Flippant pietism, absorbing self-consciousness, desire for notoriety, disgusting cant, are the imitations. We think there is need to hold up the genuine articles to the view of the Church, and say emphatically—"Beware of imitations."—N. Y. Illustrated Weekly.

There is no outward sign of courtesy that does not rest on a deep moral foundation.

Thankful Readings.

If we profess to know God, and in our lives deny Him, our profession is a lie, and our doom will be that of the hypocrite.—Mead.

If you have any curiosity to know how subtle the devil is, you need not ask your neighbors. Just take a quiet survey of your own life and you will find out.

"Who will guard the guards?" says a Latin verse: *Quis custodiet ipsos custodes?* I answer, the enemy. It is the enemy who keeps the sentinel watchful.—*Memo. Swed. chine.*

This is most true, and all history bears testimony to it, that men may second fortune, but they cannot thwart her; they may weave her web; but they cannot break it.—*Machiavelli.*

It often happens that men are very pious without being very good. Their religion expends itself in devotional feelings and services, while the evil passions of their nature remain unsatisfied.—*Memo. Hooge.*

LET my faith go forth in works;
Let my works my faith fulfil;
All my heart Thy Spirit breathe;
All my life but do Thy will.
Heart and life to Thee be given;
Christ my life; His life my heaven.

THE Congregationalist admits that "certain questions of church discipline and procedure have occasioned some damage" to the Congregational system of late, but is comforted by the thought that "soon the unity of Presbyterians will be broken in upon by some act of ecclesiastical power."

The salvation of the soul is not a small work, but a great one. In order to accomplish it God sent his Son into the world to live and die, and he has provided wonderful agencies and instrumentalities, to be used in bringing the sinner to accept the Saviour. It is a great salvation; shall we not all hasten to receive it?

PRAYER is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the cloud of our calamities.—*Orycton.*

It is an unhappy division that has been made between faith and works. Though in thought I may divide them, just as in the candle I think of both the light and the heat, yet as when the candle is put out, both the light and heat are gone, and neither remains without the other, so it is with faith and works; in the Christian life they are inseparable.—*Selden.*

"CLEANLINESS is next to godliness," is a well-worn maxim, and antiquarians are discussing who first put the thought in this compact form. It occurs in a sermon by John Wesley, and a member of the English Parliament has been "pulled up" for attributing it to the Apostle Paul. A book-worm has unearthed it in one of the Rabbinical books, and its origin is therefore Hebrew.

As an evidence and illustration of the difficulties through which churches are now fighting their way we notice the following:—"The Congregational, Presbyterian, and Freewill Baptist Churches in Prairie City, Ill., have suspended services for the present on pecuniary considerations, and worship with the Baptists and Methodists." "Pecuniary considerations" are very controlling considerations in the churches at present.

It is to be feared the most of us pray without entertaining any distinct hope that what we ask for will be granted. We observe a form and feel we are doing a duty, but have little thought of the fact that God is waiting to respond to all who will call upon him in sincerity and truth. Every now and then, as if to rebuke our want of faith, God is answering our petitions, and compelling us, amid our astonishment, to see and admire His goodness.

HAVE I so received Christ Jesus into my heart that the faith which I profess is carried out and evidenced by a holy life? Is my faith a living faith, the main-spring and source of my works; and are my works the clear evidence of the reality of my faith? Do I believe and trust as though all depended on Christ? Do I live as though only a holy life could give a title to heaven? Does my faith lead to holy obedience? Is my obedience the fruit of a living faith?

The glory of heaven will be in seeing Jesus. "A little while, and ye shall see Me, because I go unto My Father." "Where I am ye shall be also." When we return home after a long absence, it is not the house, or the furniture, or the fireside that awakens our joy. It is meeting the loved ones. If they have gone, every forsaken room or empty chair is an agony. So in our Father's house, it will not be the pearly gates or the streets of gold that will make us happy. O, how transcendently glad will we be when we see our Lord. If we ever weep in heaven it will be tears of joy at meeting Jesus. Perhaps in that "upper room" also He may show unto us His hands and His side, and we may cry out with happy Thomas, "My Lord and my God!"—*T. L. Cuyler.*

THERE is with some persons a chronic fear of what they call denominationalism. So sensitive are they that they can hardly endure the least reference to the distinguishing features of the churches of which they are members, unless it may be, perhaps, to condemn them and wish they were out of the way. There are others who find no joy equal to that of thrusting forward their ecclesiastical peculiarities, and of pushing them offensively against their religious friends and associates. They are never at rest unless airing the distinctions. It is hard to tell which of the two is least to be admired. The one class will give up everything in the interest of a false gentility, the other will sacrifice all for the sake of a narrow zealotry. A well-balanced Christian can love his denomination, be true to its doctrines and tenets, assist in its work and edification, and at all times and in all places magnify its character and mission, while recognizing and honouring everything that is good, true, and Christ-like in the world about him.

Our Young Folks.

Dr. Addison Alexander's Monosyllabic Poem.

Think not that strength lies in the big, round word,
or that the brief and plain must needs be weak;
To whom can this be true who once has heard
The cry for help, the tongue that all men speak,

The Fifth Commandment.

Respect for one's father and mother, as well as to older persons generally, is the first point of high breeding all over the world.

Don't be too Critical.

Whatever you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society.

The Beginning.

"Give me a half-penny, and you may pitch one of these rings; and if it catches over a nail, I'll give you three pence."

step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give him his three pence back and ask him for your half-penny, and then stand square with the world, an honest boy again."

Meaning of the word "Either."

The legal meaning of the word "either" was gravely argued in an English Court of Chancery not long ago. A certain testator left property, the dispositive of which was affected by the "death of either" of two persons.

where it evidently means on each of the two sides. Byron seems to notice that the word does not signify "both," and yet falls into as great a blunder when he uses the word each in the sense of opposite.

Romish Schools.

The Sunday School Times offers a much needed note of warning on an important subject in terms following: A great many Protestant parents send their children to Roman Catholic schools.

As showing what are the doctrines taught in these Romish schools, the Episcopal Bishop of Georgia recently quoted at some length from a work entitled, "Familiar Explanation of Christian Doctrine, adapted for the Family and more Advanced Students in Catholic Schools and Colleges," published in 1876, in Baltimore, Md., and officially approved by the present Archbishop of Baltimore.

"What will Christ say to them on the Day of Judgment?" "I know you not, because you never knew me." Again, not long ago, the Catholic Review, in bringing out the distinctive doctrines of its church, showed that there are among the teachings of Romanists: "That Mary is the mother of God; that baptism obliterates both original and actual sin in those who receive it with the proper disposition, and that 'without it not even the soul of an infant can enter heaven;'"

Truth is the foundation of all knowledge, and the cement of all societies.

Sabbath School Teacher.

INTERNATIONAL LESSONS. LESSON XXXIV.

PAUL AT ATHENS.

COMMIT TO MEMORY, vs. 24-26, 30, 31. PARALLEL PASSAGE.—Ex. xx. 4-6; Acts vii. 48 (53).

SCRIPTURE READINGS.—With v. 22, read 1 Pet. iii. 16; with v. 23, 24, read Isa. lxxvi. 1, 2; with v. 25, read Ps. xli. 8-10; with v. 26, read Mal. ii. 10; with v. 27, read Rom. i. 20; with v. 28, read Col. i. 17; with v. 29, read Isa. xl. 18; with v. 30, read Mark i. 14, 15; with v. 31, read 2 Cor. v. 10; with v. 32, read Acts xxiv. 25.

GOLDEN TEXT.—For there is one God, and one Mediator between God and man, the man Christ Jesus.—1 Tim. ii. 5.

CENTRAL TRUTH.—God requires repentance, not ignorant worship.

It is impossible to overstate the interest, force and beauty of this address. The teacher will take pains to show how Paul came to speak on Mars' Hill (v. 22), or Areopagus, the Greek form (v. 19), a rocky eminence in the middle of the city, where courts sat for the trial of the gravest offenses, and the decisions of which commanded great respect.

For more quiet discussion than could be had in the market place, Paul is taken to Mars' Hill, glad, no doubt, of the opportunity to set forth Christ. He understands his audience, frames his speech for them, in that sense in which he "caught with guile" (2 Cor. xii. 16), and "became all things to all men" (1 Cor. ix. 19-21).

"As I came along," or "passed through," says Paul (v. 20), "and beheld your devoutness, not acts of worship, but arrangements for, in the form of altars, statues, priests, sacrifices, etc., 'I found an altar on which it had been written,—for it may have been old and out of the way—' 'found.'"

The story is that when a plague raged, the Crotan Epimides sent white and black sheep from this Hill, and had altars built on the spot where they first lay down, to whatever god should be honored as sending the plague, and on them this inscription was put. It may have been so, or it may have been the result of a wish to honor a supposed deity, by whom something great had been done, but whose name was unknown. It is a providentially-applied and involuntary proof that even the Athenians, with all their knowledge, did not know everything divine. So they might receive instruction. "Now," says Paul in effect, "what you own as existing, but do not know by name, and what you worship, 'not knowing' (not ignorantly, which would offend), 'that I declare unto you.'" How delicate, skillful and just is this!

Like some modern scientists, who indeed quote and follow the Epicureans, the Athenians did not admit "the interference, anywhere, of any creative energy" in the history of the world. He puts all that aside in a clause "God that made the world" (v. 24). Any "thinking" that leads up to the denial of that is bad. He not only made the substance of the world and let it develop, but He made "all things therein." Nor is this too high for Him who is "Lord of heaven and earth." Now you cannot confine the Maker and Lord of all in a local temple. (See Stephen's argument, Acts vii. 48, which Paul heard (v. 55).

Nor (v. 25) does such a God need to be worshipped, or rather ministered to, cared for by men's hands. He is the giver, not the receiver. (See Ps. i. 12). In v. 26, he states positive, needed truth. Athenian pride was groundless. God "made all of one blood." One God, one race in God's image. Nor need they boast of being children of Attic soil. God had settled this also. His providential rule of all men, places, things, was in order to the enlightenment of men (v. 27) through their seeking Him. (See Rom. ii. 4.) Yet, as was seen in the conviction of the heathen, their success was not certain, "if haply." How much they grieved, "felt after," and how like blind men they were! Yet He is not hiding from us, but like Adam in the garden, we from Him. Men do not "like to retain God," etc., (Rom. i. 21-23). For He is always near.

The nearness is so close that all we do is done through Him (v. 28). He gives, for example, food. We are so made that it nourishes us, and His continued blessing makes it serve its end. Paul knows heathen literature, uses it when proper, quotes one of their own poets, two of whom could be quoted as uttering this sentiment, Aratus a Cilician, like Paul, and Cleanthes. Cicero translated the former's poem, containing these words, into Latin. No real learning is "profane," if we use it rightly.

Then Paul argues (v. 29) if we are God's offspring in body and soul, it is wrong to think our parent, the Divine, as capable of being represented by gold, silver, or stone, however modelled by genius and graven by art. Can we be the offspring of a statue? Then (v. 30) he provides against an objection. "But this is old—comes to us from our fathers." He says in effect, "I know God lets things take their course; He let men alone for long" ("winked at" is a bad rendering); "he endured." But now since Matt. xxviii. 18, commands "all men," not only in Judea, but "everywhere," to repent, change their thoughts of God, and their ways towards Him. This argument should be carefully studied. It shows how important is the place of what is called natural theology. The apostle appeals

to the private judgment of these men in matters which they had known and studied. He does not denounce their poetry, or art, or philosophy, or science, as Christians sometimes do, without distinctly knowing what they are opposing. But he shows them a greater and a better thing, which, received by them, would raise and purify all art, science and imagination.

In v. 31, the reason for heeding his command is given. Let this wonderful verse be analyzed. (1) There is a judgment day. (2) It is for "the world." (3) It is "appointed," or set of God. (4) The judgment will be "in righteousness." (See Ps. i. 8-6.) (5) Christ will be the judge, "ordained or designated." (6) The proof of this is, that Christ, who said He was to be raised and judge (John v. 21, 22), God had raised. The fitness of Christ as a judge is clear from His being visible. By His occupying the seat of judgment, saints are re-assured (Rom. viii. 34). Sinners are dismayed (Rev. vi. 16). The Son is honored (Phil. ii. 8, 10).

The effect is concisely put in v. 32, which reports the interjection of his address. "Once dead," said Eschylus, "there is no resurrection." This was a truism among the Athenians. So they derided the idea. But some, either from conscience being aroused, or from curiosity, or some respect for the evident force of the speaker, or with a polite form of ending the matter, said, "we will," etc. But there is no evidence that they did. Yet it was not a fruitless effort (v. 34).

LESSONS.

- (1) One may have culture, art, knowledge, etc., and yet be ignorant of the best things.
(2) The truth regarding God which is seen in nature is taken for granted in revelation.
(3) Men are ignorant of much because they choose to be.
(4) An idolatry, however refined, bolies God, turns His truth into a lie, represents many gods instead of one, and the divine nature, like man's, and mistakes most of the divine attributes.
(5) A heathen when he knows the true God is bound to repent.
(6) The judgment of the world is to be preached; its great facts are fitted to impress the thoughtless.
(7) Opposite effects of the gospel once more shown.
(8) How near and needful God is!
(9) If Athenian heathen need the gospel, how much more the savage!

SUGGESTIVE TOPICS.

Athens—its character—Mars' Hill—its use—how Paul came to it—his tact—mode of address—introduction—probable origin of inscription—his argument—God's nature—omnipotence—our dependence—accountability—the judgment—by whom—the double effect—the fruit mentioned.

Irish Presbyterianism.

The Presbyterian Church of Ireland, it will be remembered, had its origin in the colony planted by James I., near the beginning of the seventeenth century, on the northeastern shores of rebel chieftains in Ulster who had conspired with France and Spain for the overthrow of British power here, and the restoration of the whole Island to Popery. Some English colonists were sent over at the same time, through whom the Episcopal Church was built up here. But, although the latter, until lately, has had special support and favor of the government, the former has done most to make Ulster what it is, the most enlightened, orderly and prosperous province of Ireland. It has all the more credit for doing this under many disabilities and adverse influences. It had many severe conflicts with the Episcopalians who, backed by royal influence, strove for ages to make themselves the exclusive Protestant Church of Ireland. While the good Archbishop Usher was in influence here much of the violence of this controversy, was restrained, but when the infamous Laud came to power over the Church of England, his influence kindled anew the fiery persecution of Presbyterians in Ireland. But it was under the Popish plot in the time of Charles I., and what is remembered as the "Irish massacre," in which that plot had its first outbreak, almost as terrible here as that of St. Bartholomew had been in France, that Presbyterians here had their most appalling sufferings. The respite they had in the time of Cromwell was followed by a renewed struggle with the Episcopalians, who, untainted by Popish persecution in which they had suffered as much as Presbyterians, began anew their persecution of the latter. This drove many of the best families and ministers out of Ulster, some of them to America, where they laid the foundations on which much of its Presbyterianism has since been built.

The Presbyterian Church of Ireland, as now constituted by a union of the General Synod of Ulster and the Secession Synod, is the bulwark of Protestantism here. Before the union the former had suffered from the memorable "Armin controversy" in which the late Dr. Cooke loomed up in perhaps his chief distinction. After that was settled, and the heretical element was ejected, the Synod of Ulster was glad to be strengthened by union with men who had brought to this country the stern orthodoxy of the Secession of 1783 in Scotland. The united Church has had an unbroken career of prosperity since. Its numbers, according to the statistics of last year, 658 congregations and 636 ministers. It has its well manned and endowed colleges and theological seminaries in Belfast and Londonderry, serving all its needed purposes of education; and while vigorously pressing on its work at home and in the colonies, it is largely engaged in foreign missionary work. It has twelve missionaries in India and China, one in Belgium, one in Spain, and six in different countries among the Jews. It is in the best working order, and is doing its work with admirable liberality and zeal.—Cor. United Presbyterian.

The address of the Pan-Presbyterian Council to Queen Victoria was signed by 888 representatives commissioned by forty-nine Presbyterian churches in twenty-five separate countries.

British and Foreign Notes.

A HALF TON of gold is used yearly in filling teeth by the 12,000 dentists in the United States.

NASHVILLE, Tenn., has a debt of \$1,500,000, and its taxable property is worth \$13,000,000.

ABOUT 2,000 men are constantly at work upon the buildings of the French Exhibition of 1878.

INFANT mortality has decreased nearly one-third since the establishment of free baths in New York.

THE postmaster at Corpus Christi, Texas, refuses to pass snakes through his office as mail matter.

QUEEN VICTORIA is making a collection of oil portraits of distinguished men and personal friends.

THERE are 2,500 missionary stations in India, and near 2,000 of them manned by native laborers.

THERE are several self-supporting Christian Congregations in Persia and on the Black Sea.

SOCIALISTS in Germany began collecting money to aid in maintaining the railroad strike in the United States.

THERE is only one living horse in Venice, and that one is kept in the Zoological Garden for a curiosity.

An exchange asserts that New England philosophers speak culture with a capital, and God with a little "g."

A MAN in Philadelphia who seemed to have died from the use of chloroform, was revived by a shock of electricity.

B. RON REICHENBACH says we should sleep with our feet towards the equator in which ever hemisphere we may be.

A bronze statue of Robert Raikes, founder of the Sunday school in England, is to be erected in his native city of Gloucester.

In England 10,012 copies of Swedenborg's works were distributed last year, but only 1,100 were sold; the rest were given away.

SINCE the women's crusade in Poughkeepsie commenced, the number of places where liquor is sold has been reduced from 208 to 146.

OVER 1,100 women have been employed in the telegraph department in London, Eng., and there has been but one dismissal in four years.

THE Society for the relief of Widows and Orphans of deceased Clergymen of the American P.E. Church report the amount of its funds to be over \$71,000.

To keep the streets of London, Eng., clean 14,000 men, 6,000 horses, and 2,400 carts are employed. The engineer-in-chief has a salary of £5,000.

THERE are 650 convicts in the state prison in Yeoman, Ky., and not one case of sickness. The hospital is empty and the doctors out of employment.

THE exhibition of works in the fine arts at Madrid next year will be opened in April. Spanish and foreign artists are alike invited to compete for prizes.

GARIBALDI has recovered from a severe illness. He expects to attend the funeral of Pius Ninth before going to the grave himself.

GORTSCHAKOFF has notified the power that Russia will not treat directly with the Porte for peace. The question will be submitted to the great powers.

The large troop ship Euphrates recently sailed from Portsmouth, England, with 1,500 troops for Malta. Operations at the Woolwich arsenal are active.

Presbyterian interests are flourishing in Egypt. Within ten years there have been planted in that country a church a year, now averaging forty members each.

SOME editor writes: "Printed matter is not estimated by the yard, as some lengthy writers seem to imagine. It takes gallons of sap to make but a single pound of sugar."

Five Turkish steamers and two monitors going from Rusekuk to Silistria on the 23rd ult., were attacked by the Slobosia batteries. Three steamers were burned and one sunk.

MR. FROUDE, the historian, who was nominated for rector of Glasgow University, has withdrawn his name, being unwilling to imperil the success of Mr. Gladstone, who has been nominated for the same position.

Does not the fact that authorities close saloons during riots prove that they are sources of harm to the public welfare in ordinary times, when the mischief is not so apparent?

The American missionaries in Erzeroum have nobly volunteered to proceed to the front and assist the doctors all in their power; but as the supply of bandages and lint is very small, until more arrive their services without material would be useless.

The London Standard announces in official form that the law officers of the crown have decided that the attack of the Shah and Amethyst on the Peruvian iron-clad Huascar was justifiable for the protection of commerce, as the Huascar's action was that of a pirate.

BISMARCK recently to a deputation of Protestant clergy of Wurtemberg spoke hopefully concerning the ecclesiastical conflict. He said the government having acted the necessary laws, quietly stood on the defensive, and could afford to wait for the papacy to accept the situation.

SOME of the American preachers at the Presbyterian Council at Edinburgh seem to have astonished the natives. After Dr. Hoge's sermon in St. Andrew's, a venerable elder was asked "that he thought of it." "I thought I had him twice," said the old man, "but he gazed over my head with a stiff like a bat."

They once had a man in Yorkshire who thought he could preach, and he went to the preacher in charge of the circuit and told him the burden on his mind. He was given an opportunity in a certain school-house. His text was, "I am the light of the world," but he made a dreadful fist of it, greatly to the indignation of an old lady, who in her impatience at last shouted out, "If thou'st the light o' the world, thou needs snuffing."

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, SEE FRONT PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor

TO CORRESPONDENTS.

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

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

Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect. If no such request is made, the Editor reserves the right to use or to publish any part of the article, and to return the original to the author.

OUR GENERAL AGENTS.

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

Mr. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario pushing the interests of this journal. We would like to see the best of our readers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

THE CANADA Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work.

EDITED BY REV. JAMES CAMERON, CHATSWORTH. NUMBER FOR AUGUST, NOW OUT.

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Published by C. Blackett Robinson, at the office of this paper.

TERMS: - One Dollar per annum - free of postage - in advance.

Sample copies mailed on receipt of ten cents.

British American Presbyterian.

FRIDAY, AUGUST 17, 1877.

SUBSCRIBERS at Lindsay, Cobourg, and Mill Point have remitted for the PRESBYTERIAN within the last few days, but without giving their names. The names omitted, it is impossible for us to give proper credit.

We have received a letter threatening us with legal proceedings on account of a paragraph in a recent number of the PRESBYTERIAN, characterizing a certain Miss McLeod as "an impostor." Our authority, given at the time, seemed quite sufficient to justify the paragraph; but should the information on further inquiry, prove incorrect, we will be glad to make Miss McLeod all the reparation in our power.

MR. JOHN FISHER, one of the earliest pioneers of the township of North Easthope, died on Tuesday, the 7th inst., at the residence of his son, Mr. Alex. Fisher, at the age of seventy-seven years. Another of his sons, Mr. James Fisher, Barrister, Stratford, is at present in Britain. The deceased was a native of Glenquhich, Scotland; settled in North Easthope in 1841; won the respect and esteem of the community by his industry, his honesty, and his exertions in the cause of education, etc. A very large number of people left their busy harvest fields to follow his remains to their last resting place.

We direct attention to the fact that while the Fund for the relief of the sufferers by the St. John fire is being constantly replenished by contributions from all parts of the world, there is a great deal to be done amongst a respectable class of church-going people. The ministers of the churches of St. John, N.B., have many such cases on their list. These congregations which have not forwarded their collections would do well to send them to some of the clergymen, who will thereby be enabled to do much good in a quiet way. The Presbyterian ministers of St. John are prudent as well as earnest workers, and will be only too glad to receive funds for such a purpose.

A few days ago we had a visit from Mr. James Campbell, M.A., who at last general Assembly was received as a minister of the Presbyterian Church in Canada. Mr. Campbell is an alumnus of Toronto University, where he graduated with honours. His theological studies were prosecuted at Knox College, Toronto, Union College, New York, and the Free Church College, Edinburgh. We are glad that Mr. Campbell has returned to Canada, notwithstanding temptations to remain in the United States, and we trust he may soon find a suitable sphere of labour in this country where the fields are white to the harvest and the labourers are few.

DR. MCCOSH ON PREACHING.

The President of the College of New Jersey raised a perceptible breeze in the Pan Presbyterian Council by the contrast he drew between American and Scottish preaching. It was perhaps questionable taste on the part of Dr. McCosh, who by reason of being head of a College whose degrees are held in some repute, is entitled to be considered an authority upon such a subject, to utter any criticism that might touch the quick of his American auditors. At all events, it was a task that was bound to be called in question whenever the eyes of the Yankee editor caught the words in type. The learned professor seems to have either drawn a graphic picture of New England preaching, or to have drawn upon his imagination to have provided one that would please and flatter a certain portion of his audience. Perhaps the Doctor fancied he was unfolding his secret thoughts to some bosom companion in one of the sweet quiet meadows of his native heather, and forgot the presence of his devoted American friends who called him to preside over their foremost college. It was surely dangerous ground to venture upon, to state in such a presence that the New England divine "begins on Monday morning, meditating two or three days, then writing a beautiful thing; and when Saturday comes, locking for a text, and having got a text, preaching it to be admired by a great many ladies and gentlemen as rich thought, beautifully expressed." The Doctor says that style of preaching prevailed for a time; but now people have become thoroughly sick of it. Because of this sickness, he alleges that the Scotch and Irish preaching have been seized upon as the ideal thing, and somewhat strangely adds by way of palaver to please his transatlantic friends that once the secret of the Scotch style is discovered by Americans, viz., the expounding of Scripture, they will beat the Scotch preachers and turn them out.

It is truly astonishing to find such a philosopher as Dr. McCosh tripping in this way. His careless analysis is so far from true that we do not wonder it is being commented upon by the religious and secular press of America. It is with pride the writers of the articles, which have been published on the subject, point to Jonathan Dickinson, Aaron Burr, Samuel Davies, Jonathan Edwards, John Witherspoon, Samuel Stanhope Smith, Ashbel Green, down to James Carnahan. Such names indeed deserve to be written in letters of gold. They are held in high estimation not merely by the Christian public of America, but by all lovers of the classics of the Church. They should be read and studied by those who are preparing for the ministry. They are worthy of a prominent place in the library of every minister. Still, every one will feel that it is not quite to the point to select such an array of eloquent and learned divines, and conclude because of them that the criticism of Dr. McCosh upon the General New England style of preaching is not correct. The Doctor might justly say, "I am not speaking of these men at all; I am comparing the living preachers of the one country with those of the other. I might match against these names those of my own countrymen who occupy the uppermost seat as preachers, such as McChoyne, Chalmers, Henderson, Macleod, Candlish, Cunningham, Guthrie and a host of others. It is still my conviction that the general style in New England is inferior in its Scriptural and expository qualities to that of Scotland." In our opinion, the point at issue is not touched by such replies as those which we have just been considering.

Dr. McCosh is only partially correct in his description of the ideal preacher of New England. He is right in so far as he describes the preacher as meditating upon a theme, expressing it in clear and beautiful language, and looking for a motto text that may be conveniently placed at the head of it. This is the kind of preaching which we find in New England, in New York, the States generally, and indeed in Scotland herself. The sermon is a mere essay. It is probably written on gilt-edged paper, sweetly perfumed, and spread in a morocco leather cover upon the open Bible. It comes in fittingly after the intoning of the Episcopal service, or is a sort of pretty veneering to the aesthetic worship that is aimed at. It does not touch the heart. It is neat, and that is all. It pleases the silk-gloved, patent leather, spotless shirred devotee who values church for the high-toned people one meets there, and as furnishing a pleasant contrast to the afternoon's dinner and enjoyments.

But all this would be a caricature of the typical American Presbyterian preacher. He chooses a theme it is true. He works it out in his mind until it assumes logical proportions. The writing is done with marked care and ability. It is transparently clear. The subject is grasped by a hand that is a bundle of nerves—sensitive and delicate to the touch, rather than a hand like the Scotch preacher that can deal staggering blows or make the sparks fall in showers from the snail of Truth. The sermon on the whole is instructive and suggestive. While it does not seek to explain and expound Scripture, it aims at the illus-

tration of some principle from the whole Word of God. The principle is clearly stated. It is regarded from a number and variety of views. It stands out from the sermon like fruit on a tree. Bushnell's famous discourse on Conscious and Unconscious Influence will show what we mean. It has for text the words "Then went in also the other disciple." He entered the sepulchre just because the other disciple entered before him. But for that he would not have gone in. In the same way, we yawn, laugh, cry, because we see others doing so. That leads to the principle of unconscious influence, and this is illustrated from nature and Scripture with such fulness and force, that we have only to read the sermon to have a thorough grasp of the principle it sets forth. The text, it is true, is a minor matter with such a preacher. In fact, he could do without it. But there is the high authority of Vinet for this style of preaching, rather than the expository. We do not say it is the best style, nor that it is the only style. What we maintain is that it is a mode which has become wonderfully popular, a fact which will be acknowledged in presence of the enormous sale of such sermons as Bushnell's throughout the whole world.

The real reason of Scotch preaching becoming so popular with Americans, is that the ministers who have come at their call, are powerful and eloquent men. Nor would we underestimate the style of their preaching. The expository is an invaluable method. American preachers have gone wrong not so much because they have adopted the mode we have described, but because they have ignored practical exposition. If they would devote an entire service every Sabbath, or part of every service, to earnest and scholarly expounding, they would soon make up for the deficiencies which appear in them compared with their Scottish rivals. The danger of the American mode of preaching is to ignore the Word of God. The excellency of the Scottish mode is that Scripture is honored, and the people are thereby familiarized with its every word and sentence.

SABBATH SCHOOL WORK IN SCOTLAND.

Scotland has three Presbyterian Churches—the Established Church, the Free Church, and the United Presbyterian Church. In each of these bodies marked attention is given to the Sabbath School work. A writer in the Sunday School Chronicle has compiled from recent reports of these Churches a summary of their work, the subjoined extracts from which will prove of interest: Beginning, first of all, with the Established Church, how does she stand in relation to Sabbath Schools? Looking to the report, we find she has 1,856 schools, 170,297 scholars on roll; average attendance, 185,470; teachers, 16,184; ministers who teach or superintend, 1,005; ministers who do not teach or superintend, 172; parishes and chapels with libraries, 654; parishes and chapels without libraries, 488. Then, in regard to attendance at adult classes for religious instruction, the figures are 25,318; parishes without Sabbath Schools, 58; parishes from which no report has been received, 86. The report submitted to the Synod of the United Presbyterian Church was in many respects exceedingly gratifying. The report showed that the number of schools was 849; 10,281 teachers; of scholars, 79,101; of Bible Classes, 490; of elders' classes, 205. Last of all, we take up the report read to the General Assembly of the Free Church. In every separate item the committee rejoiced to say there was an increase, as compared with former years. Number of Sabbath Schools, congregational and missionary, 1,885; senior classes, including ministers, 1,032; teachers—male, 7,720; female, 7,626—15,346; teachers of senior classes, including ministers, 1,001; total engaged in teaching, 16,407. Sabbath scholars at ordinary schools—male, 66,005; female, 78,921—139,926; scholars at senior classes—male, 16,097; female, 22,489—38,586. These numbers show, on an average, nearly two Sabbath Schools to every congregation in the denomination.

THE Rev. Dr. Topp of this city preached in the Free High Church, Inverness, Scotland, on the 22nd ult.

THE Dunkin Act, recently submitted to the ratopayers of the united counties of Northumberland and Durham was carried by the magnificent majority of 2,631.

THE Seaforth Expositor says:—"We are glad to see in the BRITISH AMERICAN PRESBYTERIAN occasional articles from the pen of our old friend, Rev. Wm. Graham, formerly of Egmondville, now of Pine River. The latest of these contributions was an interesting sketch of the ancient Scottish university of St. Andrews, at which the writer was at one time a student. We may here remark that the PRESBYTERIAN is an excellent paper of its class, worthy of support from the denomination which it represents as well as from persons of any other persuasion who may desire a well conducted religious newspaper."

PRESBYTERIAN CONFESSIONS AND FORMULAS.

The following is the Committee appointed by the General Presbyterian Council at Edinburgh on Presbyterian Confessions and Formulas: Rev. Philip Schaff, D.D., LL.D., New York, Convener; Rev. Prof. Mitchell, D.D., St. Andrew's; Rev. Prof. Candlish, D.D., Glasgow; Rev. Prof. Calderwood, D.D., Edinburgh; Rev. Prof. Lorimer, D.D., London; Rev. Robert Knox, D.D., Belfast; Rev. Prof. Monod, Montauban; M. De Presence, D.D., Paris; Rev. Prof. Godet, D.D., Neuchâtel; Rev. Prof. Balogh, Debreczen; Rev. M. Charbonnier, Torre Felice, Italy; Pastor Clear, Nova Mosta, Moravia; Rev. A. A. Hodge, D.D., Princeton, N.J.; Rev. G. D. Matthews, New York; Rev. Wm. Brown, D.D., Richmond; Rev. Philip Pelz, D.D., N.Y.; Rev. J. S. Cooner, D.D., Allegheny, Pa.; Rev. Stuart Robinson, D.D., Louisville, Ky.; Rev. Principal Snodgrass, Kingston, Ont., Canada; Rev. Alex. Topp, D.D., Toronto, Ont., Canada; Rev. Alex. James Campbell, Geelong, Australia; Geo. Junkin, Esq., Philadelphia; Jas. Mitchell, Esq., LL.D., Glasgow; A. Taylor Innes, Esq., Edinburgh; David Laing Esq., LL.D., Edinburgh; Dr. Hoedemaker, Amsterdam; Pastor Bernard, Switzerland; Pastor Kraft, Switzerland; Rev. Andrew Murray, Cape Town. It was arranged that the work of the Committee be done, by the facts for each country being ascertained by the members of the committee belonging to that country. Sub-conveners were appointed; and it was resolved that the returns should be put in Dr. Schaff's hands not later than the 1st of January, 1879, being transmitted through the Rev. Dr. Lorimer, London, for the United Kingdom and the Colonies; through Mr. Matthews, New York, for the United States; and through Prof. Monod, of Montauban, for the Continent of Europe.

The remit was appointed to be sent to all members of committee; and answers to the queries are to be returned as to all the Churches whose delegates have been received by this Council, and who are thus members of the Presbyterian Alliance, and recognized as holding the consensus of the Reformed Confession. As to all these the following questions are to be answered: What are their present and former Confessions, with the dates and occasions of any modifications? What are the present and previous formulas of subscription, and how far has individual adherence been required from the various office bearers and from private members? We are informed that it is not intended to reprint the old Reformation and Puritan creeds; but the modifications of these by the several Churches, and the new creeds of old Churches like the Reformed Church of France, and of new Churches like that of Italy, together with the whole formulas used by all the Churches, will probably be exhibited in tabular form. It was therefore wisely arranged that members should proceed without delay to the collection of materials.

In reference to adherence to the Standards, Rev. William Brown, D.D., editor of the Central Presbyterian, Richmond, Va., and a member of this committee writes: "I desire here to say emphatically that if there were any brethren of Broad Church views, they were quite cautious in presenting them. On the other hand the whole current of thought and feeling has been to uphold the time-honored views of our Standards. This was felt on all hands, and the effect has been admirable and very great. In short the universal impression, so far as I know, is that the influence of this meeting has been most happy. Our Southern delegates met at the close, and unanimously appointed a committee to draw up a declaration to that effect."

The demand for the withdrawal of Dr. Tulloch's name after it had been suggested, and which was acceded to, was significant.

AN advertisement in another column announces the forthcoming volume containing the proceedings of the Presbyterian Council, at Edinburgh. No doubt many of our readers will be desirous to secure a copy. It is to be published at \$1.50. Orders sent to this office will be carefully forwarded. The merits of the volume may be gathered from the following by Dr. Dykes of London:

"This will be the permanent record, issued under the authority of the Council itself, and will contain, in addition to the papers read and discussions upon them, other documents which there was not time to read, and especially the very valuable report on all the Churches of the Alliance which was submitted by Dr. Blaikie, but which is now, I believe, out of print. It is to be hoped that this volume may prove the first in a long series, which cannot fail to become standard documents of reference on all questions of general interest to the Presbyterian Church. In order to secure for it as wide a sale as possible the price has been fixed low to subscribers, but this on the supposition that a large number will subscribe. It is desirable that those who wish to become possessed of it should forward their names as soon as convenient."

Ministers and Churches.

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

THE Rev. M. Fraser, of St. Thomas, is visiting friends at Barrie.

REV. D. GORDON, of the Harrington Presbyterian congregation, is on a tour to the Maritime Provinces where he will remain for some time.

"ONE of the finest country churches in Canada" is the verdict of the Beaverton Rev. on the newly completed Presbyterian Church in that village. It will be opened sometime next month.

THE Rev. John R. Battisby has accepted the call to St. Andrew's Church, Chatham, the pulpit of which has been vacant ever since the removal of the Rev. John Ronnie to British Guiana nearly two years ago.

A WOODVILLE correspondent of the Port Perry Standard writes in high terms of the new Presbyterian Church in course of erection in that village, which he says "would be no discredit to our Provincial capital."

REV. J. J. CAMERON, M.A., of St. Andrew's Church, North Easthope, recently delivered a lecture in his church, on "The Times before and after Bacon." The large and intelligent audience enjoyed a rare intellectual feast, and no doubt mastered the lessons drawn from these interesting and instructive periods of English history.

WHEN ministers are unable to give up work altogether for a few weeks during the "dog days" the next best thing is an exchange of pulpits. A contemporary says: "Rev. A. Rowat, of West Winchester, has gone west on a visit for a few weeks. His pulpit will be supplied during his absence by Rev. Mr. Crow, of Floss, Ont., and Mr. Rowat will do duty for Mr. Crow."

ON the evening of Tuesday, the 7th inst., upwards of 150 of the members and adherents of Christie's Church, West Flamboro, paid a visit to their pastor, Rev. Geo. Crystal, who has lately returned from Scotland, and presented him with a purse of \$100, accompanied by an address expressing their pleasure at his safe return and wishing him renewed success in his ministerial labors.

A VERY pleasant and successful picnic was held in the Queen's Park, Toronto, on Monday, the 13th inst., in connection with the S.S. of College Street Presbyterian Church. The fact of its being the Civic Holiday enabled a very large number to attend; and the various amusements, as well as the refreshment tables bountifully supplied by the ladies, were patronized with abundant evidence of appreciation.

THE Rev. Jas. Little, who was recently inducted into the pastoral charge of the congregations of Princeton and Drumbo, was waited upon at his residence in Hamilton the other evening and presented with a superb gold watch, guard and locket. The costly gift was accompanied by a very kindly address expressing the sorrow of the congregation in taking leave of their Pastor.

ON Friday the 10th inst., the Presbyterian congregation of Farnham Centre held their annual festival. About three hundred people were present. An excellent table was provided by the ladies. Base ball, revolving and oscillating swings, afforded much amusement to the young. Interesting addresses were delivered by Messrs. Russell and Morton. The chair was ably filled by Mr. P. R. Ross, student of the Presbyterian College, Montreal, who has charge of the congregation during the summer. The proceedings were interspersed with excellent music from the choir. All things passed off pleasantly, and it is gratifying to know that the congregation are manifesting so much interest in the work. The proceeds will be devoted to the improvement of the interior of the Church.

THE numerous friends of Rev. William Robertson, M.A., Chesterfield, will be sorry to hear of his late illness from hemorrhage. He has in consequence been allowed two months' leave of absence, and will take a trip to Scotland for the benefit of his health. On the evening previous to his departure the congregation generously contributed a purse of \$286, which was handsome, considering the shortness of the time and the season of the year. The session managers and a few friends met at the manse, when Mr. William Brown, on behalf of the congregation, presented the purse, referring in appropriate terms to the earnest wishes of the congregation for his speedy recovery and a safe return across the ocean. Mr. Robertson made a feeling reply, referring to the many acts of kindness and courtesy which he had received since first he labored amongst them, and to the utmost harmony and cordiality that existed between pastor and people.

THE new building for the Sabbath School in connection with the Orillia congregation was formally opened on the evening of Friday, the 3rd inst. The chair was occupied by the pastor, Rev. John Gray, M.A., and the proceedings were commenced by the singing of a dedication hymn composed

for the occasion, by Mr. W. Amos, student, Knox College. After an appropriate prayer by the Rev. W. Lambert, the audience—composed of about 400 persons—enjoyed the pleasure of listening to addresses from Rev. Messrs. Gray, Armstrong, Green, and Thompson; and from Messrs. Tudhope, and Dallas. Vocal and instrumental music occupied the intervals between these addresses and contributed much to the enjoyment of the evening. The new building is in the shape of a chancel added to the church, being sixty feet long with an average breadth of thirty seven and a-half feet. It has been erected, free of debt, by the weekly contributions of the Sabbath School children accumulated during the last six years. This is very creditable to them, and forms an example which ought to be followed in other places, as in this way the young are trained to engage in enterprises for good, and to persevere in them, and at the same time the church furniture is saved from injury.

Book Reviews.

THE PLACE AND WORK OF WOMEN IN THE CHURCH. By Rev. John Munro. Halifax, N.S.: Nova Scotia Printing Company. 1877.

The author of this tract puts his views in the form of a dialogue between Mr. Novice and Mr. Elder. The subject—one that demands attention in the present day—is ably, but by no means exhaustively treated. We are given to understand that the place and work of women in the Church is not to preach; but if we wish to ascertain what the place and work of women in the Church is we must look for information somewhere else.

BELFORD'S MONTHLY MAGAZINE. Toronto: Belford Brothers. August, 1877.

"An Adventure in Japan," describing scenes in a land almost unknown, and among a race of people with which ordinary readers are comparatively unacquainted, furnishes very attractive reading, and is profusely illustrated. There is a sonnet by Charles Sangster. It is fragmentary, reading somewhat like an extract from a long poem, but it possesses that strange weird beauty, and that power of fancy which characterize the productions of this our Canadian poet. The poem on "The Capture of Detroit," by Dr. C. E. Jaksyway, M.D., of Stuyvenor, is smoothly versified, historically true, and patriotic in sentiment. "The Pantekalidesopencropolis Coffee-Maker" is readable, once a person gets over the title. "Duty and Pleasure," by Rev. John Schulte, D.D., is a thoughtful and instructive essay. The remainder of the matter in the present number maintains the usual standard of this popular monthly.

THE CANADIAN MONTHLY. Toronto: Hart & Rawlinson. August, 1877.

The famous article on "The Political Destiny of Canada," by Prof. Goldwin Smith, has provoked still another reply, besides that from Sir Francis Hincks which appeared last month. The respondent in the present number is no less than Elihu Burritt, and he heads his paper "The Integration of the British Empire," calling particular attention to the fact that it is written from an American standpoint. If the Canadian (?) Professor had written this article, and the learned American blacksmith had written his then people's notions of the "eternal fitness of things" would not have been so much disturbed; but in that case there would have been nothing remarkable about either of the essays. George H. B. Gray contributes rather a racy description of "Election times at a Scotch University." We expressed our opinion last month that *Fidelis* would reply successfully to Mr. Allen on the "Temperance Problem;" we have not been disappointed; and the reply constitutes another valuable addition to that high class temperance literature which we are glad to find is becoming somewhat more abundant than it used to be. The other articles, sketches, stories, poetry, etc., in the present number are fully up to the average.

THE CANADA CHRISTIAN MONTHLY. Toronto: C. Blackett Robinson. August, 1877.

The article on "The Relation between a Sound Creed and a Good Life," is by the Editor, Rev. James Cameron, Chatsworth. In direct opposition to such maxims as "An ounce of charity is worth a ton of doctrine," etc., he re-affirms and re-establishes the apparently half-forgotten truth that the relation between a sound creed and a good life is as close and intimate as that between the root of a tree and its fruit. For this purpose he summons three witnesses: (1) The analogy of nature; (2) The testimony of experience; (3) The Word of God. Under the second head, namely, the testimony of experience, we find the following, and we think we need make no apology for the length of the quotation: "We find that those countries that have been marked for their attachment to clear, definite doctrines, have also been marked for their pure morality and their severe public virtue. We find further in the same country, that the age that was most marked for its definite beliefs was also most marked for its palpable goodness. While Rome held to the grand doctrines of God's

holiness and justice, embodied so magnificently in the old Greek drama, their public morals were clean and their public men were patriots; but when philosophic and religious scepticism came in, erasing out that "an ounce of charity is worth a ton of doctrine," then came the decline of civil liberty, the corruption of morals, and the destruction of the glorious republic. We find, yet again, in the same country and in the same age, that those men, such as the English Puritans, who held tenaciously definite doctrines in religion, were always on the side of catobism and civil liberty, whereas the negative theologians of those days were just as invariably on the side of scepticism and the Stuarts. Who are the men and women in our own day that toil for the redemption of the outcasts of our cities, and for rescuing gutter children? Are they men and women without any definite belief—Socialists, Unitarians, Socialists—or are they people who hold, with a life grasp, the evangelical doctrine of man's lost condition by the fall, the doctrine of Christ's divine person, character and mission, the doctrine of the Spirit's personality and perpetual presence with Christ's people, the doctrine of future judgment, the doctrine of a future heaven of consummation and endless bliss, and the doctrine of a future hell of consummate and endless misery? Let the names of the men who stand out to-day as the foremost men in home missions and in foreign missions, in feeding the hungry, in clothing the naked, in visiting the prison—let these names be read out, and we shall find that these heroes and heroines all belong to various churches that hold definite Christian doctrines; there is not among them a single infidel, or sceptic, or secularist, or Socinian, or a theological negativist.

Under "Living Preachers," there is a sermon entitled "Palms Forever" which gives a glowing description of heaven, and at the same time does not travel beyond what is written. In the department of Christian Thought, we have five valuable extracts from the graduating addresses of as many American Professors. As an example of "Christian Life" we have Dr. Philip P. Carpenter, late of Montreal. The editorial pen again appears under the head of Christian Work, giving sound, practical, and timely advice regarding French Evangelization. He recommends: (1) The opening of schools in the villages of the province of Quebec, which will give the very best secular and religious education in French and English that can be got anywhere; (2) The persistent scattering of printed matter, and continual oral communication by colporteurs; (3) The felling of pastors speaking English and French over every English congregation, so as to make it a nucleus for French work; (4) The appointment of experienced French ministers (such as the Monods or pastor Godot) as superintendents of groups of counties, very much after the manner of the superintendents appointed by the Scotch Church in the days of John Knox. The Christian Miscellany is varied and instructive; the poetry is carefully selected; the Children's Treasury is well filled; and the number closes with a letter from Mr. James Fraser, a young gentleman who received much of his education in the county of Grey, giving an account of what he saw in Egypt and other eastern lands.

Church Extension.

The Foreign Mission and French Evangelization Schemes are very important ones, but they pale into insignificance before the Home Mission Scheme. I rejoice in seeing the funds for these increased from year to year, but this should be prosecuted with the utmost vigor. It includes within its grasp this great and wide Dominion, and has for its object the supplementing of weak congregations, the maintenance of ordinances in mission-fields and the division of these, and the creation of new ones. We should aim at nothing less than double the amount to be raised this year than last, and the more that this scheme prospers, others will share in the benefits of a greatly increased Church. We are not half alive to the importance of this work. The first of the three short articles I wish to write on the subject affects charges whether settled or vacant that consist of two or more stations in towns or villages, or one of them in a town or village, and six or more miles apart. Every such station should have service twice a day, and the Sabbath School should be under the eye of the pastor too. It is physically impossible for him to do this and attend to one or two stations in addition. Even if he only had one service in each place on Sabbath, the effort to keep this up will send him to an early grave, and bring on the congregation sure consumption. He should either confine his pastorate to the town or village, or to two purely country stations. Let all ministers so circumstanced do this for their own sake and that of the congregation. If they hesitate to act, let the congregation take the initiative. Failing them, let the Presbytery step in and divide. Our church would in this way develop into fifty or one hundred additional charges at once. Were this principle carried out, the revenues of the Church would increase in all directions. For instance, supposing a village charge were giving at the rate of \$800 a year to its minister, by the two services it would increase the amount one-half; and supposing the salary were fixed at a minimum of \$600, I would sooner throw myself on the people for the remaining \$150 than look for it from the Home Mission or Supplemental Fund. I speak from experience, and I urge upon all ministers so circumstanced to follow the example. It may be they will also save themselves the expense of keeping a horse, and that is \$100 clear. "The things that remain and are ready to perish" would immediately revive. MADOC.

The Late Peter Leask, of Scott.

Mr. Peter Leask died at Leaskdale, Scott, Ontario on the 6th day of July, aged nearly three years. Mr. Leask was born in the parish of New Deer, Aberdeenshire, Scotland, where he continued to reside until the year 1822, when he removed to the parish of Alva, where he was elected and ordained an elder in the parish church, the Rev. James Sangster then being minister. He was not long an elder before he found that a great number of the children in the upper end of the parish were growing up without almost any education, on account of the long distance from the parish school, which, with the parish church was very near the other end of the parish. He called a meeting of the people and promised that if a school was commenced he would bear the half of the expense in keeping a teacher, which he did till he left for this country. About this time, he and some others took an active part in getting *quoad sacra* Church built for the accommodation of those living in this part of the parish and the outlying districts of the other two parishes. The first minister in this Church was the Rev. David Brown, then a young man, now Dr. Brown, one of the professors in the Free Church College in Aberdeen. Mr. Leask, often afterwards spoke of the great benefit he derived in connection with the ministrations of Mr. Brown, and some years ago Dr. Brown, in conversation with a member of the family spoke of his deep regret, and the tears he shed, on parting with Mr. Leask when he left for Canada.

For a number of years before he left the country, he took a deep interest in the questions of Patronage, and Non-intrusion, in the Church of Scotland, which then agitated the public mind, and especially the Strathgogie case—the forced settlement of Edwards, in the parish of Marnoch, of which he was an eyewitness.

In the year 1841, he emigrated with his family, seven sons and two daughters, to Canada, and, after a voyage of six weeks, reached Quebec, and in two weeks more arrived at Whitby, at which place he received a hearty welcome from Mr. Dow, an old acquaintance, and from Rev. James Lambie, who was then minister in Whitby and Pickering.

A few months afterward, Mr. Leask purchased the farm in Darlington (200 acres.) He attended Mr. Lambie's Church, near Whitby, and although about ten miles distant, and the roads bad, it was seldom he and his family were absent from the church, and when absent, on account of a stormy day, etc., he always gathered his family together on Sabbath afternoon and had religious service.

In 1845, Mr. Leask went to Bowmanville to church. Mr. Lambie, who had expressed himself strongly in favour of the Free Church, up to the very meeting of the Synod, yet remained with the Established party. And although Mr. Leask had the greatest respect for Mr. Lambie, yet from what he had seen in Scotland, and believing the principles of the Free Church to be right, he could no longer remain with Mr. Lambie—hence the change to Bowmanville—he was the same distance from church, ten miles. In the year 1846 he purchased a large quantity of land in Brock and adjoining townships, and sent seven or eight men to clear it up and prepare for crop. Mr. Alexander Henry, who had accompanied Mr. Leask when he came to Canada, was sent to act in the threefold capacity of Cook, Chaplain, and Theological Professor, to this little band of workmen.

Mr. Henry was a very intelligent man, well read in theological controversy, and an able debater. He soon became the terror of all the Methodist local preachers in the neighbourhood. He liked to attend meetings of all descriptions, and especially religious meetings, on the Sabbath and week evenings.

In these early days many persons were employed as preachers, whose literary attainments and theological knowledge were not all that could be desired. After the service Mr. Henry would stop forward to the preacher and point out all the blunders he had made in reference to the facts of Scripture, and all the theological errors into which he had fallen. All was done with as much coolness and quietness as any theological professor in giving instruction to his students. When that man returned in two weeks to fulfill his next appointment, and if he saw Mr. Henry there, he would say "well our numbers are not large, and I think instead of preaching, we will hold a prayer meeting this evening." But Mr. Henry was not only famous in theological controversy, he was also a capital cook. The late Dr. Burns was in the habit of telling with great relish an incident which happened in connection with Mr. Henry as cook.

In the year 1846, Mr. Leask went to Toronto to get Dr. Burns, if possible, to visit a number of the settlements in Brock, Reach, Scott, and Thorah. But Dr. Burns had never been in the back woods; and when Mr. Leask told him the extent of the country, the small settlements, and the long roads to be travelled, the doctor seemed to look upon the whole thing as impracticable and thought he could not go. Then said Mr. Leask, "Am I going to send my boys to live there, and you won't go and preach the gospel to them?" Dr. Burns could not withstand this appeal, and with all that missionary zeal for which he was noted said "I will go, if you will be my guide." Arrangements were at once made for a two weeks' tour. Dr. Burns preaching twice every day. Sometimes in the second week they landed at the little shanty in Brock, occupied by Mr. Leask's men.

The Doctor was wearied and hungry, but the cook, "Sandy Henry," thought he could prepare a dish that would recuperate his wasted energies. He accordingly served up an abundant supply of as good oatmeal porridge as ever was enjoyed in the "Land o' Cakes." The scene was comical in the extreme: the venerable Doctor seated upon a three legged stool, and supping with the greatest possible relish, the well prepared dish of porridge and cream. That evening Dr. Burns preached with all the energy and power for which he was so remarkable. This tour originated at least seven or eight of the now vigorous congregations in that district of country.

On the 1st Jan. 1847, the Lord was

pleased to take from Mr. Leask his beloved partner in life. She had been a loving wife, and a kind and faithful mother. Her Christian example and earnest instruction had more to do with the future plans lives of her children than any other human influence that could be named. Mr. Leask always spoke of her death as a loss that never could be made up in this world.

I first became acquainted with the family in the summer of 1848. I had not then entered the Theological Hall, but owing to the scarcity of labourers I was sent for to supply the stations in Brock and Reach—my parish extended from Brock to Whitby. I was greatly pleased with the order of Mr. Leask's family and the regularity with which worship was conducted in his house. These sacred influences were not without their fruits. Nine children were trained in this holy atmosphere and not a single prodigal was afterwards found amongst them. One son has gone home to glory, another is the respected minister of St. Helens, and the other five are useful and active members and office-bearers of the church.

No less than four congregations of our Church are largely sustained, if not actually kept in existence through the liberality of the Leask family.

Mr. Leask lived to the advanced age of ninety-three. He retained much of his natural vigor, both of body and mind, till nearly the close of his life. Two weeks before he died he rode from Darlington to Scott, a distance of thirty miles. Surely in him was fulfilled the promise, "With long life will I satisfy him, and show him my Salvation." His end was peace, and his happy spirit soared away from the toils of earth to the rest of heaven. He left all his children comfortable so far as this world is concerned; but above all he left them the invaluable legacy of a godly father's consistent example, sound teaching and earnest prayers. His earthly remains were followed to the tomb by a large concourse of relatives and friends, who were anxious to pay their last tribute of respect to one whom they had learned to love and respect. Early in life he had enlisted in the army of the Lord, and when overtaken by the infirmities of advanced life he could pray the prayer of the Psalmist, "Oast me not off in the time of old age; forsake me not when my strength faileth." "The righteous shall be in everlasting remembrance."

Those that within the house of God
Are planted by his grace,
They shall grow up and flourish all
In our God's holy place.
And in old age when others fade,
They fruit still forth shall bring;
They shall be fat and full of sap,
And ye are flourishing." J. SMITH.

Toronto, 14th Aug., 1877.

Dr. Donald Fraser Interviewed.

The *New York Herald* of July 5th gives an account of the opening proceedings of the Pan-Presbyterian Council. Attached to the report is the following account of an interview the London correspondent of the *Herald* had with Rev. Dr. Donald Fraser, several days before the Council began its work. He says—Dr. Fraser received me in his house in Powis Square, Baywater, with the greatest courtesy. He is a tall, good-looking man; his features are regular, and the contrast between a frosh, still youthful face, and a mass of hair prematurely grey, gives him a striking as well as an agreeable appearance.

"Dr. Fraser," I began, "do you regard the coming Council as one of importance?"
"Dr. FRASER.—Of the greatest importance. The Pan-Presbyterian Council will be in fact the most influential and numerous Protestant body that has ever assembled. It will, indeed, be in some respects more representative in character than even the Protestant Councils which met in the days of the Reformation. The councils in those days were of a national character; that about to assemble in Edinburgh is distinctly international.

CORRESPONDENT.—Do you forget, Doctor, the Pan-Anglo-Saxon Synod which met at the Archbishop of Canterbury's Palace a few years ago?"

DR. FRASER.—Oh, no. But, you see, that Synod in the first place was attended only by the Bishops of the Anglican Church; and then, the Episcopal Church differs from ours in this—it is confined entirely to English-speaking countries. Our form of the Protestant faith, on the contrary, spreads over nearly every country. The Protestant Churches of France are Presbyterian, so are those of Holland; and so to a considerable extent are those of Germany. Indeed, we have, as you know, delegates from all the countries named to the Pan-Presbyterian Council.

CORRESPONDENT.—Has this Council been received with favor by the Presbyterian body throughout the world?"

DR. FRASER.—Oh, certainly; and particularly by those bodies in which Presbyterianism is called upon to be combant, and is, therefore, the more active. The Irish Presbyterian Church, for instance, which, standing in the midst of a strong Roman Catholic majority, has always a severe battle to fight, has been very warm in taking up the idea and pressing it on to realization.

CORRESPONDENT.—What are the aims and hopes of the Council?"

DR. FRASER.—Our principal aim is the promotion of unity. We want, also, by gathering together representatives from the different parts of the world, to show the real strength and universality of our Church. This idea, properly impressed on those Churches which are weakest, cannot fail to inspire them with every energy and hope. On the Continental Churches in particular ought such a Council to have a beneficial effect.

CORRESPONDENT.—What of the Presbyterian Church in England?"

DR. FRASER.—We are still far from having the position we should have in England. But still we are making great progress. For instance, I have been seven years in London. When I came here there were only thirty congregations in the Presbytery; now there are sixty-eight.

CORRESPONDENT.—How do you account for this progress?"

DR. FRASER.—Well, the English people, or a portion of them, are beginning to see

that ours is a logical and intelligible creed. They are waking tired of the self-contra-dictory compromises with which they have been so long content.

CORRESPONDENT.—You are, I assume, still in the dark as to what turn the discussions in the Council may take?"

DR. FRASER.—Of course.
CORRESPONDENT.—Are any topics which may be discussed under *evangelical questions* likely to be introduced?"

DR. FRASER.—One can never tell; such questions can be so raised so accidentally brought in. The nature of the papers, if you perceive them, will show you many a loophole through which unconverted points could be introduced.

CORRESPONDENT.—You, Doctor, you look forward, I should think, with a certain amount of interest to the Council?"

DR. FRASER.—By no means, and for this reason. The delegates are chosen with the greatest care, and I will be superior men. It is only the few who might be expected to be fancy and indolent, and I don't think we'll have many of that class among us.

CORRESPONDENT.—What do you think of the American delegation?"

DR. FRASER.—Very highly; indeed, many of the American delegates are among the very ablest men we have.

Presbytery of Glengarry.

This Presbytery met by adjournment in the lecture room of St. Andrew's Church, Martintown, on Tuesday the 7th inst.: the Rev. James J. Mullan, Moderator. Dr. Lamont, as convener of the committee appointed to visit Williamsstown, reported that they had discharged the duty entrusted to them, and that after giving all parties concerned a patient hearing, they found on calling for a division that the vote stood sixty-six to seven for separation. They (the committee) therefore recommended that the united congregations of Williamsstown and Martintown be separated in terms of the vote by a large majority of the congregation passed at the meeting. It was moved by Dr. Lamont, seconded by Mr. Burnet, that the report of the committee be received, and its recommendation agreed to, and that the separation take place from and after this date. The motion having been put to the meeting was agreed to, the Rev. K. McDonald dissenting. Mr. Burnet was appointed Moderator of the session of "Williamsstown," and Mr. D. H. McLennan of that of "Martintown and Williamsstown," with leave granted to each to moderate in a call when required. It was moved by Rev. K. McDonald, seconded by Mr. J. R. Mackenzie, and agreed to, that an adjourned meeting of the Presbytery be held at Dalhousie Mills, and within Knox Church there on Tuesday, the 28th inst., at noon, for the purpose of inquiring into the circumstances of the congregations there, and in the event of the circumstances justifying it, to moderate in a call to a minister for these congregations, and to transact any other business that may come before the Court. It was moved by Mr. Wm. Ross, seconded by Mr. Cameron, and agreed to, that Rev. Mr. McLennan, Alexandria, be appointed to represent this Presbytery at the Home Mission Board in Toronto. A claim of \$16 by Rev. J. D. West, Probationer, for services rendered at Lunenburg and Avonmore, was ordered to be paid out by the Presbytery Fund. It was moved by Rev. Wm. Ross, and seconded by Mr. J. R. Mackenzie, that this Presbytery hold its ordinary meetings hereafter at Alexandria, on the 2nd Tuesday of July and January of each year, in Martintown on the 3rd Tuesday of September, and in Cornwall on the 3rd Tuesday of March. The motion having been put to the meeting was declared carried. A communication from Mr. Kenneth Dewar, Moose Creek, asking that the congregation of the 4th concession of Roxburgh should be instructed to pay \$27 for services rendered by Rev. Mr. Cameron last winter, was read, but the consideration of it was delayed until next meeting in order that Mr. Cameron might produce the evidence of his engagement with that congregation. A call from the congregation of Kanyon to the Rev. Finlay McLennan was presented, but on account of pecuniary difficulties still existing between that congregation and their former minister, it was resolved to allow the call to lie on the table until next meeting. The Presbytery adjourned to meet in Knox Church, Dalhousie Mills, on Tuesday the 28th inst., at noon.

Rev. DAVID MITCHELL, pastor of Central Presbyterian Church, Toronto, lectured last evening in St. Matthew's Church, on African exploration and Missionary enterprise. He sketched the toilsome marches of Burton and Speke when they discovered the great inland sea of Tanganyika and Victoria Nyanza. The lecturer pictured the African scenes with the hand of a master—evidently sympathizing with the brave men whose footsteps he traced and whose discoveries he brought vividly before his hearers. He paid a just tribute to the genius and the practical achievements of Captain Speke whom he concluded to have been the real discoverer of the Nile. He described races as well as places. The chief difficulty encountered by explorers seems to be the greed of the people, who demand toll, "presents" with inordinate cunning and perseverance. Like king like people; The rulers and their subjects were all of the same character. One king and nation were described—a King and people really civilized, on the banks of the beautiful African "Wundermeer." This was Roumanika. The next country described was Uganda, washed by the Victoria Nyanza,—of which Mteza is King. The Uganda people hold the lake as the source and centre of their system. There is a presiding spirit of the lake who is worshipped. *Weather* is all their gospel, and the High Priest is supposed to control it. This may be, after all, a faint reminiscence of the religion revealed by God Himself. The lecturer advocated a well organized mission to the Roumanikas. He then described briefly the Livingstones and Blantyre Missions, and anticipated a glorious future for the great continent of Africa. The lecturer concluded a very pleasing and instructive lecture by indicating the lessons of gratitude and beneficence we should learn from the subject.—*Halifax Herald*, July 20th.

Choice Literature.

Jovianus; or the Early Days of Papal Rome.

CHAPTER III.—(Continued.)

The young slave, who had partaken with the rest of the bread and wine, now rose, and presented her basket of provisions as sent by the presbyter, Amulius and the assembly in his house, to their beloved brethren and sisters, Gentianus, Severus, Eugenius, and the rest.

"What news do you bring from the city, Rufina? Has Amulius sent any message by you?" he asked.

"Alas! my lord Gentianus, although Augustus supports the Christians in the East, the heatons in Rome still struggle desperately to maintain their supremacy," replied the slave.

"No, he is still held captive, and strictly watched," answered Rufina.

"I would, as a sacred duty, take charge of the orphan boy, and instruct him in the truth, so that he may be qualified to perform his duty in spreading the Gospel," said Severus.

"And I will let him share a mother's love with our young Julia," said Eugenia.

The assembly now broke up. Rufina returned by the way she had come, accompanied by several persons who had visited the abode of Gentianus for the purpose of joining in the religious meeting, but who lived above ground in the neighborhood of Rome.

CHAPTER IV.—THE PROCESSION.

The sun had scarcely risen half-way to the meridian when the head of the sacrificial procession streamed forth from the temple

of Peace, in the wide forum belonging to which its component parts had been collected and arranged. Proceeded by banners came the pontiffs of the sacred college, walking under silken canopies to shield their persons from the sun's burning rays.

Following the hostia came another band of trumpeters with numerous banners, the ornaments at their summits glittering in the sun; with a band of inferior priests, minor flamens, popes, and other attendants at the temples, chanting loudly in honor of their gods; while next came large parties of citizens in festive dresses, eager to show their affection for the long-established religion of their ancestors; the whole followed by a body of troops, with their standards unfurled, and other insignia held aloft.

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posing a scene was producing on his mind. The boy appeared to pay but little attention to the pageant; but though he did not struggle, he walked as one who felt himself a captive, and his eye ranged eagerly over the countenances of the spectators, especially on those who stood far back in the crowd, as if he were searching for some one with whom he desired to speak.

"This must have been an interesting sight for you, my dear Jovianus," said Gaius to his nephew; "let me see that you appreciate it. Come, you shall have the privilege of taking part in the sacrifice. A flamen will give you some incense; cast it on the altar; the act is a simple one, and will prove a grateful offering to the Immortals."

"I would obey you, uncle, in all the things of life," answered Jovianus, firmly; "but understand that the God we Christians adore is a spirit, and desires to be worshipped from the heart in spirit and in truth, and that the offering of incense, even to Him, is offensive as it is vain; much more so is it when burnt in honour of those who are no gods, but the foolish imaginings of ignorant men; and I will not do what is displeasing to Him, and bitterly grieve the heart of my beloved mother, could she see me!"

"No act, however trifling, if offensive to the true God, can be performed without sin," answered Jovianus.

"Remember, Jovianus, that I have the power to compel you to do as I desire," said Gaius; "it is not for my own pleasure, but to satisfy the scruples of my principal, and to prove that you are a true child of ancient Rome."

"Uncle, I will not do this sinful thing," answered the boy, in a tone of determination in which Gaius had never before heard him speak.

Gaius was astonished at the bold answer of his young relative, and was afraid to press the point, lest the bystanders might overhear the conversation.

"This day's work, as I foretold would be the case has been a success, Gaius," he observed to the younger pontiff, as with stately step they marched along through the Forum.

"I feel not so certain of success. Those who have once adopted the principles of the Nazarenes are not likely to be won back again," answered Gaius.

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through the city, closely attended by the Numidian Troop, who was charged, however to keep a stricter watch than ever, to prevent him from making his escape or communicating with any of his mother's Christian friends.

(To be continued.)

On Which Side are You?

Here is the rum course—a curse in its cost and a curse in its consequences,—impoverishing the nations, multiplying criminals, bringing suffering and sorrow to myriads of homes, and darkening the deepest shadows of sternity with the blackness of its never-ending woes!

On the same side are all the rum-drinkers, wine drinkers, beer drinkers—the drinkers of whatever is included in that annual outlay of \$800,000,000.

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Scientific and Useful.

THE ADVANTAGE OF SMALL FARMS.

France has fifty thousand farms averaging six hundred acres, five hundred thousand averaging sixty acres, and more than five million under six acres.

SOONER SOUP.

Stew together, until tender, peas, beans, barley, or rice, onions, tomatoes or other vegetables, leaving the broth quite thick and rich.

CHICKEN PIE.

Boil the chicken in water sufficient to make a good dressing, till the meat will easily slip from the bones—the lard to be all removed.

BAKED INDIAN PUDDING.

Two quarts sweet milk, one cup Indian meal, half cup each molasses and sugar, salt, two eggs, a little nutmeg and ginger.

NEW CURF FOR CONSUMPTION.

A correspondent of an English medical journal furnishes the following recipe for a whole course for consumption: Put a dozen whole lemons in cold water and boil until soft (not too soft), roll an apron over until the juice is all extracted, sweeten enough to be palatable, then drink.

CHILDREN'S HAIR.

The hair of children should never be plaited, braided, twisted, nor knotted. Nothing should ever be put on it except simply pure water, and even this not until the scalp is cleaned.

HOW TO RAISE TOMATOES.

The French mode of raising tomatoes is as follows: As soon as a cluster of flowers is visible they top the stem down to the clusters, which soon push strongly, and produce another cluster of flowers each.

WHAT DO WE STRAIN OUT OF MILK?

I had the opportunity recently of examining, under the microscope, certain minute brownish particles which were removed from milk by cloth strainers, after it had been strained in the usual way through wire gauze.

The Philadelphia Presbyterian suggests to railroad officials that perhaps the violation of the Sabbath by too many railroads may have helped to dull the consciences of the men from whose hands they have recently suffered so much loss.

Darkness.

BY REV. MR. HEMSTRAED.

The vast and awful night has made its stand Upon the circle of the world. No star Looks trembling from the purple deeps afar—

Nervous Preachers.

The unfortunate request of the new pastor of the Brick Presbyterian Church in this city, that a lady who was coughing would leave the house because it annoyed him,

harm than good. It has been well termed "a serious defect." The sacred desk is not the place where the evils of natural temper are to be exhibited, but the holy ground on which ministers are to tread,

But what of the people in the pews? A cough or a sneeze cannot always be suppressed. Exciting and sometimes injurious accidents may happen at any time. But these occasional disturbances are of small account compared with the misbehavior of thoughtless and restless people who stare or whisper, or sidget or snap their watch-cases,

The Curate and the Bricklayer.

A Manchester curate did a good thing the other day. Walking along a street in the dinner hour, he passed a lot of bricklayers smoking their after-dinner pipe, and heard one of them say, "I'd like to be a parson, and have nowt to do but to walk about in a long black coat, and carry a walking-stick in my fist, and get a lot of brass."

Clean Living.

The apostle, James, assures us that it is the duty of the Christian to "keep himself unspotted from the world." Two brothers are directed, by their parents, to go upon an errand at the other end of a long and muddy street. One of them goes cautiously and carefully, watching every step, turning now to this side and now to that to find the cleanest and driest portion of the road.

not watch eagerly for the garbage cart or voluntarily turn rag-picker in the gutters of society. If there is a new mud puddle in his way, he goes around it or steps over it. In other words, while the tendency with unconverted men is to grow more in love with the vile things and to be increasingly defiled therewith, the true Christian becomes more and more careful to avoid defilement and to keep himself "unspotted from the world."

THE Church of Scotland employs Professor Miller as an inspector of psalmody. He examines preceptors and issues certificates to them, and then they receive annual grants. Last year Professor Miller visited thirty congregations in different parts of the country, and found that six congregations sang with great heartiness, eighteen did fairly, and six left all to the choir.

The public will acquiesce in the news that the Brotherhood of Locomotive Engineers, whose irresponsible large-salaried dictator has fomented so many of the disturbances of the past year, is nearly bankrupt, and that it must fall to pieces. The Superintendent is said to be planning another more formidable organization which is to embrace conductors, brakemen, and firemen as well as engineers, who are to be bound by most solemn obligations to stand by each other in the compulsory demands which he is to instigate.

The Archbishop of Canterbury has resolved upon holding a Pan-Anglican Synod at Lambeth Palace in the autumn of 1878, and with that view has recently been in communication with the whole of the English, Scottish, Colonial, and missionary Bishops, with a view to ascertain whether they acquiesce in the propriety of the proposed Synod, and whether they will attend.

FITS!

FITS! FITS! FITS! CURE OF EPILEPSY OR FALLING FITS BY HANCE'S EPILEPTIC PILLS. Persons suffering from this distressing malady will find Hance's Epileptic Pills to be the only remedy ever discovered for curing it.

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JUST PUBLISHED and for sale by James Campbell & Son, Price \$2.50, the HISTORY OF THE COUNTY OF PICTOU, N.S., by the REV. GEORGE PATTERSON, D.D., author of "Memoir of James McGregor, D.D." "The Doctrine of the Trinity underlying the Revelation of Redemption," &c., &c.

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Efforts will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary Intelligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected from the following gentlemen:—

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

The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterians in the Dominion duly examined.

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000. If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 12,000, and then to get the remainder will be a comparatively easy matter. Friends, help us in this particular.

Remittances and Correspondence should be addressed to C. BLACKETT ROBINSON, Publisher and Proprietor. P. O. Drawer 2484, Toronto, Ont.

\$12 a day at home. Agents wanted. Outfit and terms free. TRUR & CO., Augusta, Maine.

Sabbath School Presbyterian FOR 1877. Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even introduce the S. S. PRESBYTERIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will one long see the justice and propriety of making room among the numerous papers usually ordered—for a few copies of a monthly got up especially for our own schools. It is true that we have not by any means reached our ideal of what such a paper should be; but many improvements will be made in the next volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent to conduct such a publication; the illustrations will be more numerous, and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise. Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. Fraser, who is already so well and favourably known to our young readers, will continue his valuable contributions.

Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

TERMS. Single Copies..... \$5 cents per Vol. Twenty Copies and under..... 25 " " In Parcels over Twenty..... 25 " " Postage prepaid. Subscriptions must be paid in advance. Specimen copies to any address on application.

"The paper is good, and both printing and illustrations are well executed.—London Advertiser." "Very much needed by the Presbyterian Schools of our country."—J. E. Hunt, North Pelham." "It should certainly meet with a wide circulation."—Rev. W. Ross, Kirkcaldy." "The children of the Church should have a Sabbath School paper of their own."—H. and F. Record.

Address, C. BLACKETT ROBINSON, Publisher and Proprietor. Drawer 2484, Toronto, Ont.

Presbytery of Ottawa.

This Presbytery held its last regular meeting in Bank Street Church, Ottawa on the 7th and 8th of August. Twenty-four ministers and six elders were present. The Rev. D. J. McLean was appointed Moderator for the next six months. A report was received from the Commissioners to the General Assembly. Minutes were adopted in reference to the translation of Mr. A. O. Stewart and the resignation of Mr. H. Sinclair as follows:—In agreeing to the translation of the Rev. A. O. Stewart the Presbytery desire to record their high appreciation of his brother's character, his ability and fidelity in his work and the success which attended his labours. They regret personally and for his work's sake, his removal, and they cordially recommend him to the brotherly regard of the members of the Presbytery with which he is about to be associated, and pray that the presence of the Chief Shepherd may continually attend him and abundantly prosper him in his new field of labour. That the Presbytery, while accepting the resignation of the Rev. Henry Sinclair cannot allow him to leave the bounds without expressing their regret at his departure. Though connected with the Presbytery for a short time only, his genial bearing and Christian character gained for him the esteem of his brethren, while his labours in connection with his late charge they properly appreciated. In parting from him the Presbytery commended him to the Great Head of the Church, praying that he be guided into a congenial field of labour, and that he be blessed with abundant success from the Lord. The list of supplemented congregations and mission stations was revised and the amount of aid to be asked from the Home Mission Fund determined. Standing committees on the State of Religion, Examinations, Sabbath Schools, Home Missions and Statistics were appointed. A call was received and sustained from the congregation of Westmeath to the Rev. William Christie. A scheme for conducting missionary meetings was adopted, the whole Presbytery being divided into ten groups, and a deputation to visit each appointed. The next quarterly meeting is to be held in Knox Church, Ottawa, on the first Tuesday of November at three o'clock p.m.; the evening Sederunt to be occupied with a conference on Sabbath Schools, the special subject being "The deficiency of well qualified teachers for our Sabbath Schools and the best methods of obtaining a supply."—J. OAKSWELL, Pres. Clerk.

Official Announcements.

MEETINGS OF PRESBYTERIES.

TORONTO.—In Knox Church, Toronto, on 4th Sept., at 11 a.m.
WATERLOO.—At Durham, on 18th Sept., at 1 p.m.
WITNESS.—In the second Presbyterian Church, Bowmanville, on 18th Sept., at 11 a.m.
WILSON.—At Clinton, on the second Tuesday of October, at 11 a.m.
LONDON.—At Lindsay, on the 28th August, at 4 p.m.
LONDON.—In St. Andrew's Church, Sarnia, on 21st August, at 7 p.m.
WATERLOO.—In St. Andrew's Church, Belleville, on the 21st October, at 7.30 p.m.
PARIS.—In Zion Church, Brantford, on September 25th, at 2 p.m.
OWEN SOUND.—In Knox Church, Owen Sound, on the 18th September, at 10 a.m.
BRUCE.—In St. Andrew's Church, Kincardine, on 25th September, at 2 p.m.
PETERBORO.—In St. Paul's Church, Peterboro, on 25th September, at 12 o'clock.
BRANTFORD.—In St. Andrew's Church, Brantford, on the 25th Sept., at 10 o'clock a.m., in St. John's Church, West Gwillimbury, on Monday, 10th Sept., at 2 p.m.—Next general meeting at Orillia, Tuesday, 26th Sept., at 2 p.m.

SUBSCRIBERS will oblige by taking a look at the address label on their copy of THE PRESBYTERIAN. If the figures indicate that you are in arrears, make the matter right by a prompt remittance. In a few weeks we expect to move into new premises, and this will involve a considerable outlay of money. Immediate payment, therefore, of overdue subscriptions will be particularly useful during the present month. We may mention, in order to obviate any misunderstanding on this point, that the figures on the label indicate the date to which the subscription is paid. Thus, John Jones, 31 Dec 6, shows that the part, he paid up to the end of Dec., 1876; or Wm. Williams, 1 Feb 7, shows the subscription to be paid to 1st Feb., 1877.

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Young Ladies' Seminary, Jarvis Street, North of Bloor Street, Yorkville. MISS H. CASSELS BROWN will resume her classes on Tuesday, September 4th. Boarders will arrive on Monday, September 3rd.

QUEEN'S UNIVERSITY AND COLLEGE. The 37th session will be opened in the Faculty of Arts on the 3rd October, and in the Faculty of Theology on the 5th November, next. The calendar for the session containing full information as to entrance examinations, ordinary courses of study, courses for Honours, graduation in Science, Arts, Medicine, and Theology, Scholarships, Bursaries, University prizes, Fees, &c., &c., also examination papers for session 1877, and list of students and graduates, may be obtained on application to the Registrar. J. B. MOWAT, Registrar. Queen's College, Kingston, July 4, 1877.

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