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Contributors and Correspondents

for the Lresbyterian.) 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

which is also an apostolic institution, and which, (though it would seen, if not altogether ignored, to have fallen into abevance), 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 me in every congregation "managers" cr "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 someimes 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 sorrices as much.

Our Episcopal friends would like to get proof 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 anot likely when Philip went to Samaria that he waited to don a surplice or repeat what is known as the "Apostles' Oreed," and no one can question the result of his abours. In these days of advanced thought and ritualistic tendencies, the closer all shurches adhere to apostolic pattern the errying out the commission of the Master. CHURCH DEBT.

This is a subject of much importance at resent, and is even more felt in the United States than here. Those congregations who in prosperous times incurred debt, now and it a heavy matter to carry. Many shurches have difficulty in raising the accessary funds to "run the church," to my nothing of paying off debt. Thuse 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 conmegation having to meet the interest on his sum and pay other expenses as well. The eagerness of some people to have handome and costly edifices at any price is Mtonishing. These folks say they can betrow money at six or seven per cent., and surely they ought to build or repair simply because their neighbors are doing 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 periously cramped with a sinking debt, which has a most chilling effect on the conpregation 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 nome other trifling reason given, but the whole secret is that the everlasting debt iz the true cause. But whilst I say these things to caution; I do not wish to discorage needed improvements; and as the He and progress of a denomination is jedged by the appearance which it presents, I would like to see our church architecture hep 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 relaxed in the slightest degree, until every congregation will not only have a andsome church to worship in, free of debt, but that every minister will have a andsome manse to live in free of debt, and free of rent. Every reasonable additon to a minister's income will be a cox-Ponding advantage to the congregation, not in a money point of view certainly in intellectual point of view. And now a

ELDER.

writes in your paper of 18th uit. As at Mahone Bay, Nova Scotia.

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 d gree 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 pro-

fit and advantage. PRESBYTERIAN. Toronto, 4th Aug., 1877.

SUSTENTATION OR SUPPLEMENT.

No. II.

Editor British American Presbytrrian.

DEAR SIR, -Another argument in favour of a custontation 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 dootrines 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 dostrine is taught of an "inferior order of olergy.'

The sustentation plan again exhibits congregational confederation, which is Presbyterianism-the supplemental, conimportance in the Episcopal Church. It gregational 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 relation. ship in other matters. In the departments of doctrine, discipline, government, we are linked together so that the teaching of one better, and I believe the more successful in | 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 is it not often as a matter of alms rather than as a matter of right? The principle of supplement dees 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 fand. 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

What have we done as a Church to disabuse the minds or 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 weakcongregation. A Sapplemental 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. 8rd, 1877.

The Italian Cabinet has been summoned to Rome to consider the Eastern question. REV. W. McConnell of Innisfil has been unanimously and enthasiastically called to undertake the charge of the congregation

MUSKOKA AND ITS CLAIMS.

Only a very short time ago, the District of Muskeka was considered almost inaccossible, and if reached at all, of very little value for any useful purpose. Many thought that its fairy lakes and rocky isletwould 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 premise of future importance. The openings in the forest are numerous, and although the region is somewhat rough and rocky, the perseverance of faithful tollers is often re warded 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 fellowmen. 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. Findley, 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 sederunts 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 maiddens, 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 in earnest in earrying 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 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 Christiau men who are stewards of large means, would romember the people as they might and ought to do in their efforts to seemre suitable places of worship, they would give to our missionaries fresh courage and greater strength, and they would seeme a rich reward in their own hearts. May the spirit of Christian benevolence and large-heartedliberality be poured out abundantly on the people everywhere, that the message of Heaven's love may be heard in every corner of our

A company has been formed for the manufacture of paper from tule grass.

LETTER FROM MR. CHINIQUY.

Editor BRITISH AMERICAN PRESBYTHBIAN.

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 realers 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. Mc. Lennan, 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 Bolfast 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 vith 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 deadhis head broken, and his brains scattered on the snow, under the blows of a dozen sticks.

The Protestants, seeing that they had been ernelly 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 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 shitlelan, 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 otherstrike 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 touth and liberty. A most

respectable lady, who, from her windows,

was an eye-witness of that bloody encounter, said to me yesterday, "The Irlsh Roman Catholics were falling before the long and heavy eticks 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 Romaniets fell dead, or died afterwards from their wounds. More than one hundred were put hore de combat, and there were very few who did not carry for life the marks of the terrible maple sticks of the Soutch Protestants. The battle raged till all the Roman Catholies, 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, hapi y and free. Truly yours,

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. xxvii. 18-20, to the presence from Matt. XXVIII. 18-20, to the members present and a considerable number of the protect. 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 revent only interest. tion, but there were present only nine out of twenty one ministers and three elders. The absence of Mosses Gray and W. Mc. Connell was accounted for by indisposition. After the court was constituted Mr. Fer-guson resigned the chair, and Mr. Leiper 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 Mesers Gray (Convener), D. Mo-Donald and R. Rodgers. The following resolution, prepared by Mr. Fraser, thanking his honour Judge Gowan for a valuable of the state of the sta ing his honour Judge Gowan for a valuable glft already noticed in the Bertish American Pressyrerian was adopted. "The Prosbytery being informed by Mr. Gray, Orillia, that his honour Judge Gowan had placed at the disposal of the Church in trust, as a Mause, 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 in Mr. Gray's hands—the Presbytery in view of the intrinsic value of the gift itself and the benefit accuring 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 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 Acheson was appointed Treasurer in his stead. The andiversed to assessor congregations in arrears to the Presbytery fund. A discussion arose on the inade-quate collections made for the payment of pensos 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 8—each, and that the amount necessary to make these payments be included in the estimates of the Presbytory's expenditure for the following year. Acconsiderable portion of the third account was engaged in attention to the Home Mission work of the Presbytery. As application of Mr. Charles B. Hemmings of Stephenson, Muskoka, to be employed as Catcohist, was cor-dially 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 Da on any other day more suitable, by all the congregations of the bounds, in the interest of the mission at Huntaville, Mackoka. Arrangements were made to administer the Lord's Supper at certain places. At the fourth sederunt on Thursday foroncon, Mr. Alexander Russel, after trials and examinnations, was licensed to preach the gospel. Mr. Ferguson having resigned the charge of South Osprey and Honeywood, the resig-nation was laid over for consideration at a special meeting of Presbytery to be held at Stayner on Wednesday 29th Aug. at 2 p.m. and the Clerk was directed to notify the Sossion and Congregation to appear at said meeting in their interest.—ROBERT MOODIE, Pres. Olerk.

THE Emperor of Germany gave a beau-tiful, but deserved compliment to Von Moltke in a recent apeach. success of 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.'

Engior and Reople.

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. Unbellef as it concerns the question or personal faith in Christ.—The doctrine of the Bible is salvation by faith. Faith is personation of the truth; when itterminates on propositions, we call it assent; when on persons, trust. Saving faith is not faith in persons, trust. Saving into a new test in propositions, but trust in a person. It is confidence in a Divine Christ. This is the heart of the gospel. Heace the ethical significance of unbelief. In the presence of the appalling amount of unbelief of this thind, 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 Christis 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 mon to have confidence in Him. This relieves the subject of the arbitrary aspect which it some-times 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 pre-sent. (8.) 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. , 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 de-praved nature which, in the first place, makes him undesirous of hearing the gos pel; 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 some. times there is confusion of thought in re-gard 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 Ohrist, 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 auxiety to serve the truth we put ourselves in a false argumentative position. For I hold that if a man's Biblo should be reduced to the three syroptic gospols, it would still be his daty to believe in a rigen Saviour and to trust believe in a risen Saviour and to trust Him for salvation. And if the cause of Ohristianity is so strong when reduced to howar sailabla ita ol 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 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 opinious which exclude the Bible. There no use for the Bible among men who believe in nothing but their five senses. They are led by what is called the higher oriticism to discredit books or portions of books which compose the Bible. come, with foregone conclusions, which make them incapable of receiving the teaching of the Bible. These categories woul probably accommodate most of the unbelief of the present day, and the germinal errors with which they are all chargeable are two.—(1.) Mistake as to the proper office of reason in matters of faith. 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 sak three questions in regard to a proposition to which our as-sent is asked—(1.) Does it contradict known truth. (2.) Is it vouched 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 whon 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 po-sition by continuing to argue. The man who says he will go to sea on a last because I cannot demonstrate that the Cunarder 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 cars. (Laughter.)

2. We must make clear our position in respeet to faith, for the very terminology we use is being turned into an argument ngainst 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 PERSUATION 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 1 made of our terminology, we will substitute for it the inspired dogmatism of the apostle and say-We know. (8.) 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 be dillicuit, but it will not do to say that it lies beyond our province as ministers of the gospel. If corebral psychology wars against the soul, we must war against it. If utilitarian othics are undermining religion, let us help those who are making a stand for intuitionalism. If infidel crudition is trying to discredit the books of the Bible, lot Christian erudition go to the rescue. There is, however, another and, perhaps, a better way. If we can defend the historical gospels everything 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 Oalvary. [Applause.] (4.) We must make more uses than hitherto has been made of the argument of congraity. The Christian system furnishes the only consistent explanation of all the phenomeus of life and history. The key that fits the lock is the right key. Materialism explains some fact, 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 vonture 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 infor-mation 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 misinter-pretation tail 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 f. m the duty because he says, I do not believe that the Bible teacher 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 doc-

trinal 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, by any process of devolopment, 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 formorly received interpretations. (8.) 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 their 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 Re-formed or Calvinistic system our conclu-sions 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 Ohrist is God and Christ may not be God. To be persuaded that a doctrine is true, is to be persuaded that our belief is indefectible. 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 today precisely as they did in times past. We have witnessed the

SUBSIDENCE OF OLD ISSUES.

and new 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 incar-nation, 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 Westminister divines, guard against rationalism as woll 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 Tridentine 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 er-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 the ology of to day is different from the the clegy of vestorday. In the sense referred to in this paper it is true; in the sense that cur 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 be-lieve the Bible without undertaking to say what the Bible toaches. 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.

There is another thing to be done by those who would defend the truth against an insidious unbelief. For that an insidious sociniamism is in the Protestant church es, and is seeking to undermine the faith of God's people, particularly in the atonement 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 dostrines which are giving orthodox people most trcuble, 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 dostrinal 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 here had not been mutuai approach on the part of the Unitarians and some of the orthodox churches. It was ar gued 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 sociaian doctrine of the atonement has no need of a Divine Christ as its doo trinal 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 proaching is needed. I do not speak of dogmatic theology as distinguished from exegesis. For dogmatic conclusions must rest on exeget ical 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 ascer tain 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 datine of the atone ment takes hold of other dootrines, 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 to the view of the Church, and say emphatically "Beware of imitations."—N. Y. connection, and before I close, let me advert to the common mistake of supposing that to doal in system and deductively, is to doal speculatively with truth, and in a does not rest on a deep moral foundation.

way which disparages God's Word. 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 athing 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 eccause of the great dialectical power it dis played, 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 arguother. ment for the Christian system shall not be presented when some architect shall take no 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 cometimes 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 unsus pecting concumer something that is more or less nearly similar, but that is not genu-inc. The whole business, of course, is fraudulent. For however good the imita-tion article may be, it relies for its sale, not upon is intriusic worth, but upon the name of something else. The chances are that it will be not ally deceptive, but harmful.

Now it froms to us that there is need

that in of ir 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 genuine acticle. The imitation is very likely to be a delusion and a snare. Here, for example, a man engaged in suc-

cossful business feels led by the spirit of God to give up his business, and devote himself to evangolistic work. Gubsequent events show that he was divinely guided. He is instrumental in accomplishing very much good. His name becomes a house-hold 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 haz unaffectedly given the glory to God.

This man's name, as the reader has sur mised, is Moody. He is the genuine artiole. But now just because he is so genuine arti-ole. 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 he long continue—a blessing to the church. The sham Moodys, 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 be-ware 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 case. 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 thoe business, and sends him forth as an evangelist. But he has no place and no work for sham Moodys. 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, Ohristians are to be informed of the world's need, and their contributions solicited.

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.

Anudom Bendings.

Ir 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.

Ir 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 custo diet ipses custodes! I answer, the enemy. It is the enemy who keeps the sentinel watchful .- Mme. Swet.

This is most true, and all history beam testimony to it, that men may second for. tune, but they cannot thwart her; they may weave her web; but they cannot break it .- Machiavelli. Ir often happens that men are very plous

without being very good. Their religion expends itself in devotional feelings and zervices, while the evil passions of their nature remain unsubdued.—Chas. Hodge.

LET my faith so 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 The be given : Christ my life; His life my heaven.

THE Congregationalist admits that "CEL The Congregationalist audito and pro-tain questions of church discipline and pro-cedure 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."

Tun salvation of the soul is not a small work, but a great one. In order to accom-plish it God sont his Son into the world to live and die, and he has provided wonder-ful 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 shipwreeked 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 scent, ity 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 .-- Chryot-

Ir is an unhappy division that has been made between faith and works. Though in thought I may divise them, just as in the candle I think of both th and the heat, vet 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 bookworm has unearthed it in one of the Rab binical books, and its origin is therefore Hebrow.

As an evidence and illustration of the difficulties through which churches are now fighting their way we notice the following:

"The Congregational, Prosbyterian, 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.

Ir 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 and the state of the second to the second the second that we will sall and 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 pofess 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 M though only a holy life could give a title to heaven? Does my faith lead to hely 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 home at the furniture as the freeith the house, or the furniture, or the fireside that awakens our joy. It is mosting the loved ones. If they have gone, every for saken 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 possible the streets of gold that will are the streets of gold that we have the st make us happy. O, how transcendently glad will we be when we see our Lord. If we over weep in heaven it will be tears of joy at moeting Jesus. Perhaps in that "upper room" also He may show unto us His hands and His side, and we may of out with happy Thomas, "My Lord and my God !"—T. L. Cuylor.

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, per haps, 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 ecolesiastical peculiarities, and of pushing them offensively against their repushing them offensively against their religious friends and associates. They are never at rest unless airing the distinctive. 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 gentifity, the other will sarifice all for the sake of a parrow analysis. of a narrow zealotry. A well-balanced Christian can love his denomination, by true to its doctrines and tenests, assist in its work and addition addition and addition and addition and addition and addition and addition and addition addition addition and addition addition addition addition and addition addi 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.

Gur Poung Holks.

pr. Addison Alexander's Monosyllabic Poem.

Think not that strength lies in the big, round

word, pe that the brief and plain must needs be weak; To who a can this be tide who once has board The cry for help, the tongue that all men speak When want, or woe, or fear is in the throat, So that each word gasped out is like a shrick

pressed from the sore throat, or a strange wild note Sung by some fay or fiend! There is a strongth which dies if stretched too far or spun too fine, which has more height than breath, more depth

than length.
Let but this thought of force and speech be mine,
And he that will may take the sleek, fat phrase Which glows and burns not, though it gleam and

Light but not heat -a flash without a blaze.

Nor is it more strongth that the short word boasts It serves for more than fight or storm can tell-Therear of waves that clash on rock-bound coasts; The crash of tall trees when the wild winds

The roar of guns; the groans of men that die On blood stained fields. It has a voice as well for them that far off on their sick beds lie, For them that weep, for them that mourn the

doad,

For thom that laugh and dance, and clap the hand;

To joy's quick stop, as well as grief's low tread, The sweet, plain words, we learnt at first keep time,

And though the thome be sad, or gay, or grand, With each, with all, these may be made to chime, in thought, or speech, or song, or prose, or rhyme

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. All the most polished nations hold it so. The French, who give lessons on manners to other nations, will show an old woman more attention than they will the rettient young one. The Chinage and woman more attention than they will the prettiest young one. The Chinese and Japanese, who are among the most polite people on the face of the globe, are devoted to their fathers and mothers, and the Turks everywhere pay the deepest respect to an old man. One does not hear the phrase, "the old man," used, except as a title of honor. If you were a young princess, or a countess, as you have often thought you would like to be, the first thing you would have to learn would be respect for others. You would not be allowed to keep the easy chair when your mother the queen, or your aunt the countess, came into the room. No matter how tired you were, or how inter-ting a book you were reading, you would have to rise, put aside what you were doing, and wait quietly till your august relative fold you to be seated. If she wanted anything a yard away, and you let her rise from her chair and wait on herself, you would probably be sent away in disgrace, and kept until you learned better manners.

and kept that you learned retter manners, more becoming to a princess.

If you, Harry, were His Royal Highness of Saxony, and were to marry a queen when old enough, you would have to improve on your present manners to a degree that would make you sick of life for awhile.

You would have to learn to new attention You would have to learn to pay attention to other people before yourself, to be pleasant when you didn't feel like it, to wait on ladies, and be polite to old men with great gray moustaches and not much to say, because they were high generals in the army or conneillors of state. If you showed temper to His Majesty, your father, you would, in all probability, be ordered under arrest, like a common soldier, to toach you

Every officer of government, every man of position in the world, has to do the same. The only exceptions are people like the Shah and the Khedive of the East, who are of very little account in the world. The never care about manners, and never do anything they don't want to, if they can help it. The consequence is, they seldom help it. The consequence is, they seldom have a good time for their own part, and they never allow others to enjoy themselves at all.

Don't be too Critical.

private life, in the domestic circle, in so-clety. It will not do any one good, and it will do you harm—if you mind being called will do you harm—you min being carled disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feeling into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them. Even a dinner, after it is swallowed, can not be made any better. Continual fault-finding, continual criticism of the conduct of this one and the speech of that one, the dress of the other and the opinions of t'other, will make home the unhappiest place under the sun. If you are never pleased with any one, no one will be pleased with you. And if it is known you are hard to suit, few will take pains to suit you .- Hearth and Home.

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.

That seemed fair enough; so the boy handed him a half-penny and took the ring. He stepped back to the stake, tossed his ring, and it caught on one of the nails.

"Will you take six rings to pitch again, are three pence?"

or three pence ?'

"Three ponco," was the answer, and the money was put into his hand. He stepped off, well satisfied with what he had done. and probably not having an idea that he had done wrong. A gentleman standing near him had watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder. "My lad, this is your first lesson in

gambling."
"Gambling, sir?" "You staked your half-penny and won three pence, did you not?"
"Yes; I did."

"You did not earn them, and they were not given you; you won them just as gainb-less win money. You have taken the first and the sement of all societies.

step in the path; that man has gone ithrough 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 breast have seein."

He had hung his head down, but raised it quickly; and his bright, open look as he said, 'I'll do it," will not soon be forgotion. He rau back, and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his companions. This was an honest boy.—Morning Star.

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 disposition of which was affected by the "death of either" of two persons. One lawyer insisted that "either" persons. One lawyer insisted that "either" meant both; and in support of this view he quoted Richardson, Webster, Chaucer, Dryden, Southey, the story of the Crucifixion, and a passage from Revelation. The judge suggested that there was an old song in "The Beggar's Opera" which took the other view: "How happy could I be with either, were tother dear charmer away." In pronouncing judgment, the court ruled In pronouncing judgment, the court ruled that "cither" meant one of two, and did not mean "both." It might have that meaning occasionally in poetry, but never in a Court of Chancery. The mistake which the lawyer argued for has Milton's authority in addition to those which to quoted:

"Before the gates there sat On either side a formidable shape."

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 :

"A palace and a prison on each sidemeaning a palace on one side and the prison on the other.—National Repository.

Romish Schools.

The Sunday School Times offers a much needed note of warning on an important subject in terms following:

A great many Protestont parents send their children to Roman Catholic schools. Thousands of children from Protestant thouses are training at the present time in schools taught by Roman Catholic teachers, and controlled by the Romish Church. These children are not sent to these schools These children are not sent to these schools that they may become Romanists. The idea is, that the schools are good schools in spite of their being Romiah,—not because they are Romish; and that scholars who attend them will gain much that is desirable, apart from distinctively Romish

As a matter of fact, many of these schools are very good schools—in their way; good schools for the purpose to which they are designed. They are established to promote the interests of Roman Catholicism, and the interests of Roman Catholicism, and they are admirably planned and managed to that end. They do well the work to which they are set. Their instruction and influence tend to make Romanists of their pupils. It is not insisted that those who attend there schools shall be Romanists; but care is taken that Romain decernies. and Romish ceremonies are hold before the pupils in an attractive light, and that as pupils in an authority light, and that as many as possible of the scholars are led to adopt Romanism as their religion. There is really no unfairness or deceit in all this. It would not, we think, be denied

by the conductors of these schools, that this is a fair statement of the case. Religion—religion according to the Romish view of it—is given the first place in the atmosphere and direct teachings of these schools. And many of the children from Protestant homes who attend the Romish schools become Romanists. It could hardly be otherwise. If therefore, Protestant parents want their children to become Romanists, they would do well to send them to Romish schools. But if the parent object to the doctrines of the Romish Church, they had better keep their children away from the schools of the Romanists, however Whatever you do, never set up for a critic. Highly they may think of the advantages for learning French or music in those

in these Romish schools, the Episcopal Bishop of Georgia recently quoted at some length from a work entitled, "Familiar Explanation of Christian Dootrine, adapted for the Family and more Advanced Students in Catholic Schools and Colleges," published in 1875, in Baltimore, Md., and officially approved by the present Archbishop of Baltimore. Here are a few of the questions and their apewors: "Since the Roman Catholic Chu, in alone is the true church of Je us Christ, can any one who dies outside of the Church be saved?"
"He cannot." "Have Protestants any faith in Christ?" "They never had." faith in Christ?" "They never had."
"Why not?" "Because there never lived such a Christ as they imagine and believe in." "In what kind of a Christ de they believe?" "In such a one of whom they can make a liar," etc. "Will such a faith in such a Christ save Protestants?" "No sensible man will assert such an absurdity." "What will Christ say to them on the Day of Judgment?" "I know you not, because of Judgment ?" you never knew me." Again, not long ago, the Catholic Review, in bringing out the distinctive dectrines of its church, showed that these are are ug the teachings of Romanists: "That Mary is the mother of God;" that baptism oblicerates 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:" "that no one can have God for his Father who has not the church for his mother;" "that the Pope of Rome is Christ's vicar upon earth, and that no one can be a member of the mystical body of Christ who is not in organic union with its visible head."

Now any parent who wants his children to be taught these doctrines, would be in the fair way to have his wish granted by sending his children to a Romish school. That is where they teach these doctrines.

TRUEM is the foundation of all knowledge,

Subbuth School Tencher.

INTERNATIONAL LESSONS. LESSON XXXIV.

Aug 20,) 1077. j PAUL AT ATHENS.

COMMIT TO MEMORY, vs. 24-26, 80, 81. PARALLEL PASSAGES .- Ex. xx. 4-6; Acts vii. 48 (58).

vii. 48 (58).

Schipture Readings.—With v. 22, read 1 Pot. iii. 15; with vs. 28, 24, road Isa. lxvi. 1, 2; with v. 25, read Ps. xii. 8-10; with v. 26, read Mal. ii. 10; with v. 27, road 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, road Aots xxiv. 25.

Golden Text.—For there is one God, and one Mediator between God and mon.

the man Christ Jesus.—I of their is one cod, and one Mediator between God and men, the man Christ Jesus.—I Tim. ii. 5.

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

It is impossible to overteate the interest, force and heaving of this address.

force and beauty of this address. The teacher will take pains to show how Paul came to speak on Mars' Hill (v. 22), or Arcopagus, the Greek form (v. 19), a rocky emmonce in the middle of the city, where courts sat for the trial of the gravest cases, and the decisions of which commanded great respect. Some pains ought to be

great respect. Some pains ought to be taken also to explain the characteristics of Athens, called the "eye of Greece;" so full of poets, scholars, artists; with an inquiring, active mind (v. 21); in which idelatry was rampant; and where art was the handmaid of paganism, and "gods" and altars were met at every turn.

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 guie" (2 Cor. xii. 16), and "became all things to all men" (1 Cor. ix. 19-21). "Too superstitions" would oftend. The true rendering is "very God-fearing," or "very religious," which concillates, was true in rendering is "very God-learing," or "very religious," which concillates, was true in their sense of it, and prepared them for what he had to say. The phrase "Mon of Athons" is that to which they were used from Demosthenes downward, as we say "gentlemen." It is wise to gain the good will of these to whom ye would do read will of those to whom we would do good. It is folly to offend them at the outset.

It is folly to offend them at the outset.

"As I came along," or "passed through,"
says Paul (v. 28), "and beheld your devetious," not acts of worship, but arrangements for, in the form of altare, 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—
"though" found."

The story is that when a plague raged the Cretan Epiminides 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 wich to honor a supposed deity, by whom some-thing great had been door, but whose name thing great had been dear, but whose name was unknown. It is a providentially-supplied 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 ignorably not worship, not knowing" (not ignorantly, which would offend), "that I declare unto you." How delicate, skilful and just is How delicate, skilful and just is

Like some modern scientists, who indeed quote and follow the Epicureans, the Ath-enians did not admit "the interference, enians 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 had. 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.

Nor (v. 25) does such a God need to be or learning French or music in those worshipped, or rather ministered to, cared to be showing what are the doctrines taught the receiver. (See Ps. 1, 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. Fis providential rule of
all men, places, things, was in order to the onlightenment 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 groped, "felt after," and how like blind men they were! Yet He is not lidding from us, but like Adam in the garden, we from Him. Men do not "like to retain God," etc., (Rom. i. 21-28). For

He is always near.
The nearness is so close that all we do is done through Him (v. 28). He gives, for example, tood. 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, Aratue a Cilician, like Paul, and Cleanthes. Oicero translated the former's poem, con-

Glicero 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. 80) 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 lat 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 ed 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, all art, science and imagination.

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." (6) It is "appointed," or set of God. (4) The judgment will be "in righteousness." (See Ps. 1. 8-6.) (5) Christ will be the judge, "ordeined or designated. (6) The proof of this is, that Christ, who said Rie 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 visitle. By his occupying the seat of judgment, saints are re-assured (Row. vit. 84). Sinners are dismayed (Rev. vi. 16). The Son is honor-

dismayed (Row. vi. 16). The Son is honored (Phil, ii. 8 10).

The effect is concisely put in v. 82, which reports the interruption of his address. "Once dead," said Eschylus, "there is no resurrection." This was a truism is no resurrection." This was a truism among the Athenians. So they decided the idea. Butsome, either from conscience being aroused, or from curiosity, or some respect for the evident force of the epeaker, 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. 84).

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 reve-

lation.
(3) Men are ignorant of much because they choose to be.

(4) An idolatry, however reflued, belies God, turns His truth into a lie, represents many gons instead of one, and the divine nature, like man's, and mistakes most of the divine attr butes.

(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 pature -omnipresence-our dependence-accountability-the jadgment-by whom-the double effect—the fruit mentioned. tability-

Irish Presbyterianism.

The Presbytcrian Church of Ireland, it will be remembered, had its origin in the colony planted by James I., near the begin-ning of the seventeenth century, on the confiscatedlands of rebelchicitains in Ulster who bad 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 Episcoral 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 Uleter what it is, the most enlightened, orderly and prosperous province of Ire-land. 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 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 virulence of this controversy, was restrained, but when the infamous Laud came to power over the Church of England, his influence kindled anew the flery presention of Preshrbavians in Tralend persecution of Presbyterians in Ireland. But it was under the Popish plot in the time of Charles I., and what is remembered as the "Trish massacre," in which that plot had its first outbreak, almost as ter-rible hore as that of S'. Bartholomew had in France, that Presbyterians had their most appaling sufferings. The respite they had in the time of Cromwell was followed by a renewed struggle with the Episcopalians, who, untaught 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

The Presbyterian Church of Ireland, as now constituted by a union of the Gon-oral Synod of Ulster and the Secession Synod, is the bulwark of Protestantism hero. Before the union the former had suffered from the memorable "Anen controversy in which the late Dr. Cooke loomed up i in perhaps his chief distinction. After that was settled, and the herotical element was ejected, the Synod of Ulster was glad to be strengthened by union with men who had brought to this country the stern orthodory of the Secresion of 1783 in Scotland. The united Church has had an unbroken career of prosperity since. It now numbers, according to the statistics of last year, 558 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 colonics it is because in the colonics in ies, 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 seal.—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.

Uritisk and Foreign Aotes.

A HALF TON of gold is used goarly in fill-ing toeth by the 12,000 dentists in the United States.

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

Anour 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 postmuster at Corpus Christi, Texas, refuses to pass snakes through his office as

mail matter. QUEEN VICTORIA is making a collection of oil portraite of distinguished men and personal friends.

THERE are 2,500 missionary stations in

India, and near 2,000 of them mauned by native laborers. THERE are several self-supporting Cbr stain Congregations in Persia and on the

Black Sea. Socialists in Germany began collecting

money to aid in maintaining the ratiroad strike in the Onited States. THERE is only one living horse in Venice,

and that one is kept in the Zoological Gar-den for a carlosity. An exchange asserts that New England philosophers spen culture with a capital, and God with a lutie "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 SRYS WO should sleet with our feet towards the equator in wh chever hemisphere we may be.

A bronze statue of Robert Raikes, founder of the Sanday school the 1 in England, is to be erected in his national strainty of Gloucest re In England 10,012 our ies 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 soid 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 rollef 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 950 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 Plus Ninth before going to the grave himself.

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

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

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

Some editor writes: "Pr.nted 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 Rustchuk to Silistria on the 28rd ult., were attacked by the Slobosia batteries. Three steamers were burned hatteries. 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 anthoratics close saloons during rots prove that they are sources of harm to the public wolfare in ordinary times, when the mischief is not so apparent? The American mississanes in Erzeroum

have nobly volunt ored to proceed to the front and assist the declars all in their power; but as the curply of bandages and lint is very small, until more arrive their services without material would be use-

The London Stanlard announces in official form that the law officers of the crown have decided that the attack of the Shah and Amethyst on the Peruvian ironolad 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 Wurtemburg spoke hopefully concerning the ecclesiastical conflict. He said the government having on-acted the necessary laws, quictly stood on the detensive, and could afford to war, 'cr the papacy to accept the situation.

Some of the American preachers at the Presbyterian Council at Edinburgh seem to have astonished to entires. After Dr. Hoge's sermon in S. Androw's, a venerable elder was asked that he 'hought of it. "I thought I had him twice," said the old man, "but he gard ower my head with a finff 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 shouled out, "If thou's the light o' the world, thou needs. annffine.

British American Bregbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, REG. SEEK ENGGEN PAGE. C. BLACKETT ROBINSON Editor and Proprietor

TO GORRESPONDENTS.

Letters and articles intended for the next issue hould be in the bands of the Editor not late than Tunkday morning.

All companies to a must be accompanied by the effects in me, otherwise they will not be inserted Articles not accepted will be returned, if, at the time they tre the request is made to that effect and sufficient post tensions are enclosed. Manuscripts not so accompanied will not be preserved and solve year requests for their return cannot be compiled with.

OUR GENERAL AGENTS.

Mr. WM BLUBY, General Advertising or 1 Sub-scription Agent, will visit places East of Toronto in the course of this and following weeks.

MR. CHARLPS NKOT, General Agent for the PRESENTEDIAN, is now in Western Outsite pushing the interest; of this journal. We contained him to the best of red of midstant and people. Any assistances: A red him in his work will be taken by us as $n_1 \in [n, 1]$ Friedows.

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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Britisk American Lresbyterian.

FRIDAY, AUGUST 17, 1877. SUBSCRIBERS at Lindsay, Cobourg, and Mill Point have remitted for the PRESBY-TERIAN within the last few days, but with-

out giving their names. The names emit-

ted, it is impossible for us to give proper

oredit. We have received a letter threatening us with legal proceedings on account of a paragraph in a recent number of the PRESBY-TERIAN, characterizing a certain Miss Mo. Leod as "an impostor." Our authority, given at the time, seemed quite sufficient to justify the paragraph; but should the information on further inquiry, prove incor-

rect, 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 Glenquaich, Scotland; settled in North Easthope in 1841; won the respect and esteem of the commuaity by his industry, his he nesty, 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 rollef 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 lists. These c agregations which have not forwarded their collections would do well to send them to some of the clergymen, who will thereby he 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 FRW days ago we had a visit from Mr. James Campbell, M.A., who at last general Assembly was received as a minister of the Preebyterian 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. Camphall has returned to Canada, notwithstanding temption invitations to remain in the United Stat , 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. McCOBH ON PREACHING.

The President of the College of New Jersey raised a perceptible breeze in the Pan Presbyterian Connoil by the contrast he drew between American and Boottish preaching. It was perhaps questionable taste on the part of Dr. McCosh, who by reason of being head of a College where degress are held in some repute, is entitled to be considered an authority upon such a subject, to uttor 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 scens 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 Doctorfancied he was unfolding his secret thoughts to some bosom companion in one of the sweet quiet manses 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 bave 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 pui-

losopher 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 conntrymen who occupy the uppermost reat as proachers, such as McCheyne, Chalmers, Henderson, Macleod, Candlish, Cunningham, Guthrie and a host of others. It is still my conviction that thogeneral style in Now 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 assay. It is probably written on gilt-edged paper, sweetly perfamed, and spread in a morocco leather cover upon the open Bible. It comes in fittingly after the entoning of the Episcopel service, or is a sort of protty veneering to the authotic worship that is aimed at. It does not touch the heart. It is neat, and that is all. It pleases the eilkgloved, patent leather, spotless shirted devotes 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 transparent-Iv 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 anvil of Truth. The sermon on the whole is instructive and suggestive. While it does not seek to explain

tration of some praciple 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 ia. In the same way, we yawn, laugh, ery, because we see others doing no. That leads to the principle of unconscious influence, and this is illustrated from nature and Seripture 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 hest 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 through-

out 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 elequent 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 carnest 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 soholars on roll; average attendance, 185,-479; 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 obapels without libraries, 488. Then, in regard to attendance at adult classes for religious instruction, the figures are 25.818: parishes without Sabbath Schools, 58; parishes from which no report has been received, 86. The report submitted to the Syncd 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, con gregational and missionary, 1,885; senior classes, including ministers, 1,082; teachers-male, 7,720; female, 7,626-15,846; teachers of senior classes, including ministers, 1,061; total engaged in teaching, 16,-407. Sabbath scholars at ordinary schools -male, 66,005; fomale, 78,921-189,926; scholars at sonior classes-male, 16,097; female, 22,489-38,586. These numbers show, on an average, nearly two Sabbath Schools to every congregation in the donomination.

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

THE Dunkin Act, recently subbmitted to the ratepayers 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 fron the denomination which it represents as well as from persons of any other persuasion who may desire a well conductand expound Scripture, it aims at the illus- | ed 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., Now York, Convener; Rev. Prof. Mitchell, D.D., St. Androw's; Rev. Prof. Candilab, D.D., Glasgow; Rev. Prof. Calderwood, D.D., Edinburgh; Rev. Prof. Lorimer, D.D., London; Rev. Robert Knox, D.D., Belfast; Rev. Prof. Monod, Montanban; M. De Pressense, D.D., Paris; Rev. Prof. Godet, D.D., Neufchatel: Rev. Prof. Balogh, Debraezen: Rov. M. Charbonnier, Torre Felice, Italy; Paster Cisar, Nove Meste, Moravia; Rev. A. A. Hodge, D.D., Princeton, N.J.; Rev. G. D. Metthews. New York: Rev. Wm. Brown, D.D., Richmond; Rev. Philip Peltz, D.D., N.Y.; Rov. J. S. Cooper, D.D., Alleghany, 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. Mitcholl, Esq., LL D:, Glasgow ; A. Taylor Innes, Esq., Edinburgh; David Lsing Esq., LL.D., Edinburgh; Dr. Hoedmakar, 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 No. Matthews, New York, for the Unit 1 States; and "through Prof. Monod, of Montanban, 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 Conneil, 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 Presbytcrian, 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 ias been most happy. gates 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 acceeded 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 Counoil 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 bolleve, 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 in-terest to the Pre-byterian Church. In order to secure for it as wide a sale as pos-sible the price has been fixed low to subscribers, but this is 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 Clorks and our readers generally, items for thir department of our paper so as to make it a general epitoms of all local churchnows.]

THE Roy. 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 Ber on the nearly completed Presbyterian Church in that village. It will be opened cometime next month.

THE Rev. John R. Battisby has accepted the call to St. Andrew & Church, Chatham, the pulpit of which has been vacant ever since the removal of the Rev. John Rennie 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 oapital."

Rev. J. J. Cameron, M.A., of St. Au. drow'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. Craw, of Floss, Ont., and Mr. Rowat will do duty for Mr. Craw."

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 pic-nic was held in the Queen's Park, Toronto, on Monday, the 18th 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 coatly gift was accompanied by a very kindly address expressing the sorrow of the congregation in taking leave of their

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 oscilating 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, Monireal, 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 purso of \$286, which was bandsome. 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 nimost 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 8rd inst. The chair was occupled 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 audiencecomposed of about 400 persons-enjoyed the pleasure of listening to addresses from Rev. Merer: Gray, Armstrong, Green, and Thompson; and from Mesers. Tudhops, and Dallas. Vocal and instrumental music occupied the letervals between these addressee and contributed much to the onjoyment 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 creeted, 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 on example which ought to be fellowed in other places, as in this way the young are trained to engage in enterprises for good, and to perrevere in them, and at the same time the church furniture is saved from injury.

Book Reviews.

THE PLACE AND WORK OF WOMEN IN THE OHUNCH. 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. Jakoway, M.D., of Stayner, is smoothly versified, historically true, and patriotic in centiment. "The Pantekalidescopenecropolis 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 popularmonthly. 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. Grav 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,

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; (8) 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 Bome held to the grand doctrines of God's immediately revive.

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 scoptiolsm came in, ording out that " an ounce of charity is worth a ton of dectrine," then eams 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 Paritans, who held tenaciously definite doctrines in religion, were always on the side of catechisms 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 onteasts of our cities, and for resouing gutter children? Are they men and women without any definite belief-Socioians. Unitarians, Socularists-or are they people who hold, with a life grasp, the evaugelical doclains of man's lost condition by the fall, the doctrine of Christ's divine person, character and mission, the doctrine of the Spirit's versonality and perpetual presence with Christ's people, the doctrine of inture judgment, the doctrine of a future howen of consum-mate 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.—h. 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 ' l'alness 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 colportours; (8) The rottling 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 Godet) as' superiatendents 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 those 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 euch station should have ser vice 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 hring on the congregation sure consump-tion. He should either confine his pastor-ate to the town or village, or to two purely country stations. Let all ministers so cir comstanced do this for their own sake and that of the congregation. If they hesitate to act, lot 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 revenue 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 fol low 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

The Late Peter Leask, of Scott. Mr. Peter Leask die I at Leaskdale, Scott,

Ontario on the 6th day of July, aged ninety-three years. Mr. Leask was born in the parish of New Deer, Aberdeenshire, Scot land, where he continued to reside until the year 1822, when he removed to the parish of Alvah, where he was elected and ordained an elder in the parish church, the Roy. James Sangster then being minister. He was not long an older before he found that a great number of the children in the upper and of the parish were grow-in 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 and of the ransh. Ho called a receting of the people and promiscatled a receiving 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 doep regret, and the tears he shed, on parting with Mr. Leack 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 agi-tated the public mind, and especially the Strathbogie 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 Quobec, and in two weeks more arrived at Whitby, at which place he re-ceived a hearty welcome from Mr. Dow, an old acquaintance, and from Rev. James Lambie, who was then minister in Whitby

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, yot 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. Tamble—hence the change to Bowman-ville—he was the same distance from church, ten miles. In the year 1846 he purchased a large quantity of land in purchased a large quantity of land in Brock and adjoining townships, and sent seven or eight men to clear it up and pre-pare 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. 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 become the ter-ror 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 step 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 instruco his students. in two weeks to fulfill his next appoint-ment, 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 ingident which happened in connection with

Mr. Henry as cook. In the year 1846, Mr. Leask went to To ronto to get Dr. Burns, if possible, to visit a number of the settlements in Brock, Reach, Scott, and Thorab. 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 dector seemed to look upon the whole thing as inpracticable and thought he could not go. Then said Mr. Leask, "Am I gaing 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 for a two weeks' tour, Dr. Burns preaching twice every day. Sometime in the second week they landed at the little shanty in Brook, 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 presched 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 plous lives of her children than any other human in-fluence that could be named. Mr. Lonsk always speke 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 scarceity of labourers I was sent for to supply the stations in Brook and Reach-my parish extended from Brook to Whitby. I was creatly pleased with the order of Mr. Leask's family and the regularity with which worship was conducted in his house. These secred influences were not without their fruits. Nine children were trained in this holy atmosphere and not a single prodizal was afterwards found amongst thon. One son that gone horse to glory, another is the respected admister 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 him was fuffiled the promise, "With long life will I satisfy him, and show him my Salvation." His and was peace, and his happy spirit soured away from the tolls 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 carnest prayers. His certhly remains were followed to the tomb by a large concourse of relative; and friends, who were auxious 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, "Cast me not off in the time of old age; forseke me not when my strength faileth." "The right-cous shall be in overlasting 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 aye be flourishing."

J. Sміти.

Toronto, 14th Aug., 1877.

Dr. Donald Fraser Interviewed.

The New York Herald of July 5th gives an account of the opening proceedings of the Pau-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. Frazer received me in his house in Powis Square, Bayswater, with the greatest courtesy. He is a tall, good-looking man; his features are regular, and the contrast between a fresh, 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 distinct-

ly international.
Correspondent.—Do you forgot, Doctor, the Pan-Anglican Synod which met at the Archbishop of Canterbury's Palace a few

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 Professiant 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 Pau-Presbyterian

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

Dr. Fraser.—Oh, certainly; and par ticularly by those bodies in which Prosbytorianism is called upon to be combatant, 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 sime 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

CORRESPONDENT .- What of the Presby-

terian 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 whiley tired of the self contralictory compounders with which they have

been so long content. Correspondent.—You are I samme, still in the dark as to what turn the discussions in the Council may take?

DE. FRANKE. Of course. Consu spontent. - Are any topics which sy he chessed under burnles questions likely ... he introduced?

DR. Pasers -- Ore e n perer tell; such questions can be so on wer so accidentally brought in. The name of the paners, if you peruso them, will show hole through which non many a loop-ntroverted points could be introduced

Correspondent -7 n, Dector, you look forward, I shou'l a with a certain amount of four and in addition to the Coun-

DR. FRASER -By no m and and for this rosson. The delegates use chosen with the greatest care, at I will be superior men. It is only it. fully who might be expected fuser and indiscreet, and I don't think wa'll have many of that class among us, CORRESPONDENT. - What do you think of

the American Jelegation? DR. FRASER. - Very highly; indeed, many of the American delogates are among the very ablest mon we have.

Presbytery of Glengarry.

This Prosbytery met by adjournment in the lecture room of St. Andrew's Church, Martintown, on Tuesday the 7th inst.: the Rev. James J. Mullan, Me lerator. Dr. Lamont, as convener of the committee ap-pointed to visit Williamstown, 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 Williamstown and Martintown be separated in terms of the vote by a large majority of the congregation passed at the meeting. It was 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 Mederator of the session of "Williamstown," and Mr. D. H. McLennan of that of "Martintown and Williamstown," with leave granted to each to moderate in a call when required. It was moved by Rav. K. McDonald, seconded by Mr. J. R. Mackenzie, and agreed to, that an adjourned meeting of the Presby-tery be held at Dalhousie Mills, and within Knox Church there on Tue day, 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 8rd 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 Rov. Mr. Cameron last winter, was read, but the consideration of it was delayed until next meeting in order that Mr. Cameron might product the evidence of his engagement with that congregation. A call from the congregation of Kenyon to the Rev. Finley 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 sees 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 pation was described. nation were described—a King and people really civilized, on the banks of the beau-tiful African "Windermere." This was Roumanika. The next country described Roumanika. The next country described was Uganda, washed by the Victoria Nyauza,—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 cospel, 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 mis-sion to the Roumanikac. He then described briefly the Livingstone and Blantyre Missions, and anticipated a glorious future for the great continent of Africa. The for the great continent of Arnes. une lecturer concluded a very pleasing and instructive lecture by indicating the lessons of gratitude and boneficence we should learn from the subject.—Halifan Horald, July 20th.

Choice Biterature.

Jovinian: or the Early Days of Papal Rome.

CHAPTER 111 .-- (Continued.)

The young slave, who had partaken with the rest of the bread and wins, now rose, and presented her basket of provisions as sent by the presbyte. Amulius and the assembly in his house, to their beloved breth-ren and sisters, Gentlauus, Severus, En-

genia, and the rest.
"Say that Gentianus and his child return their heartfelt thanks," said the aged president. "Do you, Heverus, distribute the food to our brethren," he added, turning to the presbyter, who advanced to take it; and sided by the female slave and another person, he gave a portion of the con-tents to each of the company. There was an ample supply, both of food and wine, for all present, and still the basket was not half emptied. Before any one commenced sating, the president uttered a short prayer, that their Heavenly Father would bless the food to the strengthening of the body, and the support of the spiritual life. eaten with thankfulness, while a cheerful conversation was carried on among all present. Gentlanus then beckoned to the

"What news do you bring from the city, Rufina? Has Amulius sent any message by you?" he asked.
"Alasi my lord Gentianus, although An-

guetus supports the Christians in the East, the heatlens in Rome still struggle desperately to maintain their supremacy, replied the slave. "They dare not openly oppress believers, butby every secret means they endeavour to overthrow the faith; and knowing that Coons still seeks your life and that of my lord Severus, Amulius advises you to remain in concealment till happier times arise. That will be, he hopes, ere long; for already the emperor though, alas! himself ignorant of the truth, professes to have become a Christian and has raised Christians to posts of power and dignity in the state and in his army many heathen temples, where abominable rites were wont to be practised, have by his orders been closed; and information has been received that no purposes to interfere with those in Rome, to prohibit the practice of magic acts, the impostures of the augurs, and to place the Christians on an equal footing with the idolaters."

This announcement, which would, it might have been supposed, have produced unmitigated satisfaction among the as-sembly, was listened to by Gentianus with the gravity he had before maintained. "Timeo Danaos et dona ferentes—I fear the Greeks even when bringing gifts. The man who through jealousy put to death his eldest son, who has murdered without compunction his nephews and other rela-tives, can have none of the spirit of Christ, and any support he affords the Christians must be given from political motives," he observed. "Let us not be deceived by them, my beloved brethren; outward prosperity and the patronage of the great ones of the earth are far more fraught with danger to the true faith than were the perseoutions we have gone through; already have many been seduced from the truth by the allurements of wealth and the desire to obtain worldly dignities and power. And now, Rufina," he continued, after speaking for some time on the same subject, "what account do you bring us of the young Jo-vinian? has he succeeded in escaping from

the power of his uncle, the pontiff Gaius?"
"No, he is still held captive, and strictly
watched," answered Rufina. "I have in vain endeavoured to communicate with him through the Numidian who has him in charge. His faith must be put to a sore trial, but the presbyter Amulius believes that he has been too well instructed in the truth to depart from it.'

"Let us pray that grace may be given him to hold firmly to the faith," said Gentianus. "I feel a deep interest in the youth, for his sainted mother was brought out of darkness into the blessed light of the Gospel by my instructions, and I know how earnestly she prayed that her only child should remain faithful, even though martyrdom might be the consequence. Could Jovinian escape from his guardians, he might here remain concealed, and be further established in the faith, till Gaius has abandoned all search for him, or an opportunity offers of flying with you, Severus and Engenia, to some place where you may be safe from pursuit."

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 per-form his duty in spreading the Gospel." said Severus.

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

"Tell Anulius what you have heard, Rufiaa," said Gentianus; "and now return to the city, thank those who have provided for our necessities, and bring us, we pray thee, intelligence or anything important Amulius deems it necessary to send."
The assembly now broke up. Rufina

returned by the way she had come, ac companied by several person who had visited the abode of Gentianus for the pur-purpose of joining in the religious meeting, but who lived above ground in the neigh-borhood of Rome. Some regained the up-per world by different outlets; besides Gentianns and his household, a few only, who for some cause had reason to dread the hostility of the idolaters still, remaining in those subjerranean passages. Here, in chambers excavated in the soft rock, they had their dwellings, which they quitted only at night to epjoy the fresh air, when trusty persons were placed on the watch to give notice of the approach of any who might betray them. Many of the iossors or excavators had from the early days of Christianity been converted, and had thus been able to act as guides to the fugitives from persecution, and to hollow out cham-bers in the remoter iparts of the galleries where they could live without being discovered, unless, as was sometimes the case, they were betrayed by the treachery of presended Christians.

CHAPTER IV.—THE PROCESSION.

The run had scarcely risen half-way to the marrison when the head of the sacrifical procession streamed forth from the temple

of Peace, in the wide forum belonging to which its component parts had beer collected and arranged. Preceded by banners came the pontiffs of the sacred college, walking under silken canopies to shield their persons from the sun's burning rays. They were followed by the augurs in saffron and purple togas, wearing on their fron and purple togas, wearing on their heads the conical caps with spikes of olive-wood, and carrying the litti, long staffs with golden crooks at the ends.* Then came the tubicini, or trumpeters, sounding loudly on their curved instruments of bronze with shrill notes, and the tube, straight silver trumpets. Following them, straight silver trumpets. Following them, with various ensigns and insignias, emerged the chief flamens, wearing the lacus and apox, with wreaths of laurel. Now, after profusion of banners, appeared a charlot drawn by four white steeds, richly adorned with wreaths, bearing along a magnificent statue of Jupiter Tonans, with thunder-bolts in hand, followed by superb statues, larger than life, of Mars, Apollo, Juno, Vonus, and Minerva, the goddesses habitroads, and indexes, she goddeses as a steed in robes either supplied by pious matrons or from the proporties of the temples. The ear of June, adorned with peacocke' feathers, that of the Cytherean Venus, with apple in hand, was drawn along, her car bearing imitations of swans and doves, and canamenced with wreaths of myrtle and roses. The car of Minerva followed the goddess represented by a gigantic statue, a sphinx in the middle of the helmet, supported on either sides by griffins, while standing on her car were huge dragons, cooks, and owls, with branches of the olive-tree arranged upon it. All these cars were drawn, not by horses, but young patricians, who eagerly sought the opportunity to perform so grateful a corvice to the deities they worshipped. In a long line came other gods and goddesses, not seated in cars, but placed on high platforms, carried by men, some appearing singly and o ners in groups, representing the various actions for which they were renowned. Between each god of goddess walked youths, swinging censers emitting as they moved them to and fro sweet odours grateful to their divinities. The bearers of the almost countless images were, like those who drew the chariots, most'y patri-cians, or young men of wealth of plebeian family, who thus sought an easy mode of exhibiting their piety.

Now came, proceeded by lictors with their fasces, the vestal virgins, seated in silver chariots drawn by milk-white steeds, followed closely by another band of flamons leading a long line of hostia (oxen to be sacrificed), their horns richly gilded, their heads adorned with wreathe, each animal led by a victimarius. So numerous were they, that it appeared as if the line would never end; for Coous had arranged to offer up a whole hecatomb of victims.

Following the hostia came another hand of trumpeters with numerous banners, the ornaments at their summits glittering in the sun; with a band of inferior priests minor flamens, popos, and other attendants at the temples, charting loudly in honor of their gods; while next came large parties of citizens in festive dresses, eager show their affection for the long-established religion of their ancestors; the whole fol lowed by a body of troops, with their standards unfurled, and other ineignia held aloft. The procession, as seen from a distance, had indeed the appearance of some enormous serpent with shining scales, as emerging from the precincts of the temple, it wound its way along through the nar-row streets, past the temples of Venus and Rome, under the colossal statue of Nero, on the outside of which scaffolding had been erected, affording accommodation to thousands of spectators; then turning westward, under the arch of Titus, and be tween the numerous temples which lined that portion of the Sacra Via, through the Forum Romanum, under the arch of Severus; when gaining the Capitol, it proceeded direct towards the temple of Jupitor Optimus. Here the head of the vast column, the pontifis, the flamens, and the augurs, as they arrived gathered in due order under the porch; the various statues of the gods being ranged on either side; the vestal virgins taking the post of honor awarded to them; while the people arranged themselves so as to leave an open space round the various altars, which stood prepared for the sacrifice of the victims. The animals, as they came up held by the victimarii, were arranged in from of the altars; when the flamens having stread their heads with roasted barley-meal, the poposs stripped and city ready advanced with the ham and girt ready, advanced with huge ham-mers in their belts; then, at a signal from the chief pentiff, the fires were lighted, and each of the performers having been previously sprinkled with hely-water, the previously sprinkled with holy-water, the popos, holding up the heads of the animals, gave the fatal blow which brought them to the ground; when, the deadly knives being plunged into the victims' hearts, they were rapidly and skilfully dismembered. The augurs, with due care, examined the intestines, which heing placed on the altars, were now strewed with barrey-meal; and as the fires blazed up, wine was poured forth, and incense thrown upon them,; the trumpets the meantime sounding, and the chorieters loudly singing hymns in praise of Jupiter and the immortal gods. As the incense rose in timek clouds towards the sky from the multitudes of alters, the portiff delivered a stirring oration to the people in praise of the gods, exporting them to continue firm in their worsn!p. As the poutiff ceased the whole temple recame filled with the sweet scented smoke of the incense, the drums sounded out their loudest notes, and as the people shouted forth their vows to adhere to the ancient faith under which Rome had become great and power-

to smile in approval of their piety. When the procession first emerged from the temple, close to where Gains walked was seen a powerful Numidian slave, hold-by the hand a young and handsome boy. Every now and then Gains glaned at the latter, apparently to observe what effect so im-

ful, many declared that the gods were seen

posing a scene was producing on his mind. The boy appeared to pay but little atten-tion 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. He made but short replies to the slave. who seemed to take pleasure in telling him the names of the temples, and describing the attributes of those gods to whom they were dedicated. At length, when the temple of Jupiter, on the Capitoline Hill, was reached, and Gaius stood, with others of the pontiffs, on the steps, the Numidian led the boy to a position behind his master, where he could see all that was going forward. The victims had been slain, and their entrails were still burning, when at a sign from Gaius, the Numidian brought forward the lad.

"This must have been an interesting sight for you, my dear Jovinian," said Gaius to his nephew; "let me see that you approciate 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 Jovinian, 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."

"Boy! boy! how dare you use language such as this to me, a Roman pontiff ! claimed Gaius, becoming angry; then, after a moment, resuming his calm demeanour, ne continued, "What folly is this, that you should object to so trifling an

act as that I wish you to perform!"
"No act, however trifling, if offensive to the true God, can be performed without sin," answered Jovinian. "I am told that thousands submitted to be torn to pieces or crucified, or to be slain by gladiators, yander Flavian amphitheatre, rather than act as you would have me do.

"Remember, Jovinian, 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," answ-red the boy, in a tone of determina-tion in which Gaius had never before heard him speak. "You may order that Numidian to flog me, you may refuse me food, or have me put to death with any tortures you can devise, but I tell you I possess a strength heyond my own. It is that which God gives to those who trust Him. He is omnipotent, and nothing human can withstand His power. There-

fore I say again, you cannot compel me."
Gains was astonished at the bold answer of his young relative, and was afraid to press the point, lest the bystanders might overhear the conversation. He accordingly judged it prident to commit himagain to the care of the Numidian, directing the slave as he valued his life not to let the boy escape. Meantime the augure had been examining with sagacious looks the entrails of the slain animals, and soon unanimously annoused with an authoritative voice that the gods were pleased with the liberal sacrifices offered to pleased with the liberal sacrifices offered to them, and that, undoubtedly as long as Rome itself should stand, their ancient faith would continue, in spite of the as-saults made on it by the Christians and other atheists. The vast multitude shout-ed loudly at the annour cement, their cries being taken up by those who stood at the eastern brink of the capitoline Hill, and schoed by the masses who thronged and echoed by the masses who thronged the streets along the Forum even to the Flavian amphitheatre, where many re-mained to watch the return of the procession to the spot whence it had set out. The carcases of the beasts were distributed liberally among the families of the inferior flamens and servitors at the temples, the begging priests pushing eagerly forward to got a share of the flesh, of which there was enough to distribute among large numbers of the people. Coeus, again marshalling his forces, led the way from the temple, the various performers following in due order.

"This day's work, as I foretold would be the case has been a success, Gaius," observed to the younger pontiff, as with stately step they marched along through the Forum. "We must devise others of a similar nature to amuse the populace, and use every effort to win back those of the patricians who are showing inuifference to the worship of the gods. Provid ed we employ proper measures, they can be as easily gulled as the ignorant multitude, but we must suit the bait to the nature of the birds to be caught."

"I feel not so certain of success. Those who have once adopted the principles of the Nazarenes are not likely to be wen back again." answered Gaius. "I have back again," answered Gaius. "I have lately had an example of the obstinacy of these people; they are not to be influenced by persuasions or dread of consequences. We know how they behaved in former ages, and even when Diocletian found that they were dangerous to the state, and allowed them to receive the punishment they d served, they still persevered in propagat ing their faith, unmoved by the cread of the fate awaiting them. Then what can we expect now that the emperor patronises them, and, as it is reported, actually pro-professes to have become a Christian?"

"By Bacchus! then we must find another mode of acting," said Cocus. "If we cannot destroy we can corrupt their faith, and, depend on it, success will attend our

Meantime young Jovinian, attended by the Numidian, had returned to his unale's abode. Gains taking the hint from Oceans, still hoped to win over his nephew, for whom he entertained all the affection a man of his nature was capable of feeling. Observing that the boy suffered from confinement, he allowed him to take walks through the city, closely attended by the Numidian Eros, 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 ourse-a ourse in its cost and a curse in its consequences, -impovershing the nations, multiplying criminals, bringing suffering and sorrow to myriads of homes, and darkening the despest shadows of eternity with the blackness of its neverending wees! The struggle against it is in every land, and in every home. None can avoid the issue which is made by it. Every intelligent being is on the one side or the other of the line which divides its friends and its fees. On which side are you?

On the rum side of the line are the liquor dealers of every grade; from the bloated, foul-mouthed, brutal keeper of the recking corner groggery, where cheap gin is ped-dled in a tin cup from the filthy cask, up to the proprietor of the most showy and fash-ionable wine-room on the principal street of the metropolis. All these dealers are included under one head in the census re-turns. Their profits are indistinguishably combined in the cost of \$600,000,000 per annum, which this nation pays to keep the broad road to destruction packed with the doomed army of hopoless drunkards. If you are in the "pure liquor" business, there need be no doubt as to which side of the line you must be counted.

On the same side are all the rum drinkers, wine drinkers, beer drinkers—the drinkers of whatever is included in that annual outlay of \$600,000,000. If you are one of these drinkers you are with all the rest of them. They and you make common cause. They count on your example and influence in their behalf. It matters little to them whether you drink little or much of intoxicating beverages—if only you drink. You may tipple at the bar, or swig in the beer garden, or sip at the family table; it is all the same to them. You are on their side. That is enough for them.

Perhaps, however, you use strong drinks nly in the kitchen. They are never found only in the kitchen. They are never found on your family table unless they are cook-ed. They are in your pies, and cakes, and sauces; but never pure and simple in your glasses. What harm can there be in this? If there were no other harm in it, it puts you on the wrong side of the dividing in the struggle with the rum-curse. are a buyer and a user of strong drinks; and are so known and counted on by those who want free rum and an end of total abstinence.

But there is harm from using liquors in the kitchen, beyond the evil of being on the wrong side of this line. If children see wine in the store-room, and smell its tempting odor in the more delicious articles of food, and learn that their parents deem it an important aid to an attractive table. they naturally come to regard it with favor rather than with fear. They fail to shrink from its taste and touch and sight as they would if it were held before them or made mention of by those whom they reverence, as only a terrible poison and a thing accursed. There have been drunkards in many a parlor through a love for liquors acquired in the kitchen store-room. "For my part," said a prominent Christian man of our acquaintance, some years ago—"For my part, I hope that mince pies will never join the temperance society." That was a bright and playful speech, and many laugh ed at it then. The speaker was a pledged abstainer; but he could not forego the use of wine and brandy in the kitchen. His children learned there to love these liquors. The days rolled by, and that father lived long enough to be summoned by a cry of murder into the house of one of his sons, where he grappled with him in a struggle to disarm him of a butcher's knife with which he, in a fit of drunken fury, was at-tempting to kill his own wife. Possibly in that hour the father would have been willing to permit mince pies to join the temperance society, if only he could have back again the early sobriety and purity of his ruined son.

If you are a total abstainer: if you neither sell intoxicating liquors nor drink them; if you let such beverages wholly alone; if you keep them out of your dining-room, your kitchen, and your bed-room; if you neither touch, taste, nor handle that which destroys with the using; if you never look upon wine but with a shudder; if you teach your children to fear and to abhor the deadly thing, then you are on the other side of the line from the rum-drinkers and the rum-sellers. There will be no dauger, then, of your being counted in their support. This is a good side of the line to be on. If you are already there, stay there, and try to bring other; to be with you. It you are on the other side of the line, "come over and help

We are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works without faith, for no works but those that flow from faith are acceptable to God .- Bethune.

Among the many strange movements of

these strange times is the return of skilled mechanics from this country to England. So overcrowded is the labor market, and so uncertain is work and remunerative pay, that they are now actually accepting the in ducements held out for steady employment on the other side, though fermerly this was considered the workingman's paradise. Over 150 masons were sent to Glasgow last vear, who report their satisfaction with their situation and their ability to lay aside money in the bank instead of drawing from their savings. The steamer Montana, last week, took out fifty carpenters, who had been engaged by a building firm in Manchester, to work for a year at hix shillings (\$1.50 gold) a day, ten hours a day for five days in the male and a high click of the days in the week, and a half holiday Satur-days. Though skilled workmen they could not find employment here at living wages. The fact is not a flattering one to our na-tional pride, and does not harmonize with the grandiloquest delimation of our Fourth-of-July erators, but it is nevertheless a serious and significant indication that cannot be overlooked or ignored.—N. X. Illustrated Weekly.

Scientific and Usecul.

THE ADVANTAGE OF SMALL PARMS.

France has fifty thousand farms average ing six hundred scree, five hundred then-sand averaging sixty scree, and more than five million under six acres. In this ex-tended subdivision of land under culture consists her agricultural prosperity.

SCOTOR SOUP.

Stew together, until tender, peas, beans, barley, or rice, onions, tomatoes or other vegetables, leaving the broth quite thick and rich. If there is a good deal of broth, it may be thickened by bits of bread toasted and dropped in hot, and it may be soas soned more or less. It is said that this and similar soups are used by passants and laborers, and that they contain more real nutriment than six times their cost in butchers meat.

CHICKPN PIR.

Boll the chicken in water sufficient to make good dressing, till the most will easily slip from the bones—the latter to be all removed. Mix the meat well together, season with salt, butter and a little flour. Make a crust in the usual manner, line dishes two or three inches in depth with crust, put in the meat with plenty of gravy, paste over the top and bake an hour. This is a great improvement upon putting in the bones, as it does away with a choice in the parts.

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. Beat all the ingredients, excepting the milk, well together, pour the ask on them, boiling hot, and stir thoroughly together. Pour the mixture into a buttered earthen pudding pot, and bake mederately three hours, stirring frequently the first hour. If allowed to stand an hour in a warm oven after it is done it will improve it. with butter, or milk and sugar.

NEW CURE FOR CONSUMPTION.

A correspondent of an Euglish medical journal furnishes the following recipe as a new cure for consumption: ' Put a whole lemons in cold water and boil until soft (not too soft), roll and squeeze until the juice is all extracted, sweeten enough to be palstable, then drink. Use as many as a dezen a day. Should they cause pain or looseness of the bowels, lessen the number, and use five or six a day until better, then begin to use a dozen again. By the time you have used five or six dozen you will begin to gain strength and have an appetite. Of course as you get better you need not use so many. Follow these directions and we know you will never regret it if there is any help 'r you."

CHILDREN'S HAIR.

The hair of children should never be planted, braided, twisted, nor knotted. Nothing should ever be put on it except simply pure water, and even this not until the scalp is cleaned. The hair should be kept short, and should be always combed leisurely and for some considerable time, at least every morning, and neither brush nor comb ought to be allowed to pass against the direction of the hair growth. And if at times any falling off is observed, and it is desirable to arrest it sconer than more cleanliness and improved health would do it, one of the most accessibe washes is bolling water poured on tea leaves, which have already been used and allowed to stand twelve hours, then put in a bottle. It should be of moderate strength.

HOW TO RAISE TOMATOES.

The French mode of raising tomatoes is as follows: As soon as a cinuter of flowers is visible they top the stem down to the clusters, which soon pu h strongly, and produce another cluster of flowers each. When these are visible to branch to which they belong is also topped down to their level, and this is done five times succes-By this means the plants become stout dwarf bushes, not above eighteen inches high. In order to provent their fall-ing over, sticks or strings are stretched porizentally along the rows, so as to keep them erect. In addition to this, all laterals whatever are nipped off. In this way the ripe sap is directed into the fruit, which acquires a beauty, size, and excellence unattainable by other means.

WHAT DO WE STRAIN OUT OF MILE?

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. These brown particles were determined by our village doctor, a man of no mean attainments in his profession, to be of "pavement cpithelium," which must have come from the interior of the udder. The straining cloth was double, and a good many of these particles were arrested by the second fold. In addition to those epithelial scales, there were multitudes of very minute hairs, so small that they were hardly visible as a downy dust to the naked eye. Now, it is certain that the presence of epithelium in milk is a great incitement to change, and it may be to changes unfavorable to high Gayes in the hards. vorable to high flavor in the butter. to whom I spoke about this sees in these impurities important aids to direction, and thinks he would be actually "flying in the face of a beneficent Providence" to strain them out. This is only another argument in favor of the view that factory butter cannot really compete with that which is produced in the very best private dairies. Straining the milk as it is drawn without question separates many of these particles, as well as of the fine hairs, at the outset, from the milk, so that their influence for good or ill is of but short duration."-American Agriculturiet.

THE Philadelphia Presbyterian suggests to railroad officials that perhaps the viola-tion of the Sabbath by too many railroads may have helped to dull the consciences of the men from whose hands they have resently zuffered so much lose.

The famine prospects in India, instead of brightening, have, during the last few weeks, generally become more gloomy. But in the Bombay district refreshing rains have fallen, and the supplies of rice are in-ereasing, and the price has declined.

Ever since borne by the bishops of the Roman Church. Church.

One day to appear in the edifice dedicated to St. Peter, to act the part of the apostle; the ignorant multitude being taught by the modern flamens devoutly to kies its toe.

Still used in the papal processions.
The popos were priests appointed to put the victims te death.

Darkness.

BY REV. MR. BEMPSTEAD.

The yest and awfal night has made its stend Upon the circle of the world. No star Looks trembling from the purple deeps afar-Darkness, thick derkness, over all the land How august is the stience. One sad bird, One strange sad bird, as if he were slone In all the world, plorces as with a mean The utter gloom. No other voice is heard

But through the hollow silence on my car Breaks many a sound, strange voices, not of

Or seas, or groves, but of that shadowy clime Whither till things that breathe or blorgest bere Pass ever, borne by the resistless years. Suriler that lit sunny faces light my room, Dust-covered eyes the sullen dark illume, The friend that early perished resppears.

Whon sink : the sun then breaks another! ght; As earth recedes, heaven's lilles bend to me; I touch the frontiers of eternity With hands that stretch into the voiceless night. In silence the Invisible World draws nigh; When shadows deepen round us, God, the dead, Approach our pillows, and we hear the tread Of nuscen feet, white garments rustle by.

Of this wild thirsting for infinitude: This hunger for eternity! No rest Has Time for that mysterious, mighty guest The Soul, which fluds in all earth's heards no food

To satisfy its nunger, but like one Exiled and smitten, roves from shore to shore In gloom and pain undying, evermore Seeking a home and rest, but finding none.

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, has given the Rev. Mr. Bevan an unexpected notoriety, and has called forth a variety of newspaper criticisms for and against his conduct on that occasion. One excuse offered in his behalf is that he was suffering at the time from a severe toothache, which made him vory norvous, and one of his critics asks why he should preach in such a physical condition while he sent a coughing woman out of church because she disturbed his suffering nerves? Making all charitable allowances for this clergyman, we may use his action as a text for a few thoughts about nervous preachers. Some seem to have an extra bundle of nerves to which they give full play, like "a harp of a thousand strings." They are irritable and iras-cible, peovish and petulant, impatient and sible, poovisit and petulant, impationt and inflammatory. As a natural result, they are often very diotatorial in manner, discontented in spirit, of sour temper whenever anything crosses their pathway, and as full of angles as a polygon. And when in the pulpit they are quite as likely to give way to those feelings as to restrain them. People of colder natures know not how to comprehend those whose nerves are oversensitive, and if a racking toothache in-creases one's ordinary sensibility, self-control is not so easy as may be supposed. But men of fine natures and of superior culture are apt to be more consistive by their more delicate organization. Whatever dis-tracts attention to them while speaking, disconcerts them, and particularly those who speak without notes. The slamming of a door, a child's cry, the noisy walk of a tardy hearer coming up the siel, a whisperer's motion of the lip, the vacant stare or averted head, the drowsy yawn, the sound sleep, and the occasional more, are quite oertain to disture the prescher's equanimity, to throw him off his guard, and to provoke some open rebuke. He who can set and hear such things and yet keep silent, deserves better treatment; and people who wilfully do them deserve more rebukes than

they get.

There are various ways of reproving wilful offenders. The Rev. William Jackson, a very eloquent and powerful minister of the last century in the Reformed Dutch Church in America was once preaching in New Brunswick N. J., at great longth, when New Brunswick N.J., at great longth, when a prominent but weary hearer held up his watch as a signal for him to stop. But the indignant divine looked him full in the face and sternly said: "Schureman, Schureman, put up your watch. Paul preached till midnight." And thou he went on with his second night." And then he went on with his ser-mon again. That was the imperial way of

the old times ministers.

The late Dr. Bethune was extremely sensitive to the least interruption. Sometimes he would stop short when a child cried, and even when some sparmodic hearer indulged in the luxury of a violent sneeze. On one occasion, when anuoyed by a couple of persons who left the gallery of the church during a sermon, he paused until the door closed after them, and then said to the audionce: "I hope that no one will think that those people who have just disturbed that those people who have just disturbed the worship belong to this congregation. My people are better taught."

Witty and humorous preachers some-times find ready outlets for these veins of of disposition upon the least provocation. Rowland Hill's long career was full of characteri-tic outbursts of this psculiar power. Rhe late Rev. Thomas P. Huut, Lemuel Haynes of Vormont, "Father Patterson," of Philadelphia, and other rare was lead their own original ways of overmen had their own original ways of over-coming some of the trials which they ex-perienced trom their miscellaneous and often irritating audiences. But they were

not men to be copied by anybody. The self-possession and ready resources of some men under trying annoyances is remarkable. One of the most popular preachers of our day told us that on one occasion while reading a hymn he requested the person in charge of a chattering little child to remove it from the house. It was not done immediately, and he repeated the request. Still the annoyance kept up, when he deliberately laid down the book, left the pulpit, walked down the aisle, took the little one by the hand, led it to the door followed by the nurse in whose care it was, then went back to the pulpit and said: "My friends, I did not know, when first I made stiends, I did not know, when hers I made the request, that it was my own shild. I have now done only what I would wish you to do had it been the shild of any other parent here." And then he resumed the

The rule of conduct for ministers in all cases of disturbance is manifestly to control themselves in order to control their congre-gations. Any exhibition of previalness, irritability, or bad temper is sure to do more

barm than good. It has been well termed "a serious defect." "The sacred deak is "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, showing that 'the love of Christ constrainath them.' "Recentricity, selfishness, and the orator's pride have no right to display themselves in rude rebukes and other mortificate attemptions with a licental description." tifying demonstrations, which only allegate feeling and react in many ways upon the pastor's usefulness. Young preachers may learn some salutary lessons from this error of eminent and popular ministers. And men of established reputation will find that nothing is to be gained by untimely reproof and by had manners in the pulpit.

But what of the people in the powe? A cough or a sneeze caunot always be suppressed. Exciting and sometimes ludicrous accidents may happen at any time. But

accidents may happen at any time. But these occasional disturbances are of small account compared with the misbehavior of thoughtless and rostless people who stare or whisper, or fidget or anap their watch-cases, or even keep up a running fire of irreverent talk and smiles and impatient movements, talk and smiles and impatient movements, which distract the attention of all who sit near them, and not seldom of the preacher himself. If such heedless creatures sometimes draw from the pulpit a long pause, a gentle hint, or even a sharp rebuke, they have only themselves to blame for miebehavior in the house of God. The laws of politeness and the common courtesies of life should be at least as binding in the sanctuary as they are in the parlor or in t' street. But irreverence in worship is worst of all discourteeles, to say nothing of its being sin against God. The very atmosphere of a Christiau church should be filled with those gentle virtues with which Christianity graces our personal and domesviolate the decency of public worship deserve public reproof. A minister once said to us that he had not only to teach his people the way of life, but also good manners. The amenities of Christian civilizations. tion have their fountain-head in the truths of the Bible and in the scorodness of the worship of Almighty God; and whoever breaks through these, whether preacher or hearer, dishonors the religion which teaches all to "be courtoous."-N. Y. Christian Intelligencer.

The Curate and the Bricklayer.

A Manchester curate did a good thing the 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." Of course there was a laugh at the parson's expense, but he turned sharp round and said, "So you'd like to be a parson. How much do you get a week?" "Twenty-seven shillings," was the reply. "Well," said the curate, "though I'm only a poor man, I'll give you twenty-seven shillings if you'll wome along with me for six days and see wome along with me for six days and so how you like it. Then you'll be better able to talk about it." The bricklayer tried to back cut of it, but his mates told him, "Nay, man, thou said st thou'd like it; thou must go with the parson chap." So he put on his coat and started with the curate amidst a roar of laughter. The parson presently turned down an alley and told his companion that they were going to see a ciek man, and that he must mind not to siek man, and that he must mind not to make a noise going up stairs. "What might the matter be with him!" seked the bricklayer. "Small-pox," said the parson. "Oh, then," said the man, "I'll just wait outside for you, sir, for I've not had it myself, and I've get a wife and children to think of." "That's exactly my case," replied the curate, "for I have not had it myself, and I have a wife and children depending on me. But you agreed to some with ing on me. But you agreed to come with me wherever I went." The man of bricks began not to like it, and after a moment's hesitation he asked, "And where are you going next?" Then the parson told him they would have to visit another house that day where the fatner lay in his coffin, and all the family were down with scarlet fever, and also a house where there was typhus; and on the merrow there would be a longer round. This floered the brickinger. "Sir," he said, "I'll go back to my old job, if you please, and I'll say no more agin you parand I'll say no more agin you par-So off he went; and let us hope he sons.' kept his word, and never tunnis the parsons with having "nowt to do but to walk about in a long black coat and get a lot of brass." Birmingham Gazette.

Clean Living.

The spostle, James, assures us that it is the duty of the Christan 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 dryest portion of the road. He comes home as clean as when he set out. He has kept himself "unspotted" by the defilements of the way. The other pursues an opposite course. If there is a mud-hole he goes splashing through it. If there is a garbage here he was a regime it and size. portion of the road. He comes home as bage barrel he rubs up against it and gives it a look and a poke. If there is a partioularly dirty alloy along the route he investi-gates it. Dead dogs and cats are his delight. Holes in back fences, gutters running with mud, sooty corners and foul smelling with mud, sooty corners and foul smelling paths are his delight, and he comes home with torn clothes—that incorrigible source of terror to mothers and disgust to all decent people, "the boy who is always getting into the dist."

The errand of life on which all of us are sent, is performed under very similar conditions. The road we must travel is by no means well kept or cleanly. With all our ears to choose clean ways, our trescherous feet will often lead us into the "back alleys" of sin. We pursuade ourselves that they cannot be so foul after all. It is a treacherous plea, and always leads to defilement which only bitter tears of penitence can the control of the stream wash out. But if a man is a Christian at all, the general course and tenor of his footsteps is towards clean ways and a clean life. He does not now naturally seek the foul things. He does

not watch eagerly for the garbage carts or voluntarily turn rag-picker in the gutters of society. If there is a neas mud pud-dle in his way, he goes around it or stops over it. In other words, while the tendency with unconverted menis to grow more dency with unconverted ments to grow more in love with the vile things and the sinful things of this world and to be incresingly defiled thorowith, the true Christian becomes more and more careful to avoid defilement and to keep himself "unspotted from the world."—Western Recorder.

THE Church of Scotland employs Professor Miller as an inspector of pashmody. Re examines presenters 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 congrega-tions sang with great heartiness, eighteen did fairly, and six left all to the choir. Some of the ablest precentors had the poorest congregational singing, and in none of them was there anything, spart from the choir, which could be called four-part harmony. He suggests as questions for consideration whether congregational singing is not regarded as vulgar, and whether choirs oncourage or discourage it.

The public will acquiesco 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 bank-rupt, and that it must fall to pieces. The Superintendent is said to be planning au-other 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. We trust that the railroad companies will resolve to engage no member of such as ociation, but at the same time encourage their faithful, loyal workman by all the means in their power to identify themselves with the introsts of their roads. The example of the Reading Coal and Iron Company, in forming a Life and Accident Insurance Company for the benefit of their men. is a most excellent substitute for the mischievous Brotherhood. -N. Y. Illustrated Weekly.

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 accortain whether they acquiesce in the propriety of the proposed Synod, and whether they will attend. The Bishops of Winchester, Nor vieb, and Peterborough disapprove. All the Scottish Bishops approve, with the exception of Dr. Wordsworth, Bishop of St. Andrews, who doubts the expediency of holding the Synod. Only one Trish Bishop, Cashel, disapproves. All the Colonial and missionary Bishops All the Colonial and missionary Bishops who have replied to the Archbishop, approve, with the exception of Sierra Leone, Wellington, and Nels p. Amongst many subjects which the Archbishop proposes for consideration are the "Book of Common Prayer," the "authorized version of the Bible," "Doubts and Fears," "Counteraction of Infidelity," "Missionary Bishopries and Missions," "The Eastern Church," "Old Catholies and Scandinavian Church," "Unity among Catholies of the Anglican "Unity among Catholies of the Anglican Communion," "Position of the Archbishop of Canterbury in the Anglican Commun

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Efforts will be made during the coming year to make the Preservenian increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strongthened; a larger variety of Missionary In telligence 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, Na. Rev. Principal McVicar, L.L.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Grogg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston Rev. W. D. Ballantyne, B.A., Pombroke. 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 M'Kay, 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 Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers, olders, and people generally to aid in extending the circulation of the PRESEXTERIAN. 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 par-

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Sabbath School Bresbyterian FOR 1877.

Notwithstanding the almost insurerable diffi-culties in the way of getting our Sabbath Schools to even introducethe S. S. PRESINTERIAN, we have recoived to continue the publication for another ver, believing that superintendents and teachers will one long soe the justice and propriety of mak-ing room—among the numerous papers usually ordered—for a few copies of a monthly get up specially 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 nearly described to the next volume.

marred improvements will be made in the next volume.

In order to insure an interesting quantity of reading metter 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 lotters from the Rev. J. Fraser Campbell; but he only left a couple of mouths ago, so that it was impossible to redeem this promise. Both Mr. Camptell 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 our under the contributions.

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

TERMS.

"The paper is good, and noth printing and illustrations are well executed.—London Advertiser.
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Presbytery of Ottawa.

This Presbytery held its last regular meeting in Bank street Church, Ottawa on the 7th and 6th of August. Twenty-four ministers and six elders were present. The Rev. D. J. McLean was appointed Moderator for the next six month. A report was resolved from the Commissioners to the General Assembly. Minutes were adopted in reference to the translation of Mr. A. C. Stewart and the resignation of Mr. H. Sinclair as follows:—In agreeing to the translation of the Rev. A. C. Stewart the Presbytery desire to record their high appreciation of desire to record their high appreciation of their brother's character, his ability and adelity in his work and the success which 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 Sincian cannot allow him to leave the bounds without expressing their regret 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 hun the esteem of his brothren, while his labours in connection with his late charge they properly appreciated. In parting from him the Presbytery commond him to the Great Head of the Church, praying that he he aguided into a congenial field 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 Christic. A scheme for conducting missonary meetings was adopted, the whole Prosbytery being divided into ten groups, and a deputation 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 Sederation. unt 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. OARSWELL, Pres. Clerk.

wificial Announcements.

MEETINGS OF PRESEYTERIES.

TOBONTO.—In Knox Church, Toronto, on 4th Sept., at 11 a.m. BAUGEN.—At Durham, on 18th Sept., at 1 p.m. William.—In the second Prespyterian Church, Bownsanville, on 18th Sept., at 11 a.m. Husox.—At Chinton, on the second Tuesday of October, at 11 a.m. Lindbax.—At Lindsay, on the 28th August, at 4 m.m.

p.m. I. ONDON.—In St. Andrew's Church, Sarnia, on Mat August, at 7 p.m. Kingston.—In St. Andrew's Church, Belleville, on the 9th October, at 7.30 p.m. PARIS.—In Zion Church, Brantford, on Septem-

on the sen October, a 130 p.m.

PANIS.—In Zion Church, Brantford, on September 2th, at 2 p.m.

Owen Soond.—In Knox Church, Owen Sound, on the leth september, at 10 a m

BRUCE.—In 2t. Andrew's Church, Rincardme, on 25th september, at 2 p.m.

PETRIBORO.—In 5t. Yaul's Church, Peterboro, on 25th September, at 12 o'clock.

STRATFORD.—Sept. 4th, at 10 o'clock a.m., in St. Andrew's Church, Stratford.

CHAPILAM.—In Adelaide St. Church, Chatham, on Tuesday, 25th opt., at 11 o'clock a.m.

BARRIE.—Special meeting at Stayner, Wednesday, 20th Aug., at 2 p.m.—Special meeting at St. John's Church, West Gwilimbury, on Monday, 10th Sept., at 2 p.m.—Next general meeting at Crillia, Lueskuy, 25th Sept., at 2 p.m.

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