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# British American Presbyterian.

[Vol. 3.—No. 37.]

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[Whole No. 141]

## Contributors and Correspondents.

### EVANGELISTIC WORK.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**  
SIR,—Permit me space for a few observations upon this important subject, which may not be unseasonable in view of the attention it is deservedly receiving at the present time. They are presented diffidently, yet earnestly, as the result of careful study of the subject, and extended observation both in the old country and in the home field. Ten months ago I returned to Canada, deeply impressed with the thought, that if naturalized among us, this special form of gospel work might prove the means of untold blessing. Already, as your readers are aware, the experiment has been made in various quarters, with results which must have exceeded the expectations of the most sanguine. Notwithstanding these results,

#### ITS UNPOPULARITY.

In some quarters it is still very evident. Let us hope that this does not arise from reluctance to enter upon a work which taxes all a minister's resources in an unusual manner and degree, so much as to form misconceptions as to its nature, methods, and probable results. These are not to be wondered at in those who have never seen such work for themselves, or who form their ideas of it only from the "protracted meetings" of other bodies, or from specimens in years past in some of our churches where it was unhappily marred by outside influences. But surely the unbroken harmony and absence of scandalous inconsistencies which have so far characterized the work at Mitchell, Woodville, &c., are strong proof that such accompaniments are not invariable. Let me next invite attention to

#### ITS ESSENTIAL FEATURES.

These are, (1) *continuous services*, the advantages of which were so admirably presented by a recent writer in your columns. (2) *Gospel addresses* of a character more simple, pointed and searching than the pulpit sermon, so much in vogue at the present day, often highly conversational and illustrative, like the discourses of Him who should be our great model in all things, presenting an earnest invitation to partake of a full, free, and immediate salvation, as admirably formulated by Himself, "Come, for all things are now ready." These, with suitable devotional exercises, are followed by (3) *the inquiry meeting*, in which the effort is made to carry out the farther direction, often so completely overlooked in ordinary ministrations, of "going out and compelling them to come in," i.e., using kindly and discriminating urgency to bring those who present themselves as inquirers to close with the offered Saviour. In short, it is such a "reaping time" as the Scriptures lead us to look for in the experience of Christ's husbandmen just as truly as the time of "sowing." Of its

#### PRACTICAL WORKING.

Some illustrative facts have already been given in your columns. Let me add a recent example. At the close of an impulsive appeal, taking advantage of the manner in which most minds amid such scenes are relieved of the usual restraint regarding personal religion, an earnest soul-seeker approached two young women, and by separate conversation ascertained that neither of them was decided for Christ, but both professedly willing to become his followers, if they only knew the way. Each owned her sinfulness and guilt, each had now presented to her the finished work of Christ with His gracious offer of Himself to be the sinner's Saviour, with assurance that he would "in no wise cast out any" who would trust Him, but that "to as many as would receive Him He would give power to become the sons of God," but the one, in the face of God's declaration that "now is the accepted time," insisted upon waiting for better preparation, while the other, amid tears of mingled joy and sorrow, professed to believe the truth in her heart, and with her mouth confessed Jesus to be henceforth her Lord. Her mother, she said, had often urged her when a child to give her heart to Christ, but never before had she seen the way of salvation as she now saw it, in its simplicity and beauty. How true to what was foretold by our Lord: "Two women shall be together, the one shall be taken, and the other shall be left." Similar cases were of constant occurrence. I am anxious to bring out distinctly that our confidence is

#### NOT EXCITEMENT, BUT TRUTH.

The truth of God, simply, lovingly, earnestly, believingly presented, in dependence on the Spirit's promised help. The results in the old country and here can only thus be explained: A wonderful similarity has existed both in regard to the absence of

excitement, and the manner in which converts have embraced and rested upon the life-giving word. Let me add some further testimony upon this point. At one place, the first night an enquiry meeting was held, amongst others there remained a man of education and intelligence, who had for some time shunned the Church, associated a good deal with an avowed infidel, and was himself understood to have imbibed skeptical notions—when now he came to the meetings, not seemingly much impressed, but apparently attracted by the earnestness of the workers, and to see for himself if there was "anything in it." God's people there felt that their faith was being put to the test, and much prayer was offered on his behalf. He continued to attend, and learned, as he had never known before, "the truth as it is in Jesus." After some weeks he "confessed Christ, and has since taken his place publicly among the Lord's people, to the great surprise of his former associates, who could no longer say that it was only women and simple youths who were influenced. Wishing to know definitely his state of mind, I wrote to him after leaving the place, though without a thought of publication, and received a reply from which I make the following extract:—"I do thank the God and Father of our Lord Jesus Christ that His gracious Spirit has enabled me, a lost and undone sinner, to accept of and rest confidently on Christ and in His finished work. His Holy Spirit has caused me to see and to rejoice in the unspeakable love of God, as shown and seen only in Jesus, the friend of sinners, and therefore my loving Saviour. I can't help but love Him and trust Him for what He has done for me." Who can read this without being struck with the intelligence and maturity of faith which it evidences? And why should we not hope well of such a case, where the strong decision shown, and confidence expressed, does not rest upon any real or imagined charge, but upon the eternal word of God and the Saviour concerning whom that word testifies. The fact is, that in the light and warmth of these scenes, concentrated as it is about the person and work of Christ, vivid views are obtained and influences abound which cause the believer to ripen fast. Seed sown years ago quickly fructifies, prayers long offered are at last answered. It was so in the case of the young woman mentioned above, and at Woodville, while nearly all the seventy-two received at last Communion were brought to decision in the meetings, about one-half dated their convictions much farther back. This, by the way, brings out the "reaping" character of the work very strikingly. Still, as far as man could judge, the grain was ripe. This has been remarked by many who have visited these scenes. An old elder from a distance, who was present at the reception by the Session of the band of young converts just referred to, said he had assisted often on such occasions, but had never heard answers to the questions usually put more readily and clearly given. Mr. Fraser, of Kincardine, and others who have visited these scenes, have made similar remarks.

#### NUMBERS.

Are a poor criterion, but surely the fact that *three of our medium congregations have, within the last four or five months, been increased by an aggregate of 157 members*, largely such as above described, besides enjoying manifold blessings to multitudes of others, challenges the candid consideration of every lover of Christ and of souls, for the means by which these results have been (instrumentally) obtained. I repeat it, the seal of the Master's approval is surely being set upon evangelistic work in our Church. At Woodville they have realized his faithfulness. "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Shall we hesitate to give glory to His name, and go forward, nothing doubting, trusting that we "shall yet see greater things than these?"

W. M. ROGER.

Ashburn, Oct. 19, 1874.

The congregation of St. Matthew's Church, Point St. Charles, on the 15th inst., unanimously adopted the Synod's report on Union.

The Rev. Professor Ferguson, of Queen's College, Kingston, returned from Europe yesterday, where he spent the summer. We are glad to learn that the reverend gentleman is in excellent health.—*News, 7th inst.*

Mr. Angus Tolson, of Galt, having decided to remove to California for the benefit of Mrs. Tolson's health, was presented by his class in Knox Church S. S. with a handsome quarto album, containing the photographs of the present class, fifteen in number. A suitable inscription engraved on the silver plate was neatly inserted in the cover of the album.

## HOURS WITH A CHURCH COURT.

### VI. NOONTIDE.

Another evening has come; and a most auspicious one it is; for at length the great subject of the season is to be taken up, and a good scheme placed beyond the reach of danger, or abandoned altogether, for many years to come—we now mean incorporation with old mother Kirk, whose leading strings were dropped just thirty years ago. A time like this is not often seen; and therefore is felt the more to be of wide and thrilling interest, when it is, while it always of necessity leaves behind it, among other things, the legacy of sweet or bitter memories. Momentous issues hanging in the balance and eager onlookers, far and near, deeply interested as to which scale is to descend, and how the matter is to end. History in a new mould, taking on some fresh shape and form. Man tried and tested, and revealing himself. God working out his mind and great designs.

But we have an hour to spend, before the time of meeting comes; and feel inclined to avail ourselves of it beneath the open canopy of heaven, the sun at the moment being clad in richest drapery, as he hastens to depart behind the hills—a not unfitting place at times for having our thoughts called in, and one's sympathies opened up, and a few cobwebs of sentiment and crochets brushed away, if a man happens to have any one of these. Consciously treading the aisles of the temple of God, a man is in a bad element for the growth of all uncharity. It is not there and thus that cynics are made; nor crochets nourished; nor morbidity of vision created; but rather by overmuch imprisonment within human walls, and a breathing too freely of the atmosphere of artificial life. In such imprisonment it was that Luther saw, as he dreamed, the Satanic apparition, at whose shadowy head he hurled his ink bottle, only striking the lifeless wall, and spilling his ink for his pains. A covered imagination, with limited vision, is accountable for a great many apparitions in human thoughts, no less marvellous after their kind than Martin Luther's apparition was. And breathing fresh air, and going out into God's great world, in more senses than one, are excellent things for dissolving into nothing, all such undesirable creations of the mind. Would that some of our scientific dreamers, among others, acted more on this, and shortening their hours spent in their laboratories over smelting pots, and analyzing gases, and dissecting cats and insects, breathed more freely the fresh and braising air under those heavens of God, and laid themselves more open to impression amid the humanities of common life?

Well, along with a brother we hasten out to have a stroll, amidst the varied beauties stretching out on every side, which are not scanty by any means in this vicinity. Along a street or two we wander, as yet not decided where to go, until we find ourselves in close proximity to the parliament buildings, when we pass into the grounds, that we may quietly enjoy the attractions of the spot awhile. As the House is not in session, the scene is not so lively as it often is; nevertheless, it has its charms for the lover of nature and art, to which we are more susceptible at present, as it is these rather than the stir and gaieties of human life of which we are in quest. A noble pile of buildings is before us, planted on a rising ground, which forms a lovely situation, from which the prospect is very fine, for a land so plentiful in plains, or at best most gentle undulations in the landscape. There is the expansive Ottawa River gliding swiftly by, a hundred feet or so beneath, with the Chaudiere Falls tumbling and foaming in their wild fury, not far off up the stream, and with one or two extensive saw mills dotting its further shore, away down the stream; there are the rocky heights of the great Northern Range of hills, rising far up overhead, away in the distance, across the rushing flood; there is the Governor's residence some distance off at another point, embowered amidst a mass of foliage, on this side of the river; and there is the rising city with its busy life near by. An impressive picture, taken all together, of the beautiful in nature combined with the art and industries of man. It does one good to stand and simply witness such a scene, while, if one were at all disposed to geologize, or give way to the inspirations of the muse, or ply the artist's brush, one might not want for suitable material to work upon. We have seen grander sights in our town travels, we own, with much more of the sublime in their composition, though not often seen, but there is that in this one, which not only strikes us most agreeably with a sense of the beautiful, but at the same time is fitted to produce impressions which one may seldom experience, and which invest it with mystic charms that are all its own. Those buildings themselves are quite a study, not indeed as a mere piece of masonry work, the sense which one must have had in view who said, "There is a heap of stone and lime waste, there," but as visible forms, in the exercise of human skill, in which certain laws of harmony in the universe of God find a happy illustration—an object, which, the more we look at it, the more its beauties reveal themselves, and impress themselves upon us. There is a certain ideality about them, which has a tendency to lift the thoughts above themselves, and set them afeeling after the invisible,—like some exquisite paintings and pieces of sculpture from master hands, which we have beheld, revealing "forms divine." By

such means we are brought to feel somewhat as Milton felt, when he penned these words, as falling from an angel's lips:

"What if earth  
Be but the shadow of Heaven, and things therein;  
Each to other like, more than on earth is thought?"

Then besides, they have a kind of symbolic meaning as regards the history of this youthful nation, which strikes us very forcibly. There they stand as a monument of a rising nation's industry and aspiration in the past, and as an index within certain limits of what it aims at being in days to come. If we had stood there a few years ago, we would have seen nothing but primary forest, hearing it may be, the growl of bears and the yell of wolves, and marking the path of bounding deer, with, perhaps, in addition, a few wooden shanties planted here and there, signaling the onward march of civilization, to disturb the Indian's home and drive the wild beast from his den to higher latitudes. So the old gives place to the new, and the old is blended with the new, while the new is greater than the old. And it reminds us of the Church fabric of the future, which is gradually being built, and in which it is our privilege to aid in laying a stone or two. Many old things are passing out of here too—new things rising on the wastes, and above the ruins of the past. Well will it be, if the new is ever greater than the old. Well will it be too, if, in such transitions, the legislators who meet from time to time within those walls are in accord with the sacred institutions of the land; and the churches with them loyal to a greater than her to whom we give a loyal people's homage.

Fain would we have lingered among such moods of thought; but not then could that easily be—that which touches more deeply this work-a-day world must intervene, and more than anything else the subject of the hour. The matter of union with the Kirk, then on everybody's lips, could hardly fail to come into the foreground, even during a brief hour of recess. And the more readily was it entertained, because the dreary, dreary, long lasting, benighted attitude had begun to give way to one of a conciliatory kind on both sides—a thing more grateful ever to unprejudiced humanity—a more life-like expression too, it would seem, of our common creed. Once that evening's meeting had begun, the time for which had now arrived, necessitating our return to the meeting place, this speedily became clear enough, to the great delight of not a few. One became conscious now of more sunlight than before. A sweet flood of light seemed to have burst from above on the place. We must have got nearer to the gates of heaven.

Dark and still darker for a while before did it grow; unhappy portents everywhere hanging in the air; men's hearts failing them for fear. "What meaneth this?" one might well have asked? Was the beautiful fabric which many had been raising for years at length to be laid in ruins? Only building castles in the air was it all? Still was it to be war instead of peace—war when peace should be? So it all seemed till but an hour or two ago. Hoping against hope was it at best; for mutiny had been threatened in the camp, if certain conditions were ignored—conditions which seemed not likely to be obtained. The ground walked on, like a great lava bed, with a smouldering volcano near, ready to send forth its destructive fires with mighty force. Dread uncertainty! Abyss upon abyss! As the man, in a dream, of John Paul Richter, a German poet, who was led by angel guides, away into the immensity of space, amid endless systems and coursing planets, from star to star, from firmament to firmament, from depths and depths to other heights and depths—immensurable, at length sat down and wept, overwhelmed with the thought of ever seeing worlds without limit, giving vent to his burdened spirit by declaring, "Angel, I will go no further, for the spirit of man aches with this infinity." So there are not wanting those who could have wept at the very thought of a long continuance of such a dire suspense. Should they never see the end of it?—never ending schism, yet an unceasing straining after unity—Soylla passed, Charybdis comes in sight—endless tantalization! Perpetual moving in a region of mirage! That nevertheless was but the groundswell in nearing the land. Hail to the first faint outline of the haven of rest, even though in the distance that haven should be. We are helped again in believing that "at eventide it shall be light."

Here we are reminded of a little incident of travel, significant of the prevailing sentiment, up to the eleventh hour. It occurred at a railway junction station, which shall be nameless for the present, while we were on our way to the place of rendezvous in the northern capital. We had a while to wait at this quiet changing place, ere we could resume our journey to the north; and as there was a spunking there of both the bodies that for a length of time had been trying to arrange a marriage between themselves, for better or for worse, was natural enough that there should be a good deal of conversation on the match proposed. The air was resonant indeed with the very conversation of which we speak; but we are not aware that there were here any passages of arms; all rather seemed to be in the most kindly of words—nothing but brotherly intercourse, with the unguarded expression of Christian courtesy, marked the passing hour, as the scene presented itself to us. Perhaps no warriors had met; or if they did, it might be, they were tired of parrying blades; or it may be, they were wondering if it were not possible to put the sword into its sheath, and let it rest there. There were soldiers of opposing ranks among us though, which soon became plain enough, even though their banners were not hoisted on the breeze. A large number of us, with other fellow-travellers, were crowding

around the window of the ticket office, waiting as patiently as we could for our turn to come to get our billets for the journey still before us, and having the time beguiled occasionally with a bit of humour rising from the throng, when the writer was greeted by a clerical friend from the West who had just got through the ordeal, and seemed gratified with his achievement, as we also would have been, had we been at the moment in his place; and after the ordinary salutations made, he passed out of the throng, to make room for others to come in, and as he passed informed us that he had dropped a silver piece in the crowd, and desired us to have an eye on the spot, as it might possibly be found. We got our billet soon, but had seen no trace of the silver piece, and it seemed to be lost—beyond recall. The piece was found, however, and in its finding had its mission as a sign of how the course of things was moving. As it happened the finder was one of the leaders of the opposition. And when the loser was made aware of the fact, he gave us to know, that he should propose, as the condition of his acceptance of the coin at the finder's hands, that the gentleman should henceforth change his union attitude, all of which was intended, as we took it, for a simple bit of pleasantry. Well, only a little time elapsed, when the finder came along, and the loser told him the terms, which he had already mentioned to us, the issue of which we were rather curious to know. Alas for the terms! The words were no sooner spoken than we became conscious of a cloud floating before the vision, if even no bigger than a man's hand. That worthy man manifestly had not yet been won. The incident served to keep our expectations moderate, till time, the wonder worker, evolved a new phase of things, which might form a happy meeting point for all. Now that new phase of things has been evolved, and that meeting place been reached.

MEMORIAL.

### Ignoramus and the Adjourned Meeting of Assembly.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

My Dear Sir,—In your issue of 25th inst., you seem to regret that Stadacona will write no more on the question raised by him, and to which you refer as by no means groundless. If he will not write, and as you appear now to take the part of a "go-between," I shall feel greatly obliged should you consult him, and furnish in your next issue plain answers to the following plain questions, for the enlightenment of Ignoramus and his friends:

1st. When the several Presbyteries of the C. P. C. appointed the Ministers and Elders, who were to compose the Assembly of June, 1874, was it not expected that that Assembly would be called upon to deal with the question of union?

2nd. Was it not the hope, desire, and prayer of the vast majority of our Church, ministers, elders, and members, that the contemplated union would be speedily effected?

3rd. Was the Assembly that met in Ottawa not competent to consummate that union—on our part—should the way be clear?

The way became unexpectedly, but providentially—and I trust, by the grace of God—clear. Was it not then, I ask in the 4th place in accordance with the very genius of Presbyterianism, by which our Moderator is only *primus inter pares*; that the Assembly should, because of a change even in the preamble, consult their brethren and sisters in Christ, throughout the whole church, either by remit, or in any other orderly way that they considered proper?

5th. Are any of us warranted in interfering with that Assembly in doing the work which we commissioned them to do, provided it be done wisely and well?

And finally: If union were to be one of the great and important questions, if not the important question, with which that Assembly was called to deal, can this business of union be justly called a new business now?

By answering these queries, you will confer a great favor on your humble servant.

18th Oct. 1874.

IGNORAMUS.

### Ministerial Titles.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Your issue of the 14th September contains an extract from the Glasgow Herald, showing the intolerance and arrogance of a Vicar and Bishop of the Church of England in refusing the title "Reverend" to a Wesleyan minister. It appears that the Conference were distressed at the unfortunate occurrence—considered themselves insulted by the intolerance of the Vicar and Bishop, &c., &c.

The above has set me to a course of examination into the Scriptural authority for ministerial titles, but so far it has been unfavourable to their use. I would be greatly assisted if some of your learned correspondents would solve the following queries: 1st. I find the name or title Reverend occurs but twice in the Scriptures, and then applied to God, Psalm cxi, 3. "Holy and Reverend is his name," says the Psalmist. Now is it right for any man, even if he has been set apart by the hands of a Bishop to call, or allow himself to be called by a name or title by which God has been pleased to make himself known?

2nd. Does not the giving or receiving any title of distinction imply superior holiness, directly contrary to the commands of the Lord Jesus Christ, as contained in Matt. xix, 16, 17, and xxiii, 8-10.

3rd. Can any authority be produced from the Scriptures for their use?

Answers to the above would much oblige  
A. SABBATH SCHOOL TEACHER,  
Temperanceville, Oct. 17, 1874.

The Factor and People.

THE PAULICIANS.

Comp. ed.

The Paulicians seem to have been driven now to desperation. They made frequent predatory expeditions into the Byzantine empire, and, aided by the Saracens, retaliated in a spirit of revenge, which greatly pained their old peace-loving leader. He boldly expressed his disapprobation of their conduct, and admonished them to practice forbearance, but all with little or no effect. However, his end was at hand. He had fought a good fight, he had finished his course, he had kept the faith; and like a shock of corn fully ripe, he was soon to be gathered to his fathers. At Colosse he employed his spare moments at his trade; and whilst alone one day, felling some trees on the woody slopes of Argæus, he was attacked by a ruffian named Tzano, of Nicopolis, who, taking advantage of his years and failing strength, chopped him in two with his own axe. This happened in the year 836, and ended a worthy life of thirty-three years spent in the cause of the Master.

After his death, the Paulicians, for some unknown reasons, resolved to entrust the civil oversight of the community (as they had always intrusted their religious affairs) to a number of the prominent men of their body, instead of to one person, as had formerly been done. Amongst the political council thus formed were men of eminence and worth, of whom nothing besides is known except the names, some of these being Michael, Canacares, John, Theodotus, Basil, Zosimus, and others. This plan of supervision was followed by a partial falling away on the part of the people from their remarkable pious and humble disposition, to one of secular aggrandisement. Whilst their form of government was federal, and their head was the free choice of the people, they seemed to have been zealous and united; but as soon as a supervisory committee was formed, their confidence was shaken, for the central object of their trust was gone. In consequence, a portion of them residing in Cynoschora, broke out into open rebellion, and banding themselves together, put to death the imperial judges and the inquisitors, Thomas, bishop of Neo-Cesarea, and Paracodacias, the abbot. The Paulicians were then compelled to form Colosso into a military colony for protection, and were continually making incursions into the neighboring countries for pillage or revenge. This state of affairs continued until the year 811, when Theodora, the patroness of image-worship, ascended the Byzantine throne; and from her inconsiderate zeal, the Paulicians suffered even greater calamities than any that had hitherto befallen them. She resolved to bring them into the Church in a body, or, if they remained steadfast, to crush them out of existence. For the accomplishment of this inhuman design, in the year 846 she sent noblemen and magistrates into the different provinces of the empire, with orders to spare none who held such a perverse creed. During this short persecution, at least one hundred thousand persons perished, and many of them no doubt for no other crime than iconoclastic tendencies. Still, a remnant was saved; for about five thousand fled once more into the Saracen domains, where the Emir of Melitene again received them. Here they built a city which, with the region around it, they called by the name of Tibrice. Their former capital, Colosse, seems to have been destroyed, for it is never mentioned again.

Whilst such persecutions were raging, and the spirit of retaliation was burning in their bosoms, their religious zeal seems to have greatly abated, and their love for the spread of the gospel almost entirely died out. Their unchristian actions show that they had now lost, in a great measure, the spirit of that true devotion which characterized their forefathers, and not only was their good name greatly marred, but their schemes of worldly ambition oftentimes frustrated. As they were now more political than religious, they could not exist long without a temporal head, and were again fortunate in their selection. Carbeas had been at one time first adjutant of the guards of the imperial forces in the east, but had become a worthy Paulician, and was waiting for an opportunity of avenging the death of his father, who had been impaled by the inhuman inquisitors. Skilled in generalship, he formed the five thousand fugitives into a standing army, and negotiating with the Mohammedan Caliph, defied the forces of the cruel Theodora.

Whilst thus engaged, his forces were increased by a union with the Baanites, in this way healing the division made by Baanes Rupas over ninety years before. This union seems to have been made more on a political than on a religious basis. Their characteristic feature as reformers of the corrupt Church was lost sight of in the midst of such civil commotions; but, for all this, we cannot say that they lost sight of the doctrines for which their fathers had died, or that the mass of the people held them with less strictness and purity. The Paulician army, led on by the strategic skill of Carbeas, repeatedly put to flight the combined forces of Michael the drunkard, so that he was at last compelled to march to the scene of action in person. The contending hosts met under the walls of Samosata, where the Paulicians completely routed the imperial hosts, and having captured a number of generals and over a hundred tribunes, carried them to their strongholds, to be kept as hostages. About this time a portion of Paulicians separated and formed a distinct sect; but the accounts of their rise, progress, and distinguishing characteristics are so meagre, that almost nothing reliable can be gathered concerning them. They originated in the province of Tzarat, by the teachings of a Paulician named Sembat, and as this Church was formed in the village of Thabrake, they were called by the name of Thabrakians. Having existed for about one hundred and fifty or two hundred years, they gradually became extinct.

Carbeas died about the year 867, and his Paulician chieftain, Chrysocheris, as his successor, who, aided by the Saracens,

ravished the fairest provinces of the Grecian empire without opposition. In a still more secular spirit than that which had actuated Carbeas, he retaliated the persecutions of his sect by the pillage of Nice, Nicomedia, Ancyra, and Ephesus, so that the very temple of Ephesus was made a stable for the mules and horses of the Paulician army to rest in. For more than thirty years did this warlike spirit exist, causing many of the unoffending and helpless to spend a miserable existence as exiles in the Saracen territories.

The Emperor Basil found his forces greatly reduced by such repeated defeats, and made proposals of peace, but all to no purpose. Finding that there was nothing left but to crush them by numbers, he reinforced his army, and leaving Constantianople, marched across the country to their chief fortress, Tephrica, without opposition. But when he was made aware of the strength of their fortifications, the numbers of their allied hosts throughout the country, and the ample provision made for a protracted war, he saw that victory was impossible, and returned to Constantinople, without striking a single effective blow.

However, in the year 870, his army had two engagements with the Paulicians, and the following year, by some strategic movement, Chrysocheris was surprised and slain, whilst the Paulician army was almost entirely annihilated in a narrow defile of the mountains near by.

During the engagements of the year 870, mentioned above, Basil sent one of his courtiers, named Petrus Siculus, as an envoy to Chrysocheris, at Tibrice, to negotiate with him about an exchange of prisoners. He remained nine months amongst them, and afterwards wrote their history, which, as might have been expected, is full of accusations, either erroneous or altogether false. There is a vein of persistent misrepresentation running through the whole work, which is so manifest that it can scarcely escape the most careless observation.

About this time, also, they added to their incomplete Bible—consisting of the four Gospels and the Pauline Epistles—the Acts and the Epistles of John, James, and Jude; so that, with the exception of the Epistles of Peter and the Apocalypse, their New Testament was complete. They were familiar with the Old Testament also, although no express mention is made of it by their historians. The Apocalypse was afterwards received; but so guarded were they, that it is exceedingly uncertain whether they ever received the Epistles of Peter or not.

After the disastrous defeat above mentioned, the Paulician political power was completely broken; their fortress, Tephrica, was reduced, and once more they had to seek the aid of the friendly Saracens. Protected by the warlike people and by their own mountain fastnesses, they kept up a kind of independence until the close of that century, during which time many on both sides were slain, and several of the fairest provinces of the Grecian empire were ruined. Such warfare so troubled Theodorus, the neighboring bishop of Antioch, that, fearful for his own flock, he petitioned the Emperor to have them removed. In accordance with this request, Basil, with a powerful army, forcibly transplanted a colony of them into Bulgaria, giving them Philippopolis as their centre and capital. Ever since the middle of the eighth century, when the first colony had been settled in Thrace, a regular correspondence had taken place, and no doubt a continual emigration had been going on from Asia Minor. Consequently, by weakening their force in the east, he mightily strengthened that of the west, and did the most opportune thing for the further extension of his cause of reformation.

There is here a gap of a whole century in the history of the Paulicians, during which they were no doubt assiduously promulgating their doctrines and gradually increasing in strength and numbers; for their political spirit seems to have been in a great measure broken up, and they evidently turned their attention for the time being to the advancement of their religious interests, with renewed energy and zeal.

In the year 970, a treaty was made with them by the Emperor, John Zimisces, by which a large number of them, together with other religious sects, were transplanted from Syria to the valleys along the base of the mountains of Hæmus, in Thrace. These, with the Paulicians already there, were appointed to guard the northern frontier against the Scythian hordes that were threatening to invade the empire. Being here the dominant party, the Paulicians had for a little while greater freedom, and occupied villages and fortresses in Epirus and Macedonia, as well as important strongholds in Thrace and Bulgaria, but nevertheless were in continual conflict with the Church, and oftentimes with the State.

What became of the remnant that remained in Asia Minor after the last exodus, is not definitely known. It is, however, likely that they never left the rocky defiles of Armenia, but either died out shortly afterwards, or became incorporated with the neighboring sects that were continually breaking away from the bonds of a corrupt and demoralising Church.

From Thrace and Bulgaria the Paulicians were soon obliged to emigrate, on account of the persecutions which they suffered, both from Church and State. They moved westward, and in the course of time made settlements in Macedonia, Sicily, and Northern Italy, particularly in Lombardy and Piedmont, where numerous churches were formed, which were at continual variance with the established Church. In Italy they received the names of *Paterini* and *Cathari*: the former from a certain part of the city of Milan, called Pateria, where they held their assemblies; and the latter is probably derived from the Greek word signifying the pure.

We pause here to remark how orthodox the Paulicians were in their Church polity, as well as in their theology. They had churches and congregations, which were presided over by pastors and teachers, without being encumbered with other offices which are neither necessary nor commanded. These churches were linked together by a higher court; for in Italy they rest at Pateria, in Milan, on

certain occasions, as general assemblies, presided over by their western patriarch or moderator, and seem to have no other offices except those of leader or president and pastor.

Their secular spirit had now passed away, and in its place came an earnest desire for evangelizing the southern and eastern provinces of Europe, as they had endeavored to do in Asia Minor. In leaving their home in the east, they had left their warlike retaliating spirit behind them; and now, in this land of their adoption, they once more devoted themselves exclusively to the work of the Master, and instead of seeking after military or political power, again became faithful soldiers of the cross and followers of the Lamb. Many of them took up a wandering life, and, actuated by a true missionary spirit, spread their doctrines with great zeal and success.

In their westward peregrinations, they came to the foot of the Alps, where they found the Waldenses professing the same doctrines with their own, in all their simplicity and purity. This noble band of reformers had existed from the primitive times of the Church, and, walked about by the good providence of God, as they were by their own mountain resorts, they had kept the gospel lamp burning in the midst of great mystical gloom and heathen darkness. It is remarkable that, so far as we know, they were entirely ignorant of each other's trials and teachings; and yet, when they met, their doctrines were found to be almost identical, clearly showing that they were both living witnesses for the same truth, actuated by the same spirit, and watched over by the same Head and Lord.

Not long afterwards, many of them scaled the Alpine range, and descending into France, found the Albigenses or Albigenses holding the same truths with all godly sincerity, amongst whom they settled, and were called by their name, although, coming from Bulgaria. However, they were often called *Bulgarians*, which the French corrupted into *Bougrues*, as a term of reproach. Their arrival in France took place about the year 1011, and they were first noticed at Aquitaine by the established Church, which, in the year 1019, evoked a Synod to be held at Toulouse, for the purpose of debating their conditions and actions. As this branch of the Paulicians was now at a considerable distance from Milan, and could not attend the appointed assemblies in that city, it appointed one to be held at Orleans, which seems to have been presided over by a moderator.

From Italy and France the Paulicians extended their missionary operations northward into Germany, where they received the name of *Gusarti*, which is probably derived from the country bordering on the Black Sea, from whence they had come.

Thus, in a short space of time, the sect was scattered throughout the most of Europe, and drew vast numbers into its rank by the teaching and sanctity of its members. Their great centre was still in Milan, where their assemblies were held, and this continued to be the case until the middle of the eleventh century. Their general name of Paulician or Palkian, was changed into Publican, Paphlagonian, and Poplician, according to the nationality in which they resided, until all were lost by their becoming absorbed into the Albigenses and Waldenses.

Their distinct history in western Europe ended soon after, but in Thrace and Bulgaria it still remained distinct and separate.

Passing over a century of unimportant events, about the year 1140, Alexis Comnenus determined to try the effect of a public discussion with the Paulicians, being one of the most refined minds of the age, and well able to combat the various theories then in existence. For this purpose he fixed his winter quarters at Philippopolis, the Paulician capital, and spent days and nights in discussion with them, using such means to enforce his arguments as circumstance required. Those who recanted and joined the Church lived by themselves, so that in a short time a city sprang up, which was honored by the name of Alexis. Those, however, who resisted alike promises, rewards, and punishments, were banished to life-long exile, their capital, Philippopolis, was taken from them, and their lives were spared more from motives of prudence than mercy.

After this, the Paulicians in Bulgaria and Thrace passed under the name of *Bogomiles*, either originating that sect, or being assimilated by it; and thus the distinctive history of this notable sect is brought to a close by their being incorporated into those three other bodies, viz., the Albigenses, Waldenses, and Bogomiles. Eneas Sylvius mentions their existence in Bulgaria, Hungary, and Slavonia, in the fifteenth century. In the seventeenth century, Peter Deodatus, archbishop of St. Sophia, in Constantinople, brought many of those residing near Nicopolis in Bulgaria, who were no doubt descended from the Paulicians, over to the Greek Church; and at the present time, the so-called Paulicians, still living around their old capital, are steeped in the greatest ignorance, superstition, and degradation. They know little or nothing of their ancestors, and their religion is corrupted by many of those rites and ceremonies which their forefathers had so faithfully contended against.

In conclusion, we would reiterate our firm belief that the Paulicians were a noble band of Protestants, living long before the time of the Reformation, and that their history has not only been overlooked, but shamefully misrepresented. This conviction is based upon a threefold argument, drawn from their history and doctrines:

- 1st. Their high esteem for the logical, doctrinal, and practical epistles of the apostle Paul.—They moulded their rules of faith and practice, and tested all the theories of other sectaries by his teachings; and to be Pauline, is to be orthodox and pure.
- 2d. Their nearness to the Apostolic form of government.—As they had only pastors and teachers with chosen moderators over their assemblies, they were entirely free from Papal errors as to hierarchical offices—errors which characterize some denominations of the Protestant Church in our day.
- 3d. Their opposition to the corrupt practices of the established Church.—They had separated because they could not toler-

ate its many errors and innovations; and their hostility to these was the occasion of their being persecuted for over five hundred years, by both Church and State.

“Thrice hail ye faithful shepherds of the fold, By tortures unsubdued, unshrined by gold; In your high realm of honor, honored meet, Ye chose the martyr’s, not the prelate’s post; Firmly the thorny path of suffering trod, And counted death all gain to live with God.”

The Late Dr. Cook, Haddington.

The intimation in our paper last week would prepare our readers for the notice of the death of this well-known minister of the Established Church of Scotland, who died last Friday. Dr. Cook came of a race which has given able and famous men to the Church of Scotland. His father, Dr. George Cook, of St. Andrews, was for some years the acknowledged head of the “Moderate” party in the Church. His cousin, Dr. John Cook, of St. Leonard’s, rendered excellent service in his day; and his brother, the late Alexander Shank Cook, filled creditably the post of Procurator of the Church, and was one of the most eloquent debaters in the General Assembly. Indeed, when on one occasion we had Professor John Cook as Moderator, Mr. Shank Cook as Procurator, Dr. John as Principal Clerk, and a third brother addressing the House, it was whispered round the benches, “too many Cooks!” Dr. Cook was a native of Laur-onckirk, where his father, the well-known Dr. George Cook, ministered previous to his translation as the successor to Dr. Chalmers in the Moral Philosophy Chair at St. Andrews. He was born in the year 1808. Having studied for the Church, he was in 1832, almost immediately after receiving licensure as a preacher, nominated by the Senatus of the United College to the parish of Cults, in Fife, the patronage of which is vested in them. His incumbency here was of brief duration, for next year he was transferred to Haddington as minister of the second charge, in succession to Dr. Sibbald—being afterwards promoted to the first charge on the death of Dr. Lorimer. He ministered there for fully forty years. Shortly after 1848, or at least after Principal Macfarlane’s retirement from public life, Dr. Cook was regarded as the leader of the Moderate party. In May, 1843, he was suspended from the General Assembly from his judicial functions as a member of Presbytery for holding communion with the ministers of Strathbogie. The suspension lasted for about a year. In the same year the University of St. Andrews conferred upon him the degree of D.D. In 1869 he was elected second clerk of the General Assembly, on the death of Principal Lee; in 1862, on the death of Dr. Simpson, he became chief clerk; and in 1868 he was elected Moderator of the General Assembly. Since the resignation of Dr. Muir, in 1849, he has also been Convener of the General Assembly’s Committee on Education. On nearly all questions which have agitated the Church in his time, he may be said to have been the leader of the minority. This was the case particularly with all those matters which arose out of Lord Aberdeen’s Act of 1844. All unpopular causes were pretty sure to find a defender in Dr. Cook. He was unfortunately preoccupied too hardly bested, the minister of Haddington had always a good word, often a powerful speech, and generally a ready joke for him. When the late Dr. Robert Leo was in trouble, more than once he was indebted to Dr. Cook, and when a late Commission of Assembly intervened to prevent Dr. Wallace’s appointment as Professor of Church History, it was, above all, owing to Dr. Cook’s speeches in Commission and Assembly that a large majority was obtained in his favour. But it was especially in connection with the subject of patronage that Dr. Cook maintained the attitude of determined and unconquerable opposition. So late as last month he testified against the measure that had passed parliament, undismayed by his minority of 19 in the last General Assembly. His death will be felt as a great loss to his Church. Dr. Cook has been long a widower, and leaves three unmarried daughters.—*Weekly Reviewer.*

Were the sun to be blotted out of the heavens, every leaf and flower would wither, and life would cease. Without sunshine earth would be a desert. Jehovah is the Sun of the soul. Without his beams all is not merely darkness, but death. His love is the sunshine that gladdens and revives us. Where that love is shed down, all is peace; where that love is withheld, all is sadness, and terror, and gloom. Life is not life when the love is hidden. In his favor is life. The favor of others may cheer us for an hour, and make us forget our weariness; but it leaves the soul as heavy and dark as before. It does not comfort, it does not quicken, it does not heal or refresh. Only of God’s love can it be said that in it is life. Yes, it contains life for us, the true life of the soul, and he who findeth this favor findeth life. The possession of that favor is blessedness. Nor is this favor hard to find. It does not need to be bought. It is freely given. We have but to take it. Like the sunshine, it is around us, and we have but to give it entrance. God sends us the good news of it in the gospel of his grace; and he who simply receives that gospel is at once put in possession of the divine favor, the whole free love of God which is in Christ Jesus our Lord. Hence the apostle says, “We have known and believed the love that God hath to us.” (1 John iv. 16.)—*H. Bonar, D. D.*

The Soul’s True Sun.

The tender father values his child’s kiss because it is a gust of love from the child’s heart. Thus God approves even of the simple wish when nothing is done, because he sees the heart that desires to do it.—*Norman MacLeod.*

There are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is ever futile in his strivings, and misses results by impatience. He who works steadily and waits patiently may have a long journey before him; but at its close he will find his reward.

Wisdom’s Bendings.

Faith is a flower upon a dead man’s heart.—*Motherwell.*  
Promise cautiously; but when you have promised, fulfil scrupulously.  
The greatest happiness of a creature is not to have the creature for its happiness.—*Dyer.*

It is needful to trust as well as to pray—to believe that strength will come, to reach out the hand of faith to receive it.  
He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

The true Christian is neither afraid of dying nor living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ.

Just as a mother grieves over her child’s weakness and faultiness, but still loves him most tenderly, so God cherishes us, notwithstanding all our frailty.

As the Lord’s mercies are now every morning, so those to whom they come have a perpetual freshness of his untouched by the burden and heat of the day.

Does thou pray with all thy might? then, though thy might be weak in itself, it shall be accepted; for God accepteth according to what a man hath, and not according to what a man hath not.—*Dr. Goodwin.*

He who can look up to his God with the most believing confidence is sure to look most gently on his fellow man; while he who slanders to lift his eye to heaven casts the hughtiest glances on the things of earth.

Our short-sighted eyes cannot see dangers, or, seeing them, are appalled. There is no safe way through the wilderness of this world, but as one crosses a foaming torrent—fix your eyes upon God and on the other side.—*Anna Warner.*

The earth is every day overspread with the veil of night, for the same reason that cages of birds are darkened: so that we may more readily apprehend the higher harmonies of thought in the hush and stillness of darkness.—*Jean Paul.*

Gratefulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recourt its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

Every song soothes and uplifts. It is just possible that at times a song is as good as a prayer. Indeed, a song of the pure kind recognized in Scripture is akin to a petition, which it is also in the spirit of thanksgiving. The “sweet singer of Israel” wedded his sincerest prayers to melody, and wafted them upward on the night air from his throbbing heart.

The more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from mid-night into noon on the sudden, to be decrepit one minute and all spirit and activity the next, must be a most desirable change. To call this dying is an abuse of language.—*Cuyler.*

Oh! it is a glorious fact that prayers are noticed in heaven. The poor broken-hearted sinner, climbing up to his chamber, bends his knee, but can only utter his wailing in the language of sighs and tears. Lo! that groan has made all the harps of heaven thrill with music, that tear has been caught by God, and put into the lachrymatory of heaven, to be perpetually preserved. The suppliant, whose fears prevent his words, will be well understood by the Most High.

While we hear even hardened Pharaoh under the dread of immediate destruction, not only consenting to let the Lord’s people go, according to the utmost demands of Moses and Aaron, but even entreating them to bless him also, we may know what, in general, to think of the confessions and pious language which are extorted from many wicked men, when death affrights them, which, being injudiciously attested as genuine repentance by some Christians and ministers, often give encouragement to others to procrastinate, in hope of being saved in the same manner.—*Scott.*

It will probably be found that those qualities which come under the head of follies, rather than of vices, render people most intolerable as companions and coadjutors. For example, it may be observed that those persons have a more worn, jaded and dispirited look than any others, who have to live with people who make difficulties on every occasion, great or small. It is astonishing to see how this practice of making difficulties grows into a confirmed habit of mind, and what disheartenment it occasions. The favour of life is taken out of it when you know that nothing you propose to do, or suggest, hope for or endeavour, will meet with any response but an enumeration of the difficulties which lie in the path you wish to travel.—*Arthur Helps.*

The *Friend of India* gives an account of a new religious teacher who is at the head of a very extensive religious movement in the Goojats. His disciples already number many thousands and are composed of nearly every caste. He is called the Dhuloo Babajee, literally the Father of Dust; probably for the reason that he always sleeps on the bare ground. Babajee is very abstemious, has but one meal a day, drinks only water or milk, and never indulges in narcotics. He denounces idolatry, caste, the Brahmins, and the use of spirituous liquors. He inculcates the worship of the Creator and Preserver of the world, and the practice of devotion and prayer to God, truth, charity, and chastity. Whole villages have adopted him as their teacher, and have given up idolatry as far as the worship of the village idols are concerned. His dress is of the most primitive character, composed of a strip of the bark of a tree called Kumbho. His disciples have a number of hymns, composed by themselves, which they sing with great earnestness. The hymns are in praise of the indefeasible God, and contain ideas which must have been derived from Christian books, with others that savour of Hinduism.

Our Young Folks.

Be Kind to Everything.

Softly, softly, little sister, Touch those gaily-painted wings; Butterflies and moths, remember, Are such very tender things.

Be Patient.

A little pearl lay hidden in the shell, and it mourned, for it heard that the divers had taken away many of its sisters, and it complained, "Why am I left in silence and darkness, while they are gazed on and admired?"

A Boy and Girl in the Moon.

Such queer things as the birds do tell me! You have seen the man in the moon, and heard his story, perhaps, how he was banished there for gathering sticks on the Sabbath day.

Built of Sea-Shells.

I've just heard of a very wonderful thing. The houses, and churches, and palaces of the big and beautiful city of Paris, are almost all made of sea-shells!

Only a Flower to Give.

"Mother," asked little Phoebe Cary, "have you nothing I can carry to Aunt Molly?" Phoebe's mother was poor, and her cupboard was empty that morning.

I used to pick when I was young; yes, and it makes me think what a wonderful God we have! If this little flower is not beloved His making, and His care, He won't overlook a poor creature like me.

"You've Out Me Deep."

Last summer a missionary, recently returned from India, stepped into a third-class carriage on his way into the country, and seated himself near the door.

The effect of these words on the man was as if he had been shot. He flung himself back in the seat, covered his face with his hands, saying again and again, "You've out me deep—you've out me deep!"

Christian reader—at least, Christian by name—like the man out deep, you have Christ in your Bible, but have you Him in your heart?

False Zeal.

Our zeal must never carry us beyond that which is safe. Some there are, who, in their first attempts and onsets upon religion, while the passion that brought them in remains, undertake things as great as their highest thoughts; no repentance is sharp enough, no charities expensive enough, no fasting afflictive enough;

Zeal sometimes carries a man into temptation; and he that never thinks he loves God dutifully, nor acceptably, because he is never imprisoned for him or undone, or designed to martyrdom, may desire a trial that will undo him.

Relation of Creed to Conscience.

The practical importance of having a right belief in order to exercise a right conscience, was well illustrated by Rev. Dr. John Hall, in his address at the Semi-Centennial Anniversary of the American Sunday-school Union.

"There is a young man in the Bible who commonly gets credit for a great deal of goodness. His creed was all right, his conduct admirable, and he gave evidence of having an enlightened conscience.

"You remember again that picture in the Bible where the ruler of the synagogue came into the presence of Jesus and made, I think, one of the most eloquent speeches to be found in any writings, inspired or uninspired.

BRIGHTMAN YOUNG has ordered all saints over sixteen years of age to contribute fifty cents per month towards the payment for work on the new Salt Lake Temple.

Two more persons condemned in the murder of the Protestant missionary, Stephens, have been tried and condemned to death, and two others have been arraigned for trial. The Mexican Government in this whole business has acted promptly and liberally.

Sabbath School Teacher.

LESSON LXV.

THE FIG TREE WITHERED [Mark ix. 12-14, 19-24]

COMMIT TO MEMORY. v. 22, 23. PARALLEL PASSAGE.—Matt. xxi. 17-22; Luke xii. 6-9. With v. 12, read Matt. xxi. 18, with vs. 18 and 14, read 2 Peter ii. 17, with vs. 19 21, read 2 Peter iii. 2, with v. 22, read 2 Peter iii. 9, with vs. 23 and 24, read John xiv. 18, 14.

CENTRAL TRUTH.—The fruitless is "nigh unto our ing."—Hob. vi. 8. LEADING TEXT.—Cut it down; why endureth it the ground?—Luke xiii. 7.

There is no other miracle in the gospel history like this. It is the single example of direct destructive power in the Saviour's hands. He healed multitudes of men. He withered one tree. It was fit that there should be so much goodness, for he came to save; and that there should be so much judgment, for there is "the wrath of the Lamb" (Rev. vi. 17).

A thoughtful pupil reading this account will ask such questions as these: How could the all-knowing Saviour expect fruit where there was none? How could he blame and curse a tree, which has no will? and how could he find fault with it when "the time of figs was not yet?"

And usually one should reply to such queries, where the answer is within the limits of religious thought; for the human mind usually refuses moral lessons from a transaction, till its sense of rightness is satisfied.

(a) Why should he who knew all, come "if haply he might find (fruit) thereon," when there was none? It is not said "expected fruit; but he moved toward the tree, as if fruit might be expected. The leaves were fitted to raise this expectation. He did this for the disciples' sake, exactly as in Luke xxiv. 28, "he made as though he would have gone further," not intending to go further, but to be constrained. He meant here to teach truth to the disciples, not to deceive (which is the essence of a lie), just as he did in his parables where the form is fancy, but the substance is truth.

(b) How could an unreasoning tree be blamed? Why should it be cursed? We all, in our common talk, do much the same, speaking of a "good" and a "bad" tree, of a tree that "ought" to have fruit, or that "deserves to be cut down." And all things being for God's glory, he may well take a tree, and by its destruction teach men great truth; for things material are in order to things spiritual. Who blames a chemist for breaking a bottle to show students the quality of a gas? or for setting fire to an old house to show how fire can be put out?

(c) How could he find fault when the time of figs was not yet? Of various answers given the best seems to be that the leaves of the fig do not come till with or after the fruit, and that the time of fig gathering not having passed, the presumption would be that having leaves, and the fruit not yet being gathered, there would be figs on the tree.

Now we can study this tree, full of promise, empty of fruit, and withered away. I. A TREE FULL OF PROMISE: on the way side where it invited attention, covered with leaves, raising the expectation that it would also have fruit, for it was not a thorn or a thistle, but a fig tree, whose one use is to bear figs, and being public property by the wayside, a wayfarer as Christ was, hungry, looking at its leaves would also look for figs.

Such are we, called Christians, with Sabbath-schools, churches, societies, and all the means of grace. We may well be expected to have fruit. For what else are we?

Such was the Jewish Church, held up to the world, taught, protected, a vine of God's planting, what was it for but fruit?

We are to bear the "fruit of good living," each in his place, as boys, girls, children in day-school, brothers, sisters, and in all other relations in life. All who see us should be able to say that we act from love to Christ and regard for his will.

And over and above this, there is a fruit of good-doing we are expected to bear. We are to think of and work for others, to be our brothers' keepers, and do help actively in all that glorifies Christ where we can. See Meroz in Judges v. 23. The unfaithful servant neither robbed, stole, nor lied. He did nothing but keep the pound safe, but unimproved (Luke xix. 20).

II. A TREE EMPTY OF FRUIT. He found none, "nothing but leaves." The promise was not made good. The tree disappointed. As the merciful Master, leaving Bethany early in the morning to resume his work in the city, without a meal, hungry, naturally desired food, so the Lord, who gave the Jews, and gave us, great blessings, care and advantages, naturally desires fruit. The kind of fruit we may gather from Rom. vi. 22. Now read carefully as illustrating the case, and the meaning of this, Isa. v. 1-7.

When we attend Sunday-school, and are at the same time insolent to parents and to teachers, deceitful, vain, boastful, impure in language, vain in dress, envious, jealous, ill-tempered, we disappoint the hopes raised. We ought to be good and not not. So when men and women join the church and promise to be faithful in every good word or work, when they are selfish, false, proud, greedy of gain, or of applause; when they cheat, or lie, or deceive in any way; when they shirk the burdens they ought to share; when they are far outside and hollow and vile within; when they are smooth to the world and a torment at home, they have their symbol in this tree, "nothing but leaves." So scribes, Pharisees, hypocrites, were bringing forth "wild grapes" (Isa. v. 4).

III. THE TREE WITHERED. On one morning Jesus uttered the words, v. 12. It was possibly dark when he and they returned in the evening from Bethany. But next morning, with light to see it (v. 20) the withered tree had "from the roots," attracted Peter's attention (v. 21).

If the tree gave no figs, at least it gives instruction and warning. They wondered at his power. They had seen nothing of this kind before. They need not wonder. They in the exercise of faith, should pay

take of his power. So we see it perhaps, in the case of Ananias and Sapphira, and of Elymas. See Acts v. and xiii. 6, 11. And at least God is to be believed when he threatens; "have faith" in him (v. 20). For there is warning in this concerning all the unfruitful.

(a) The Jews to whom Hos. ix. 10 and Joel i. 7, had already pointed under this very figure, and to whom the parable of Luke xiii. 6 had a reference. They withered away, lost their "place and nation," for unbelief and unfruitfulness (Rom. xi. 20).

(b) We are warned also. "We are called Christians. There is nothing wrong, but everything right in a profession. But it does not save. Leaves must have fruit with them. Christ 'comes near' and examines, is not deceived, and sends his judgment on dead professors who hold themselves out as 'trees of righteousness,' but have 'leaves only.'"

Let us ask, (c) What is the fruit we should bear? (See Eph. v. 9; Gal. v. 22.)

(d) What is the fruit the Master finds? The Epistles to the Seven Churches shows what he desires in Churches, and the peril of fruitlessness.

ILLUSTRATION.

Interpreter shows in his garden a tree rotten and gone in the inside, and yet it grew and had leaves, like those who profess to be earnest friends of God, but do nothing for his cause. Their leaves are fair, but their hearts are good only for tinder.—Bunyan.

SUGGESTIVE TOPICS.

Whence our Lord was coming—whether he was going—how accompanied—the appearance of the fig tree—the Master's sentence—its form—its meaning—its effects—the impression made on the disciples—the accompanying instruction—the object of the miracle—the meaning of the symbol—leaves—fruit—how true of the Jews—of churches now—of individuals—peculiarity of this miracle—difficulties in the narrative—in what sense Jesus looked for fruit—how the tree is dealt with—meaning of "time of figs"—warning to us—and questions we should ask.—Dr. John Hall, in S. S. World.

Difficulties in Reviews.

The general introduction of reviews into Sabbath-schools is a fair illustration of the common belief, that every new and really valuable work is attended with marked difficulties.

Some of these hindrances may arise from prejudice against anything new, or from the want of clearness and adaptation to the purpose, which often adheres to the conception of any new proposed method or to the explanation of it. Obstacles may be due to an unwillingness to give the attention and study required fairly to comprehend the thing proposed.

The most simple, printed review, fully planned, with every detail carefully prepared, cannot be given with success by an ordinary teacher or superintendent who neglects to bestow any previous study upon it. To gain sufficient knowledge of one lesson to teach it intelligently calls for no little careful preparation, is a presumption which generally ends in signal failure.

Either for want of the opportunity or of the disposition to obtain a clear view of the topics and lessons to be recalled, the review is sometimes unsatisfactory on the first trial, and is set aside as surrounded with too many difficulties to be attempted again.

Doubtless, also, too much is sometimes included in a plan for a review. What may be obvious to one superintendent, may appear to another very obscure and wholly foreign to the topic. An analysis of the events and teachings passed under review may be quite correct logically and inferentially, and yet be so constructed as to be little better than a puzzle to the average student.

Again, it may be so full and exhaustive as entirely to exhaust the powers of the scholar in attempts to master it, and yet fail to exhaust the subject.

For the average school the plan for a review should plainly present the prominent facts or truths only. These should be grouped together upon a simple and obvious principle, and in a form the more ingenious the better, provided it naturally grows out of the subjects reviewed, and is easily discoverable by the reader. A fair amount of sense and simplicity in plans for review, and a reasonable amount of study in comprehending them, will make this important phase of the teacher's work pleasant and popular.

Memorizing the Scriptures.

It is becoming quite the fashion with some Sunday-school teachers of "progress" to decry the old-fashioned practice of memorizing large portions of Scripture—as well as of the catechism—as if it were, of necessity, a mere parrot exercise, and unfavourable to a right understanding of God's word, or walking after its teachings. On the contrary part stands forth Bishop Stevens, of Pennsylvania, and many other conservatives follow his lead, in maintaining the importance of hiding in the heart large and consecutive portions of the Bible. If they are not fully explained or understood when they are treasured in the memory, they are secured for maturer reflection and use. We once heard a well known Doctor of Divinity of the Baptist persuasion say that, when a boy in the Sunday-school, he thus enriched himself with the whole of the New Testament; and his preaching was thus "sanctified by the word of God," full of its language, illustrations and fragrance. Perhaps one reason why so many young preachers are so shy of appeals "to the Law and the Testimony" for expositions and proofs, and quote it so inaccurately in extemporaneous discourse and prayer, is that they did not memorize it in the Sunday-school. And how many of their more aged hearers are pining in vain for the "Thus saith the Lord!"—S. B. S., in Congregationalist.

CERTAINLY, work is not always required of a man. There is such a thing as sacred idleness, the cultivation of which is now fearfully neglected.—Macdonald.

Do not conclude the Lord is not with you, because things go very contrary, and He does not appear for you; He was in the ship notwithstanding the storm.

Miscellaneous.

We hear from the Cape of Good Hope that the yield of the gold fields continues to improve, and that a nugget weighing seven pounds and four ounces had been found. At the diamond fields business was dull. A ten-ounce black stone had, however, been discovered, which from its rarity was thought to be of great value.

A COMPANY has been formed to work the sulphur deposits at White Island a marine volcano 140 miles from Auckland. It is estimated that 100,000 tons of sulphur in an almost pure state are lying on the island ready for shipment. Chemical works are likely to be established soon, and the island leased.

It is characteristic of the primitive character of Syrian Christianity that both His Holiness the Patriarch of Antioch and the Bishop of Jerusalem, who arrived in this country the other day, have come without scrip or purse for their journey, and whilst here will be the guests, we believe, of the Society of the Propagation of the Gospel and the Church Missionary Society.

The Grand Council of C. S. are about to consider a petition regarding the suppression of a convent and three other religious institutions. Their combined property amounts to 3,844,000 francs in land, forest, &c., a sufficient amount of which is to be capitalised in order to purchase annuities for those whom it is proposed to dispossess, and the remainder to be applied to the use of schools, communal purposes, &c.

On Tuesday evening an interesting ceremony took place at Mr. Spurgeon's Tabernacle, the occasion being the Baptism of Mr. Spurgeon's twin sons, who are eighteen years of age. It was computed that there were no fewer than 6000 persons present, very many of whom were youths of the same age as those to be baptized. Besides an impressive address by the pastor himself, there were prayers and hymns especially suited to the occasion.

PRINCE BISMARCK it appears has proposed to Denmark to enter into the German Confederation, and the offer has been declined. It is added that the circumstance was made known to Russia, and greatly irritated her, as she never would allow Germany to hold the key of the Baltic. The recent policy of the Russian Government towards Spain is said to be due to this incident.

There has been a grand procession at Rodez, on the occasion of the departure of 2000 persons from that town on a pilgrimage to Lourdes. High mass was celebrated in the Cathedral. Four canons bore a miraculous silver image of the Virgin Mary through the town. The Bishop headed the procession. The bench, some members of the bar, four clerical deputies of Aveyron, the mayors, thirty committees, and the pupils and professors of the Jesuit College followed.

The Roman Catholic Bishop of Nottingham reproved a priest the other day for talking with a woman on his arm, and her hand in his. The priest asked the bishop to whom he was talking. "I am the bishop of Nottingham," said his lordship. "But we have no such Bishop in the English Church," replied the priest. "Oh," exclaimed the bishop, "then you belong to the English Church. I am delighted to hear it, and I beg your pardon with all my life; but I do wish you would not walk about in our uniform."

Of the missionaries who had originally gone to Madagascar, there remain now none except the Congregationalists and Friends. The Anglican Church has just sent out a stately mission, but this means interference and division. The English Independents have done a great work there. The work of the Quakers is less known. In America the work of missions by the Friends, we believe to the Indians, and in this they have appeared rather as government agents than simple missionaries. Everywhere their influence seems to have been good, though we believe they have not won many to the peculiarities of their faith.

A CORRESPONDENT of the Inverness Courier says that, along with Provost Swan, of Kirkcaldy, Mr. Thomas Carlyle visited a school on the Links one day, whereupon the master, anxious to show the children at their best, and to draw forth the distinguished visitor's appreciation, set them to sing songs to him, whereupon the visitors demanded that they should sing him some of Burns'; but the master not having practiced the children in Burns, had to excuse himself and them as well as he could. Carlyle left, exclaiming—"Scotch children singing, and not taught Burns's songs. Oh, dear me!"

A CORRESPONDENT sends the following to the Aberdeen Free Press:—"Last Sunday I worshipped in a quiet little country church, about twenty miles from Aberdeen, and in the pew in which I was seated found the following pencilled memorandum: 'On the first Sunday of May, 1854, there were nineteen women with close matches. On first Sunday of May 1870, there was only one.—J. R.' On making inquiry, I found that the 'one' indicated had also followed the others to her last home, and I could not help thinking that the reverend gentleman who conducted the services so impressively had not far to look for an eloquent text."

We hear much of civilization in China—the following is no indication of this:—A young woman, accused of murder, upon evidence extracted by torture from a girl, has been sentenced to death by cutting to pieces. The mode is as follows, and it will be seen that the wildest North American Indian never invented torture so fiendish:—The prisoner is tied to a cross, and the operation begins by flaying the face, cutting off the breast, exposing the muscles, nipping off the fingers and toes, and finally disembowelling the wretched victim. Some of the "every day" punishments are crushing the fingers and ankle between boards; striking the lips until jellied; scalding with hot waters; inserting red hot spikes; cutting the tendon Achilles; burying the body up to the knees in lime, while the prisoner is forced to swallow large draughts of water; and making the criminal kneel on a mixture of powdered glass, sand, and salt, until the knees are excoriated.

TO SUBSCRIBERS.

We do not think we are asking too much in requesting every one of our subscribers to look at the little RED LABEL on his paper, which will tell him how his account stands with us.

THE PROPER FULCRUM.

The boast of Archimedes as to what he could do with his lever, finds good illustration in the resources and ambitions of the press of our day.

The frightful events that attended the French Revolution, towards the end of last century, shows in lurid characters what a press can do against a country when its lever is Atheism and Infidelity.

In the United States of America, the religious press is an acknowledged department of journalism, and fast becoming a great power in influencing public opinion.

The description given by this writer in the Post, of the religious press of the States, is as follows:

"An American religious journal, is strictly a newspaper, giving a weekly record of current events, which it makes the subject of its comments.

This new type of journalism had its origin a little more than half a century ago, about the time of the organization of the American Board of Foreign Missions.

The description he further gives of its work and its influence is good is equally instructive and interesting.

certainly rendered a service not merely to ecclesiastical interests, but simultaneously to the general interests of society—to education, to schools and colleges, and, in a word, to American civilization—which is beyond estimate."

There are fallacies abroad among people that seem to retain their hold in spite of the fact that they have been refuted over and over again.

The first religious newspaper in the city of New York was the New York Observer, established in 1823 by Sydney and Richard Morse.

In 1830 the New York Evangelist was founded, which has been conducted for the last twenty years by the Rev. Dr. Henry, M. Field of which we can speak as amongst the ablest and the most welcome of our exchanges.

Student's Missionary Society of Knox College.

This Society held its first regular meeting for this session on Wednesday evening, Oct. 14th., in Knox College.

After hearing and accepting the reports, devotional exercises were engaged in, and the Society proceeded to the election of officers for the ensuing year.

Arrangements were then made for carrying on the mission work in various parts of the city during the College session.

QUEEN'S COLLEGE ANNIVERSARY.

Friday last, 16th inst., being the anniversary day, no classes were opened in Queen's College, and the President gave an anniversary address to the students.

1st year.—Leitch Memorial. Thos. Seales, St Paul's; Andrew Love, Watkins; John Crogan, Campbell; Frederick C. Heath, Mowat; George Macdonald, Allan; Robert Nairn.

2nd year.—Hardy Memorial. John Reeve Laval, Synod, James Cumberland, Aberdeen; Henry Lu Jamis.

3rd year.—Catraqui. John Ferguson, Synod; James G. Stuart, Kingston; Jno. B. McLaren, St. Andrews; Hugh Cameron.

4th year.—Synod. Thos. D. Cumberland, Russell; Charles McKillop.

We learn that a Congregational meeting of St. Andrew's Church, Galt, held last Sunday after morning service, Rev. William Masson, of Russellton, Que., was by a unanimous vote chosen to be their minister, in the room of the Rev. Mr. Muir.

TEMPERANCE.

NO. 3.

The evils arising from the use of intoxicating liquors are various and great. This must be acknowledged by every impartial observer. What is to be done to arrest these evils? Are we to stand by and say, am I my brother's keeper?

But if in the cases supposed, the offender feels himself called upon to put forth an effort, and to exercise self-denial for the purpose of relieving the sufferings, and saving the lives of their fellow-citizens, are we not bound by still stronger obligations to put forth efforts and to exercise self-denial for the purpose of saving those who are in danger of perishing from intemperance?

What then is to be done? There may be a difference of opinion as to the modus operandi, the means to be employed, but all must agree that something ought to be done.

What then is the remedy for this great evil? One potent remedy is abstinence from all that can intoxicate. It is very evident that if all would act on this principle there would be no intemperance, and the more who act upon it, the less would there be of that great evil.

J. B. Gough, the celebrated temperance lecturer, stated on one occasion, after he had been 10 or 12 years engaged in the work, that even then it would not be safe to put the brandy bottle before him at the dinner-table.

The lesson from all this is that he should keep at the farthest possible distance from the evil. Naturalists tell us that the leaves of a certain tree are very offensive to venomous serpents, and a traveller relates, that seeing a bird exhibit great alarm and distress without any obvious cause, he watched its motions and saw it fly to such a tree, pluck a leaf from its branches, and returning, deposit it carefully in its nest.

We have said that the principle of abstinence is recognized in Scripture. The Apostle Paul recognises it where he says: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

wreck upon the rock of intemperance. We see those descending into a drunkard's grave, who, if they had never touched the intoxicating cup, might have been ornaments to society, and who might have played their part to the credit of themselves and with benefit to mankind.

The late Rev. James Nisbet.

It was our melancholy duty, says the Manitoba Free Press a few days ago to announce the death of the Rev. James Nisbet, Presbyterian missionary to Prince Albert, on the Saskatchewan.

Mr. Nisbet was born in Glasgow, in the year 1823, and in early life learned a business, which in after days was useful to him in the erection of the mission premises on the Saskatchewan. The religious impressions of his early life, however, impelled him to study for his ministry, and he accordingly found his way to the university of his native city for two sessions, after which he emigrated to Canada.

In re the Malcolm Fund.

DEAR SIR,—Your columns has hereby already acknowledged my obituary as \$1864.85. I have since received the following:—

From Free Gordon Church, India 94
Lands..... 94
Wm. Kent and D. Boyce, London 2
" Adolalde congregations..... 19
" Bidduh congregation..... 40
" Perrytown do ..... 9
Total.....\$1498 85

Still lying in the Bank of Montreal at 5 per cent. interest, but cheques have been signed by the Trustees for the purchase of Investment Societies' stocks, which would yield 8 or 10 per cent. interest permanently for Mr. Malcolm's family, without incurring legal expenses for the purchase of mortgages, and the amount of course would remain available at any time for the purchase of a homestead, which at present would not be a suitable investment, as it is not certain that the present residence of the family at St. John's village—3 few miles from the English Settlement manse (their late home) will be permanent.

I should mention that it is the wish of several of the six Trustees mentioned in my circular to cease from all further responsibility in the matter of these funds. We all, however, believe that our local Irregular Societies—"The Huron and Erie Savings and Loan Society," "The Ontario Savings and Loan Society," and perhaps also "The Dominion Savings and Investment Society," which is of more recent establishment are each worthy of all confidence as a monetary investment. Even the stock of the first named at 27 1/2 premium would yield about 8 per cent. of annual dividends, to be payable to the family. If any contributors to the Fund wish to make any suggestion for the guidance of the Trustees, I will gladly hand it to those of them who live in London, in whose hands the three Trustees living in the country have now placed the matter for final adjustment. If there are no more monies to be received, I wish also to be relieved of my trust as Treasurer, and beg to thank all contributors for the unkindness of a small circular issued by me and addressed to the ministers of our Church. The best contributions came from churches farthest away and least acquainted with the case, while as yet London has placed only \$2 in my hands for this worthy cause, though I posted my circular to a number of leading members of both our city churches. I am, your obedient servant, J. T. P.

British American Presbyterian.

FRIDAY, OCT 23, 1874.

THE ADJOURNED MEETING OF ASSEMBLY.

We regret that the communication of "Ignoramus" did not appear sooner. We now give it a place in our columns. To answer the queries there put is not difficult; indeed, they form in reality an argument to the effect, that as Union was the chief business of the Assembly appointed for June, 1874, therefore the consideration of the answers to the Remit sent down by that Assembly is not new business.

The answer of Sir H. Moncrieff is sufficient to show "Ignoramus" that at least one good authority thinks it is new business, and ought to be the work of the next Assembly. Should, however, the majority of the Assembly agree with "Ignoramus," and decide that it is not new business, they will be perfectly justified in taking it up and passing an act based on the returns, which will decide the question of Union.

A more careful study of the action of the Assembly, and the constitution of the Church, will remove some of "Ignoramus'" difficulty, but as we have already had ample discussion on these points, we do not feel called upon to repeat what our correspondents have said.

Our object in calling attention to the question was to contribute our share towards preparing the way for harmonious action in November, knowing as we do that a difference of opinion exists. We write not to prevent union, but to promote it by affording a medium for the exchange of opinion, so that members of Assembly may consider what should be done in view of conflicting sentiments among our people. That the last article was editorial was owing to the feeling that it was due to the memory of our dear, departed correspondent, not to let the matter drop, which, had he been spared to the Church, would have been thoroughly discussed by his able pen. We deeply regret that Rev. C. S. Stewart will no more enrich our columns by his valued contributions.

THANKSGIVING DAY.

Thursday of next week has been recommended by the Moderator of the General Assembly of the Canada Presbyterian Church to be set apart and observed by all the Congregation of our Church as a "Day of Thanksgiving for the abundant Harvest, and for all the mercies so richly enjoyed by us. It is hoped that Services will be appointed at such hours as the respective Sessions may consider most suitable, and that all will have an opportunity of uniting in presenting to God an expression of gratitude for His great and unmerited blessings."

TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN MONTHS at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the BRITISH AMERICAN PRESBYTERIAN but could place the paper in the hands of a neighbour. Indeed, many could secure several new subscribers, if they but made the effort. But even supposing each of our subscribers forwarded ONLY ONE NEW NAME, our list would at once be doubled, and THE PRESBYTERIAN, for a long time struggling for a proud existence, at one bound would take a proud position among the journals of the Dominion.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of THE PRESBYTERIAN in every congregation throughout the country. Don't put off the work. Begin as soon as possible, and continue until every family has been approached.

Presbytery of Hamilton.

This reverend Court held its quarterly meeting on the 13th Oct., in the MacNab Street Presbyterian Church. There was a large attendance of ministers and elders. The Rev. D. H. Fletcher, moderator, presided. The forenoon sederunt was chiefly occupied with the reading of the minutes of former meetings and the reception of reports of various Committees. It was agreed that the "cove of stations at present under the charge of the Rev. William Hancock be erected on the first of January next, into two distinct Pastorates, viz., Wolland, Crowland and Port Colborne to form one pastoral charge, and North Pelham and Port Robinson another. At the afternoon sederunt, the Court being duly constituted, and the minutes of the forenoon sederunt being read, Rev. George Burson presented a petition from the First Presbyterian Church, St. Catharines, seeking to be admitted as a congregation of the Canada Presbyterian Church. The petition was received, and a Committee consisting of the Rev. Messrs. Burson (convener), Fraser, McEwan and Dawson, also Mr. R. Lawrie, was appointed to make all the necessary enquiries, and to report at the meeting in Waterdown on the 27th inst. The Rev. John McColl presented the quarterly report of the Home Mission Committee, which was of a satisfactory nature, and thereupon tendered his resignation of the Convener-ship. The report was received, and its recommendations adopted. A committee was appointed to draw up a suitable minute in reference to Mr. McColl's resignation. The Home Mission Committee of last year was reappointed, with the addition of Mr. Laing as Convener. The Rev. James Black reported that he had moderated in a call to a minister in Binbrook and Saltfleet, which resulted unanimously in favor of Rev. John Anderson. It was also reported on behalf of Rev. Alex. Dawson that he had moderated in a call in the congregation of St. Ann's and Wollandport, in favor of Rev. R. Thynne. Both calls were sustained as regular Gospel calls. Thirty congregations and twenty eight Kirk sessions sent in returns to the General Assembly's remit on Union, all approving of it. The Presbytery also approved of the same simpliciter, and rejoiced to find such unanimity among the congregations and Kirk sessions in favor of union. Mr. Fisher's ordination and induction were appointed to take place in Waterdown, on Tuesday, the 27th inst., at 2.30 p.m. Mr. Fletcher to preside, Mr. McGuire to preach, Mr. Black to address the minister, and Mr. McColl the people. The Rev. Mr. Benson and the Rev. Isaac Campbell delivered their ordination trial discourses, and were also examined on personal religion, systematic theology, Church history, and Biblical Greek. The examination and discourses were sustained as satisfactory. Mr. Benson's ordination and induction into the pastoral charge of Elmboro was appointed to take place on Wednesday, the 28th inst. Mr. Porteous to preside, Mr. McEwan to preach, Mr. Laing to address the minister, and Mr. Dawson the people. Mr. Campbell's ordination and induction were appointed to take place in Kilbride on Monday, Nov. 2nd, at 2 p.m. Mr. Porteous to preside, Mr. McEwan to preach, Mr. Chrysal to address the minister, and Mr. Laing the people. Mr. McColl reported that the Committee appointed by the Presbytery to examine students held a meeting on the 20th Sept., when Messrs. Henderson, Fletcher and Ratcliff read discourses, which were highly satisfactory. These students were certified to the Senate of Knox College. Mr. Reid, another student within the bounds, did not appear before the Committee to read the prescribed exercise. Mr. Wilson, who has finished his University course, was also examined and certified to the Board of Examiners of Knox College. The report was received and adopted. It was agreed that the ministers within the bounds be instructed to hold missionary meetings in their respective congregations and report at the April meeting. A Committee, consisting of the Moderator, Messrs. McColl and Laing, with Mr. A. I. MacKenzie, was appointed to arrange for holding a conference on the state of religion, in the MacNab street Presbyterian Church, on the second Tuesday of January, 1875. The Presbytery, after transacting a large amount of business, adjourned at 10 o'clock p.m.

Presbytery of Montreal.

This Presbytery held a quarterly meeting at Montreal, and in the Presbyterian College there, on the 7th, 8th, and 9th days of October, 1874. The Rev. Alexander Young was Moderator, thirty ministers and five elders attended, besides the following correspondents, viz: The Rev. John Morton, missionary from Trinidad, who addressed the court respecting his labors among the Coolies; Wm. McKenzie, Almonte; James Hastie, Prescott; Walter Coulthard, Gananoque; Mr. Paterson, of Nova Scotia; Dr. Copland, from New Zealand; Dr. Thornton, of Oshawa; Robt. Campbell, Montreal; and John W. Watt, of Trenton. Committees were appointed, who gave in reports, upon which the Presbytery certified seven entrants for admission by Board of Examiners, and three regular students of the theology for admission by Senate, to proper places in Presbyterian College, Montreal, and took action respecting a case of discipline. The Rev. James Sturrock Black was inducted as junior pastor into the collegiate charge of Erskine Church, Montreal, on Thursday evening; The Rev. Alexander Young presided, the Rev. Dr. Burns preached, the Rev. John Mackie addressed the minister, the Rev. Dr. Taylor, senior pastor, addressed the people. It was an interesting and edifying service. The Rev. John McLean was loosed from the congregation of Roxborough and translated to the Presbytery of Simcoe for induction into Knox Church, Oro; a suitable testimonial being given at the same time to Mr. McLean on the occasion of his leaving his present field of labor to enter on another. A report upon the mission at Alexandria, the matter of arrears of ministers' stipends, the Presbyterian interest at Chateaugay Basin and Beauharnois, the need of a Kirk session at Kennebec Road, the sale of certain property at Sherbrooke,

rates laid on congregations for benefit of General Assembly's expense fund, a call to the Rev. Alexander Urquhart from Indian Lands, a petition from Nazareth street Church in Montreal for a moderation in a call, notice of a call to the Rev. R. M. Thornton to become minister of Wellpark Free Church, Glasgow, Scotland, were under consideration, and duly disposed of. The quarterly Home Mission report was read, and action taken thereupon with reference to vacancies and mission stations. Touching annual missionary meetings, the Presbytery, after deliberation, agreed to instruct, as they hereby do instruct, all Kirk sessions to hold such meetings in their respective congregations during the ensuing winter, and report the result in the spring; the Presbytery expect Kirk sessions to do their duty in this important matter, which is too often shamefully neglected. The Rev. Wm. Taylor, D. D., called attention to certain inaccuracies associated with his name in the General Assembly's printed statistics for the last financial year, especially to the way in which St. Andrews is connected with him, placed between A. Henderson, A. M., and W. B. Clark, as if the three somehow were the colleagues of St. Andrew's congregation. To this arrangement Dr. Taylor objected, and the Presbytery agreed to record his demuror. Returns from sessions and congregations absent Remit on Union, approved the same simpliciter; and the Presbytery after reading said remit, resolved unanimously to approve simpliciter. The remit absent representation in the supreme court to meet in the summer of 1875, was also approved simpliciter. After solemnly licensing Mr. J. J. Cochran to preach the Gospel, the Presbytery called on the committee appointed to examine session-records to report further on the several records submitted to their inspection. The committee appeared not, and the Presbytery with regret deferred the matter to next ordinary meeting to be held at Montreal, and in the Presbyterian College there, on the fourth Wednesday of January, next year.—JAMES WATSON, Clerk.

"The Church of Canada."

This was the subject of an address before the Evangelical Alliance by the Rev. Geo. M. Gerrit. He is thus reported in the newspapers:—

The speaker first drew a comparison between the churches of Europe and the churches of America. He showed that the former were national churches, which in the different countries had been evolved during the struggle for existence, and which had each a peculiar suitability for the nation in which it was found. The State relations with these churches were accidental. Episcopacy was established in Ireland, but never became the religion of the people. Presbyterianism was tried in England, and Episcopacy in Scotland, but both lost ground entirely because not suited to the people. Three centuries ago these three nations had each chosen its own form of worship, and had stuck to it ever since. On the continent the same thing is visible. Each nation has made a wise and democratic choice, and will not change. Some think that the European Churches are of sets, but tried by tests of true piety, purity of life, &c., their Christianity is as vital as that of the American churches. As to the nationality of Canada; there are different opinions, but there is no doubt as to the fact, we have emerged from pupilage. Of the present state of Canadian sentiment there is no doubt; there is now a common sentiment of patriotism, though many circumstances have kept back the growth of this feeling. Canada is a nation conscious of a distinctive life, and able to stand alone when the time comes. The difference between the Churches of Europe and America is not all owing to the fact that we are a nation of immigrants, each of whom has brought with him his own religion. We must look deeper. Our position is the result of a recognition of an important religious principle. The Church in the first place aimed at the elevation of the family and of the nation, but in the course of time it began to trample on both family and nation. In Europe, after the decline of Roman power, the Church had to begin her work anew. She held in herself the whole moral and intellectual force of the world, and went out to elevate and control; but as she succeeded her pretensions grew; she allied herself to Charlemagne, and for five centuries wielded the most absolute and irresponsible power the world ever saw. Her work prepared the way for regenerated nations. The harmonious development was, however, stopped by loss of spiritual force in the Church, and an appeal to outward means. She attempted to mould all things to one type, and to crush conscience in all. Two root principles were involved in the struggle. First, the rights of the nation. Nationalities gradually forced their way forward, and the Reformation was largely an appeal to national rights. The papacy was occupied in defending itself, and lost all spiritual force. Rome has not abandoned her old claim, but all efforts to re-establish sovereignty will be impossible. Now people hold their country dearer than their church (not their religion); in a Christian country the Church is looked upon as a means to an end. The second principle is the supreme right of the individual to judge of right and wrong. This was not fully recognized at the Reformation. God has given the Church no other power than the sword of the Spirit. It can only succeed by convincing. A new continent was needed that these principles might have a fair field. The Puritan fathers were intolerant; their children, in a country where all was new, cast aside their prejudices. The churches were then left to wield only the weapons of the early Church, and thus explains the great activity of sects in America, as the right of each individual to choose for himself must be vindicated. We may hope to enjoy greater liberty in the future, but one obstacle is that in the Dominion we have no control of learning, as Oxford and Cambridge in England, and as Harvard was formerly in the New England States. Other obstacles are the competition of our denominations with parent bodies in the old country, the shipboard bodies, &c. But on the other hand the union of parts of great denominations is an

important step towards the desired result, and others will come slowly. Our presence here implies three things—recognition, non-interference, and co-operation. Recognition involves the acknowledgment of each other as Christians, and the allowance of great variety of belief in each denomination, so that a Methodist may be allowed to preach Calvinism, or a Presbyterian unitarianism, if he finds it in the Bible, without being obliged to leave his Church. Varieties of ritual should also be recognized. Non-interference with each other's work is important, and so far as mission fields are concerned is now general. Co-operation must be determined by the necessities of the case. X. M. C. Associations and International Sunday-school lessons are striking examples of this co-operation. The Church claims to have divine power, and must impart it, or it will be cast out and trodden under foot. The field is now clear for a new advance, and we should ask ourselves two questions—First, is the thing right? Second, can I do anything to bring it about? We are brethren; let us be associates. We are of one body; let us also be of one mind. The Churches are only required not to strangle Christian liberty. The speaker closed with a description of the Church of the future, to which all denominations will contribute elements of strength and beauty, and which will be God's gift to us.

Revival of Controversy.

Dean Stanley said, more than twenty years ago, that the dispute concerning the "Procession of the Holy Spirit," or as it may be otherwise stated, the addition of the words "filio quo" to the Creed, which rent the Eastern and Western Churches, was "an excellent specimen of the race of extinct controversies." Perhaps it is not quite so nearly "extinct" as the famous proacher of Westminster imagined. At any rate, it has still sufficient vitality to originate discussion whenever it is thrown in upon an assembly of living men. Last month the venerable Dr. Dollinger gathered in the city of Bonn a number of theologians and divines of note, that they might consult together concerning the re-union of Christendom. An English Bishop and Dean were present, a Bishop of the American Episcopal Church, Bishop Kerfoot, of Pittsburgh, and representatives of the Greek Church, Dr. Dollinger considering himself, we suppose, a proper representative of the Western Church. The Conference no sooner began its work than the latent differences of theological opinion began to disclose themselves. The word "filio quo" started the old jealousies. The Bishop of Winchester proposed the following as a bridge between the separated churches:

"We agree that the way in which the words 'Filio quo' were inserted into the Nicene Creed was illegal, and that, with a view to future peace and unity, it is much to be desired that the whole Church should seriously set itself to consider whether the Creed could possibly be restored to its primitive form without sacrifice of the truth which is expressed in the present Western form." Immediately the representatives of the Oriental Church began to propose amendments. These were "heatedly and impatiently objected to," we are told, by the Anglicans, and the "American Bishop, sad to say, almost lost his patience, and addressed the Oriental members with an 'eloquence lost upon them, as they, unfortunately did not understand the language in which he spoke.'" At last a formal deliverance was adopted, but referred for more mature consideration to a committee of representatives of the Churches present in the Conference, to report at a future day. When it gets down among the ecclesiastics it will be seen whether the old divisive question is really to be classed with extinct controversies.

The London Telegraph is very severe in its treatment of the men of the Conference. It says:

"They seem to throw us back fifteen centuries—to the days when, as Gibbon says in his famous sneer, the Christian world was convulsed about a dipting. The very purpose of the Conference is a satire. Dr. Dollinger and his friends seek to bring about the re-union of Christendom, and they are joined by Englishmen so well known as the Bishop of Winchester, Canon Liddon, and the Dean of Chester. Those English divines, a simple observer might have thought, would have done well to employ their energies on the field of religious discord at home. But such a reflection would seem ridiculous in the theological light of Bonn. The Bishop of Winchester and Canon Liddon have no dealings with those Samaritans of Dissent who dwell in their own neighbourhood. Baptists, Independents, Presbyterians and Methodists all lie outside the pale because they have rejected the apostolical grace of Episcopacy. They are solitaries on whom it were a waste of time to spend a thought."

"The Bishop of Winchester and Dr. Liddon are much more anxious to enter into fellowship with the Greek Church and the Old Catholics. It is true that the Greek Church is one of the most superstitious and corrupt in Europe, and that it lacks the grand history which partially redeems the errors of the Latin Church. It is equally true that the Old Catholics have quarrelled with Rome about doctrines of merely second rate importance, and that they are separated by a spanless abyss from the Protestant Churches. Still, the holder of a bishopric which ranks with Durham, and also one of the most eloquent preachers in the English Church, testify their attachment to an Establishment which is Protestant if it is any thing, by abandoning the Dissenters of England to their fate, and seeking for union with Churches to which the very name of Protestantism is ascribed. That is the only serious fact connected with the debates at Bonn, and it merits the notice of the English people. It will show whether some of their spiritual guides would lead them."—Philadelphia Presbyterian.

According to the Free Church Record a large migration of Jews is taking place to Palestine. Many of the emigrants are wealthy, and they are building a new suburb to Jerusalem, outside the gate on the Jaffa road.

Ministers and Churches.

Called.—Rev. L. Cameron, of Acton, has been called by the Presbyterian Congregation of Thamesford. At a recent meeting of the Gospel Presbytery, Mr. Cameron intimated that he was willing to accept the call, and the Presbytery having allowed, made arrangements for the induction.

The Rev. Donald Ross, B. D., Chatham, P. Q., has been appointed to take charge of the Classical Department of Queen's College for the present session in place of the Rev. Professor Mackerras. Mr. Ross is an experienced teacher, having taught the same class on a previous occasion. He is one of the most distinguished graduates of the University.

Last Tuesday evening the members of Knox Church, Hamilton, met to welcome their pastor, the Rev. W. H. Renselson, who had just returned from his bridal tour. A very pleasant evening was spent, in the course of which Mr. Renselson was presented with a gold watch and chain, and Mrs. Renselson with a large silver tray, on both of which suitable inscriptions were engraved.

Last Sabbath evening the Rev. J. B. Fraser, the lately ordained missionary to Formosa, preached his farewell sermon in Gould Street Presbyterian Church. The Rev. Prof. McLaren, Convener of the General Assembly's Foreign Mission Committee, was present. The preacher delivered an earnest and practical discourse from John iii., 8, 4, and 5. The Doctor will leave very shortly, accompanied by his family, for his far distant field of labour.

We find the following item in the city columns of the Montreal Witness last Saturday: "The Cote street Presbyterian Church Bible Class will be resumed, D.V., next Sabbath afternoon, at three o'clock. It will be under the charge of Rev. J. Campbell, the able and accomplished professor of Church History and Apologetics, in the Montreal Presbyterian College, who so successfully conducted a similar class last season. All of both sexes, who desire to avail themselves of such a privilege, are cordially invited to attend."

Noticing the return home of the Rev. T. G. Smith, of St. Andrew's Church, Kingston, the News says: "We are pleased to see Mr. Smith looking so well after his trip, and to learn that three days before he left he saw Professor Mackerras, who was then on his way up to London to proceed to Germany for the winter. Mr. Smith states that the doctor is very hopeful of being able to effect a permanent cure of his disease, an intimation which will be received with great satisfaction by the Professors numerous friends in Canada. Mrs. Mackerras was also in excellent health and spirit."

Missionary Notes.

1873 proves to be an unfavorable year for missionary contributions. Even the American Presbyterian Board, whose last year's receipts far surpassed those of all other societies in the United States, reports a falling off of \$15,675 during the first quarter of the present fiscal year.

Persecution, says The Herald, has broken out at a village near Tong, An, a city about twenty miles from Amoy, China, where the Reformed Church has a small chapel and congregation. The Christians have been driven from the place, their houses plundered and their property confiscated.

We have already given the last year's income of the larger British foreign missionary societies. The following are the receipts of several smaller ones: Primitive Methodist, \$176,190; United Methodist Free Church, \$72,740; South American Missionary Society, \$69,940; English Presbyterian, \$44,855.

The N. Y. Independent remarks: It might, at first view, at least, appear as if the employment of unmarried missionaries would be a great advantage to the Church. They would be more easily conveyed to their fields of labor, and more cheaply maintained unhampered by a wife's sickness or death, &c. So Dr. Newman evidently thinks when he declares that foreign missions are too costly, and calls for 100 unmarried young men to join Brother Taylor's "flying artillery" in India. For this and other positions he is taken sharply to task by Mrs. J. L. Hauser, in the North-Western Advocate. She doubts whether missions can be declared "costly" which costs only fourteen cents annually per member at home, and she draws a stirring sketch of what missionary wives of the Methodist denomination, in spite of frequent ill health and the intense heat of the Indian climate, are doing in the superintendence of schools and the instruction of women. She inquires how Dr. Newman's unmarried men are going to reach the women of India, when it is regarded as indecent in that country even to ask a man after the health of wife and daughters; how, when men in their position are subject to much gossip in refined parishes at home, their reputations will fare amid the low and sensual Eurasians; what ambush they will offer for the influence of Christian missionary homes upon the surrounding heathen; and in the end, the 100 bachelor and lonely experiences, look about them for wives. Mrs. Hauser has the best of the argument. The long experience of all Protestant missionary societies in regard to the value of missionaries' wives to the work and influence of their husbands, cannot be safely put aside for the enthusiastic glosses of so brief a journeyer in heathen lands as Dr. Newman.

The Paris Mission at Orocishi reports a marked religious interest among the Mohammedans. A few years ago the Nestorians dared not even acknowledge to their fanatical neighbours that they believed Christ to be God. Now the Nestorian helpers, in their conversation with Mohammedans, not only affirm the truth, but prove it to their hearers.

We have already alluded to the encouraging state of the work of the American Board at Kobe, Japan. A recent letter indicates what great things may be expected here from the woman's work among the women. Two of the lady missionaries have found a wonderful interest among the women of Sanda. At the last two evening meetings more than 200 were present.

Some of the difficulties attending recent Evangelical work in Bohemia have been due to the inaccessibility of a large part of the Reformed Church in that country. At the recent "Superintendental Convention," or General Assembly of this Church, however, the Evangelicals had the majority. Evangelization of the masses was recognized as a duty, sympathy was expressed with the labor of foreign societies in that country, and a committee was appointed to correspond with the brethren from abroad.

The London Missionary Society, in the recent death of its earliest negro convert in Demerara, has lost a real hero of the faith. William Trotz had spent one-half of his life in slavery. When he first heard that a minister had come from England to teach the slaves about God he had no idea of what it meant. Having been a house-slave when a boy, he had learned to read a little, and sought to teach the field hands. His clothing was too scanty to permit the hiding of his spelling book, and, therefore, he smuggled it to the "quarters" of the field hands, rolled up in a bundle of grass or in a plantain leaf, or in the hollow of a piece of bamboo. When on Sunday he obtained a pass to come to the house of God, he took the first opportunity on his return to tell his fellow slaves what he had heard about Jesus. Having, to his great joy, received a Testament, he read it to his companions. These readings were with fear and trembling; for when the company were caught, as they often were, every one in the house was flogged, and the reader worst of all, so that he bore the scars to the end of his life. On one occasion the manager of the estate asked him how much he was paid for preaching, and on receiving the answer "Nothing, sir," responded: "Then I will pay you." Thereupon he was flogged, and made to dance on the tread-wheel for an hour every day during the whole month. In later days he rendered valuable service in keeping meetings, visiting the sick, and preaching the Gospel in the open air, under the tamarind tree, in the village where he resided. His last message was one of thanks to the London Society for sending its missionaries; and having labored as school master, Sunday-school teacher, and deacon, he died in the faith.

A New Sect in Japan.

In Japan, aside from the Buddhists, who are by far the most numerous sect, and the Shinto worshippers, whose religion is the national one, and is propagated by the government, there has arisen a new sect, which bears the name Kurodzumi. From The Christian Intelligencer we learn the following particulars in regard to this sect, which has now grown into almost national proportions. It originated in the province of Bizen, about 60 years ago, has become prominent within the last 20 years, and especially since 1872. The founder of the sect was a Shinto priest, named Mufunetada, who kept a shrine in honor of Ten sho Dai Jira, the sun goddess. His revelation came to him after fasting. The sect has seven cardinal rules: 1. Devout performance of daily duties. 2. All persons, without exception, should be holy; none are unclean. 3. None should be angry or give way to excessive sorrow. 4. None should be proud or scornful. 5. None should be influenced to evil action by the bad example of others. 6. When in health, be diligent, shirking no duty. 7. Be scrupulously careful to tell the truth. Converts are exhorted to be cheerful under all trials, in view of the fact that the soul is immortal, and that a new birth in Heaven is the reward of those who keep the seven commandments. The sect now numbers one million adherents, and includes many persons of education. Its value lies in the fact that it seems to point toward pure theism.

English Methodism contributed \$100,000 per month last year for the erection of chapels, school houses and parsonages.

The Leigh Chronicle reports the secession to Rome of ten laymen as the result of a mission of Redemptorist Fathers, held at Tyldesley.

It is understood that there will be a meeting this month of the Commission of the General Assembly of the Church of Scotland to consider the Duke of Richmond's Patronage Act.

St. Olmstead's parish church, Aberdeen, is the first to introduce the use of the organ in the churches of the Aberdeen Presbytery. The congregation have just agreed to accept the organ offered by Mr. John Dutton, shipbuilder.

The Rev. A. N. Somerville has been requested by the London committee of the Anglo-Indian Christian Union to spend a few months during winter in evangelistic work in Calcutta, Bombay, and other great centres of influence.

A sum of £10,000 has been bequeathed to the Free Church of Scotland by the late Mrs. Sibbald, widow of Mr. Henry Sibbald, W.S. It is to be divided into "equal portions for the New College, Edinburgh, and for the Stationary Supply Society Fund for augmenting the stipends of ministers of church extension charges."

Archbishop Manning on a late Sabbath, preached a sermon in which, among other grievances English Catholics had to endure, the saddest of all was the loss of her cathedrals and churches, and her watchtowers over the English people. The Archbishop thinks the action has commenced, and that the Church of England is contributing to the anticipated results.

Come, Come, Come.

Come to the blood-stained tree
The Victim bleeding here
God sets the Christen free
Since Jesus a ransom dies
The Spirit will apply
He cleaves to cleanse thy stains
Oh! banished soul, draw nigh
For none can come in vain
Come, Come, Come, Come.
Dark though thy guilt appear,
And deep the crimson dye,
There's boundless mercy here,
And Jesus bids thee try.
Oh! do not doubt his word;
There's pardon full and free,
For justice smote the Lord,
And absolves her sinner free.
Come, Come, Come, Come.
Look not within for peace—
Within there's nothing to cheer;
Look up and find release
From sin, and self, and fear.
If gloom thy soul onshroud,
If tears thy faith's eyes be dim
If doubts around thee crowd,
Come, tell them all to Him.
Come, Come, Come, Come.
Rest to the weary soul
An aching breast is given;
Balm makes the wounded whole,
Love fills the heart with heaven.
For thee, dear soul, for thee,
These priceless joys were bought
Accept the mercy free
That Christ to earth has brought.
Come, Come, Come, Come.
Come with the ransomed train,
The Saviour's advent sing;
Rejoice, thou lamb was slain.
Adore His coming as King.
And soon be before His face
We'll praise in heaven above;
Triumph in His grace,
Enraptured with His love.
Come, Come, Come, Come.

Brotherly Love.

If we were called upon to single out any one element of the Christian character, the increase of which would contribute most largely to the comfort, edification, and real power of a Church, we would at once say, brotherly love. This, when genuine, implies all other features of true godliness. It springs, in fact, from the love of God, which is the fulfilling of the law. We love our brethren because we love our Father. The bond which really unites Christians together is their common union with Christ. His oneness binds in the closest conceivable unity all whom he has made his children and in whom he dwells. It is impossible, therefore, for any one to be a Christian who does not love his brethren. This mark of real piety is, however, a grace that is capable of growth and which needs assiduous cultivation. It is planted in a soil characterized by the remains of native selfishness, and in which many noxious weeds and various forms of uncharitableness are forever springing.

There cannot be found a more lovely picture than that drawn of the primitive Church, in which the prominent feature was that the disciples continued in constant and loving fellowship, and gave the most substantial proofs every day of deep and self-sacrificing love for each other. We are not surprised to learn that "they eat their meat with gladness and singleness of heart," and were constantly "praising God." Still less are we surprised that these early disciples, while, and as a consequence of, exhibiting this spirit "were in favour with all the people." There was in this brotherly love an element of very decided popularity. It was the crowning glory of the religion which opponents affected to despise. While the cross was still a stumbling-block, and though their bigotry still led them to reject the gospel, there was in all of them a susceptibility to the moral beauty of this grace, which softened their hardness and in a measure disarmed their hatred. Indeed this love with such generous self-denying devotion, was harder to resist than all the mighty works of Jesus and his apostles. It is, and has ever been, the means and measure of moral power with the Church—while its opposite has been a standing devil in the mouth of infidelity, and has deprived the Church of no small portion of its legitimate influence with the world at large. Are we wrong, then, in giving to it the prominence implied in affirming that its large increase is the most desirable acquisition which the friends of Zion can seek?

Our brotherly love should be more fervent, more extended, and more demonstrative. When we have heard our own branches of the Church charged with peculiar deficiency in this virtue, we have thought it might be more just to confine it to this last named attribute. Perhaps Presbyterians lack, as a denomination, this feature of demonstrativeness in more ways than one. We are a staid and orderly and somewhat reserved people. We are not free to express our religious feelings. But brotherly love can find vent in other ways than by words; and certainly if we would give it true expression and shed around us its refreshing influences, we must manifest it by actual fellowship, by acts of sympathy, by offices of love, by doing good especially to them who are of the household of faith.

But if this accusation mean that we have too little esprit de corps, are not sufficiently clanish, and do not intensify our love to each other by narrowing and tightening our denominational bonds; then we accept the charge as the most coveted compliment. Or, if it mean that our people all think for themselves, and have never learned to sacrifice principle or truth for the sake of unity, cannot merge honest differences based on conviction to accomplish sectarian ends, we shall neither deny nor apologise.

We believe that the most ardent and uncompromising lovers of the truth as it is in Jesus are most capable of a genuine Christian love to brethren, and that they, in fact, cherish the truest catholicity. Their devotion is not to a Church sect, nor to their own name and name because it is theirs, but to Christ, and to all that adore him. We freely confess that we have no admiration for those who love Presbyterian brethren in such a way as to prevent their loving Christians of other names. Nor do we believe that our system fosters a brotherly love that has a cold side to any real brethren in Christ.

The Mantel-Piece.

Mantel is an old French word, signifying the work raised before a chimney, in the interior of a chamber, to conceal it. In these days we have cut down this mantling work till it is only a smooth slab of marble or stone, capped with a shelf to house "chimney ornaments;" but, in the house of our forefathers, it rose from the wide opening over the hearth to the ceiling. Sometimes, as far back as the thirteenth and fourteenth centuries, it extended across the width of one end of the hall or chamber in which it was placed, as may be seen in one of the examples in the South Kensington Museum. It was always supported on jambs (the French equivalent for legs), which were treated as part of the composition; and so much ornamentation was expended upon it that it required no further decoration to make it the chief feature in an apartment. A row of warriors in martial array, sculptured in stone, graced some mantel-pieces. Sometimes angels were carved upon them, especially upon those belonging to monastic houses; but more frequently they were chosen as a centre for heraldic displays. Besides the coats of arms of the owners, they also bore their mottoes. But when an edifice was built by a prosperous merchant beneath the dignity of heraldic recognition, a sentence from the Scripture, or a couplet embodying welcome, advice, or admonition, was occasionally carved upon the mantel-piece of the chief chamber.

At one time the fancy for inscribing mottoes upon mantel-pieces was so much in vogue, and so many mottoes suggested themselves as suitable, that the walls and cornices were taken into account, and likewise covered with them. The Earl of Northumberland caused the walls and cornices of his seats at Leconfield and Wreslall to be so treated. In such cases, the decorator only was employed, and when a fresh coat of paint was required, the trite sayings were painted out. An instance of a painted inscription upon a mantel-piece was discovered a few months ago in an upper room in a house in High-street, Tewkesbury. Some alterations were required, and on some brick-work being taken down, an old fireplace was discovered, with this inscription painted over it in old English characters: "Three things please both God and man: Concorde betwene brethren: Amytie betwene nayghbours: and a man and his wyfe that agreeeth well together. Fower things hurt much the site of man: Teares, smooke, wynde, and the worst of all to so his friends unluckye and his fose happye. Thosse fyve things are rare sene: A fayre yonge woman with ought a lover: A fayre yonge woman with ought a myerth, an old usserer with ought money, anoye great fayre without thosse, a fane honye with ought music." The letters of this inscription were black, except the initials, which were painted red. We read, too, of another painted motto in an account drawn up of the Duke of Beaufort's progress through Wales in the reign of Charles II. This was in that room, too, "boarded in panes," that is to say, paneled, and the chimney-piece was supported on two columns, and enriched with busts of Seneca and Aristotle. The inscription was in golden letters. "Deus in primis honos proxime." Although, like the old custom of placing legends over doorways, the fashion of making our mantel-pieces sormonize is no longer in vogue, it was not abruptly discontinued. It lingered down to the days of the celebrated Dr. Kitchener, who inscribed upon the chimney-piece of his dining-room an intimation to his guests: "At seven, come; at eleven, go," much to the delight of one of them, who could not resist the fun of entirely altering the purport of it by adding the little word "it" to the sober sentence. At Preston Hall, in Northumberland, there is a comparatively modern inscription over a mantel-piece. It probably dates from the last century. The first three lines are convex, and the last two concave, while the word "therefore" is placed in a central position:

Spand the day well, and you will rejoice at night
No good man can be miserable, nor bad man happy
Whether rich or poor.

Therefore,
May you your days in peace and wisdom spend,
That endless peace may crown your latter end.

Which a few lines of this sort, near the brown rocky coast, stands Craster Hall, where the same legend occurs, or did occur, in a similar position.—Chambers' Journal.

The Etiquette of Grief

To commence with the deepest of mourning—that of a widow. The dress is of a paramatta, entirely covered up to within an inch or two of the waist, the shape being in one piece, not in two, but must come up equally high. The body is entirely covered with crape; the sleeves are made close fitting, and deep lawn cuffs and a lawn collar are worn. The distinctive cap is worn for a year and a day. The out-door dress must have a jacket or mantel of paramatta, heavily trimmed with crape—neither far nor velvet is admissible; the bonnet crape with a widow's cap, and a crape veil with a deep hem. After a year silk heavily trimmed with crape may be worn for six months, after which the crape may be lightened considerably, and jet trimmings are admissible; after nine months plain black can be worn. After two years mourning may be laid aside, but it is better taste to wear half mourning for some months. Cards returning thanks for kind inquiries imply a willingness to see those to whom they are sent; so the proper time for sending them must vary according to individual feeling. They should not, however, be sent before six months have elapsed. Of course, during the first year a widow can accept no invitations, and should frequent no public places; but after the year is past she may gradually return to society. The next degree of mourning is that of children for their parents, which is of the same duration as that of parents for a child, namely, one year. For three months paramatta, or some similar material, heavily trimmed with crape, should be worn, with lawn collars and cuffs, for the next three silk, with slightly less crape, the same collars and cuffs. After six months crape is laid aside, and plain black worn for one month, black ornaments and gloves must be worn, after which gold, diamonds, silver, pearls, and gray gloves sewn with black are admissible. After nine

months, half-mourning is quite correct. No society should be indulged in for two months, after that ordinary habits may be gradually resumed. But crape is out of place at balls, so they should be avoided while it is worn. A wife wears mourning for her husband's relatives precisely as she would for her own. Six months is the proper period of mourning for a brother or sister—three months in crape, two in black, and one in half-mourning. For an uncle or aunt, niece or nephew, three months is the period, and no crape is worn at all. No invitation should be accepted until after the funeral. For a first cousin, six weeks, three of which may be slight. It is not compulsory to wear mourning for a second cousin at all; if, however, he or she has been an intimate friend, three weeks is a sufficiently long period. These exceptions the degrees of close relationship, but there are other cases where mourning is compulsory; such, for instance, is the case of a mother with a married son or daughter; if either of them lose their father or mother-in-law, the mother wears black, not crape, for six weeks, and slight mourning for six weeks more. In the case of a man who has lost his first wife and married again, it is customary, if either of the parents of the first wife die, for the second wife to wear slight mourning for three months, more especially if there should be any children by the first marriage; this is not compulsory, but is usual and in good taste. The second wife, however, is not expected to wear mourning for any of the other relative of her predecessor.—The Queen.

Island of Formosa.

The threatened war between Japan and China has brought the Island of Formosa into notice. In the last century, the celebrated George Palmarozar, who pretended to be a native of Formosa, and who performed the marvellous exploit of inventing for Formosa a complete language, grammatically as well as most artistically constructed, brought his alleged native country into prominent notice for a time, though, during many years past, it has been rarely visited by Europeans, and its social relations are comparatively unknown. The Chinese have never been able to penetrate the mountain fastnesses of the Formosa aborigines, between whom and the Chinese colonists in the lowlands a state of warfare is maintained. The native Formosans, or mountain population, are supposed to be of Malay origin, but this is mere conjecture, without any ethnological data supplied from actual investigation.

A writer in the Times describes a journey which he recently made into the "hill country" of Formosa, which has peculiar interest to the friends of the China mission of the English Presbyterian Church. The writer thus describes a visit he made to a village named Housia:

"A traveller arriving at this village at nightfall would be strangely impressed by hearing the solemn and familiar strain of the 'Old Hundred' rising fitfully through the thick growth of bamboos, guiding him to the home of the Christ of the small community. The Presbyterian Mission has been exceptionally successful in Formosa, and, thanks to their labours, our first night's halt was among Christian Chinese. The farm house of the head-man was a quadrangle, one side of which formed the dwelling-house, in which the principal room was ornamented with engravings from the Illustrated News. I may mention here a fact which shows the quickness of Chinese intelligence. You are aware that their language is written, not in letters like ours, but in characters so numerous that it requires the study of years to read a Chinese work with fluency.

"The missionaries have attempted to introduce our method of indicating sounds by the conjunction of letters. The Bibles used by these Chinese converts were printed in letters, and I was assured that an adult could learn the use of letters, and read a book in three weeks. By this means, at the evening service, as we were all provided with the prayers and hymns in the Roman character, who were ignorant of the language were able to join with the natives in singing the Psalms in their own tongue."

This testimony is the more interesting when it is remembered that the journey was not undertaken in the interests of missions, and the voluntary testimony to the labours and success of the missionaries amongst the natives is very important.

Roman Catholic Criminals in Scotland.

Some curious facts regarding the religion of Scotch criminals says the Weekly (London) Review, are brought out by a recent Parliamentary return. From this it would appear that, from the 1st of January to 31st December, 1872, out of a total of criminal prisoners in Scotland of 34,182, 10,740, or about a third, were Roman Catholics. When it is considered that the Roman Catholics of Scotland are less than one-eleventh of the population, it will be seen at once that a disproportionately large number are criminals. If the figures relating to the matter are put in another way, this fact comes out in a more startling manner. White of the Roman Catholic population 1 in every 27 is a criminal prisoner, in the rest it is 1 in every 132. Again, if crime among the Roman Catholics were at the same rate as among the Protestant population, their prisoners should number only 2,920 instead of 10,740. And, finally, out of £200,000 spent on criminals in Scotland in 1872, the Roman Catholics of the number cost £277,629, instead of £55,482—their cost had the number of criminals been in proportion to the population. Such facts as these are worthy of public notice and investigation. The Scotch Reformation Society has issued a pamphlet in which they state: "Of this there can be no doubt that Roman Catholicism is responsible for this excess of crime, and the expense it entails upon the country." The above figures show beyond question the demoralizing effect of the extensive Irish Roman Catholic immigration of the last few years upon Scotland, which receives further and collateral proof from the circumstances that the most and the worst of recent murders in that country have been committed by Irishmen.

Treading in His Father's Shoes.

The Rev. John Brown, of Haddington, though, like all who attempt to practice what they preach, charitable towards others, was naturally enough desirous of checking in the bud any semblance of wrong-doing in his own family. This being the case, he was considerably annoyed at one time by the spiriting away of his apples from a tree standing in the middle of the garden. His son Ebenezer was at that time a boy at home, and he, along with the rest of the family, was called before the minister, who explained that he had had the ground dug up around the tree, and that he was determined to discover the culprit. The next day footprints were plainly visible on the soft earth, and the minister again called his family together to measure their shoes; but the length would not agree with any of them, and they were all fairly puzzled, until Ebenezer called out, "Try your ain shune, father." They fitted exactly, but we suppose the rogue who had worn his father's shoes was found out, and got a gentle reprimand.

Current Literary Notes.

The third volume of Lord Dalling's "Life of Lord Palmerston" will positively appear at the end of this month.

Mr. R. COWTAN has in the press "Canterbury from 1774 to 1874," a species of sequel to Gostling's History of Canterbury.

Mr. GEORGE SMITH's volume on his explorations in Assyria will be brought out in a month or two.

A new edition of Sir David Brewster's "Life of Newton" is in the press, and will shortly be published.

SIR ALEXANDER EDINBURGH, L.L.D., Principal of the University of Edinburgh, has in the press, carefully revised and partly rewritten, his excellent edition of "The Ethics of Aristotle," with essays and notes.

Mr. WILLIAM FRASER, of Edinburgh, whose numerous contributions to the history and genealogy of distinguished families in Scotland have made him a name in that department of literature, has just issued two quarto volumes on the history and antiquity of the house of Lennox. The work is privately printed, to the extent of only 150 copies.

The Academy understands that the work on the origin of the independents, upon which the Rev. Henry Martyn Dexter, D.D., of Boston, editor of the Congregationalist, has for three years past been engaged, rapidly approaches completion. It will be published in England and America simultaneously.

Miscellaneous.

SPECIAL mercies call for special duties.—Dyer.

We often hate for one little reason, when there are a thousand why we should love.

It is not until we are made to know how much distress is in our composition.

The grain supply of Europe will be short so will that of Northern Africa. The Sultan of Morocco has issued a decree prohibiting the exportation of cereals for this year.

The Nile was higher than it has been for twenty years, and fears were entertained that the sluices will not be able to carry off the flood. Should a disaster not occur the crops will be lost.

It is stated that the last photograph of the Princess of Wales, with one of her little ones on her back, is so great a favorite that no fewer than three hundred thousand copies of it have been sold.

A MAN who puts himself on the ground of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principles.

THE results of the labours of Messrs. Moody and Sankey, in four months, in Glasgow and the surrounding country, show the number of converts to be 3,183, of whom 1,670 were men and boys.

BISHOP SIMON has beautifully and truthfully said: "Christianity lifts off the veil from woman's face. In proportion to the amount of Christianity in any country will be woman's position; she rises or falls with Jesus."

SELECTING books because of their titles is the most unsatisfactory way possible. It misleads the scholar and deceives the purchasing committee of a school. The Hive gives an amusing illustration of this, mentioning a minister who once bought an expensive illustrated copy, in three volumes, of "The Wandering Jew," expecting to get a full history of the Israelites, but was disgusted to find himself in possession of a worthless novel, of a very doubtful moral tone.

DURING the last year (a German correspondent of the Pall Mall Gazette writes) 986 persons at Berlin left the Evangelical Church. Twelve of them became Catholics, 8 Baptists, 10 Free Congregationalists, 12 Jews, 18 Old Lutherans, and 881 joined no religious body; 811 left the Evangelical Church for the purpose of contracting civil marriages. In the same year 48 Jews, 226 Catholics, 1 Old Lutheran, and 69 persons from other religious communities went over to the Evangelical Church.

THE China Mail says:—"The Japanese expedition to Formosa still continues to occupy much attention. Matters remain in statu quo, but we have good information that China means to go to war. She is amusing Japan by negotiations, while arming and re-arming. A 'volunteer movement' has been set on foot at Canton to raise a force for Formosa. The Japanese, it is stated, still seemed to imagine that the intentions of China were pacific. Reports are current at Shanghai that the difficulty between China and Japan about the latter's expedition to Formosa will be submitted for settlement to the arbitration of either the United States or Italy. A Japanese ambassador has arrived at Peking. It is stated in a letter from Yokohama that the Japanese expedition to Formosa is commanded by American officers almost exclusively, and that the Chinese army is under the direction of German officers."

Dr. ALEXANDER once said to a Sunday-school teacher:—"In teaching Christ, my brother, make much of the blood, make much of the blood!" Mr. Moody, in his wonderfully blessed lay preaching, amplified and re-echoes the sentiment. He is reported to have said at Edinburgh:—"It was not a live lamb that was tied to the doorposts of the Israelites in Egypt—only its blood was sprinkled over them. It is not the life of Christ that saves, nor imitations of His life—but His death, His blood. The Bible is bound together by a scarlet thread—the blood runs all through."

I WILL be of good courage under my trials, for the weaker I am in myself, the stronger I am in my God. God is Satan's assaulter, I fear him not. I go forth against him in the strength of the Lord God of Sabaoth. By the help of my God, I can do valiantly. Should it be said, the stronger will gain the victory, then the victory is already mine; for the strength of God is my strength; and it is over all-Should it be said, the weaker shall prevail, then shall I prevail, for such am I in myself. Blessed be the name of the Lord, I shall yet enjoy peace and rest, and shall come off more than conqueror, through Him that hath loved me.—Dr. Henry Miller.

A STRIKE with a novel object is reported as having taken place at the Treadon Collieries, Durham. The miners have adopted the device of a clergyman, and have struck for water and decency. They have given their employers notice that they had suffered almost a martyrdom for want of water for drinking and domestic purposes; that their complaints had at first been unheeded, and then put off from day to day; that Acts of Parliament, backed by Government Local Boards in London, were treated as dead letters and winked at; that it was time to see what the men could do in the matter by pressure of a strike; and that unless water and decent accommodation were afforded they would no longer work or pay rent. They threw down their tools, and the mine owners are now looking out for water. The men and their families number, it is stated, some 8000 altogether.

It is noteworthy that the largest schools for native girls in India should be supported by an enlightened Prince, and in the most orthodox of Indian cities. The Prince we alluded to is the Maharajah of Vizianagram, and the place Benares. In 1871 the first school was established, and within a fortnight the Maharajah succeeded, by offering a stipend of one rupee to every pupil, in getting together sixty-seven names on the roll. A normal school was also opened to meet the wants of the pupils. A second school was then opened close to the celebrated temple of Bisheshwar, and a third was opened within a month after the establishment of the first school. So that within a short time there were no less than 450 pupils on the rolls. In an orthodox city like Benares the payment of a stipend was thought to be indispensable. But thanks to the exertions of Mrs. Etherington, under whom the schools are now placed, the stipends have been lowered and given to such only as have mastered the alphabet, and the number of pupils has increased to 600. This speaks highly of the disinterested exertions of the lady superintendent, and of the founder, the Maharajah of Vizianagram, who spends Rs. 700 monthly on this work.

RELIGION is life rather than science, and there is a danger peculiar to the intellectual man of turning into speculation what was given to live by. The intellect, busy with ideas about God, may not only fail to bring a man nearer to the divine life, but may actually tend to withdraw him from it. For the intellect takes in but the image of truth, and leaves the vital impressions, the full power of it, unappropriated. And hence it comes that those truths which, if felt by the unlearned at all, go straight to the heart, and are taken by the whole man, are apt in the philosopher and the theologian to stop at the vestibule of the understanding, and never to get farther. The trained intellect is apt to eat out the child's heart, and stands except ye become as little children." stands unrepented.

But pleasures are like poppies spread; You seize the flower, its bloom is shed; Or like the snowflake in the river, Or like the rainbow's hue, they go for ever.—Burns.

When angels weep, they weep not at the woe Which shadows human hearts—not at the gloom, The fading, and the sorrow, and the tomb; They weep that man so little love doth know, That he has still forgotten to be glad; So not the land immortal, but is sad.—Brown.

It is with feelings of deep regret, says the Ottawa Packet, that we observe the sudden death of the Rev. John Baird, M.A., Minister of the Canada Presbyterian Church, at Port Stanley. After passing through a very successful University course in Scotland, and obtaining high honors, Mr. Baird entered the Theological Hall, of the United Presbyterian Church, and completed the prescribed curriculum in an able and promising manner. His talents and popularity as a preacher enabled him to obtain a pastoral charge without difficulty in his native land. After labouring there for a few years he removed to Canada, and was soon settled over a small rural charge at Claremont in the township of Pickering. His commanding appearance, his thorough and highly cultivated intellect, and his more than average abilities led to his being frequently spoken of as well fitted for a professional career. But the feeble state of his health, acting upon a highly sensitive and nervous temperament, prevented any general movement in favour of his appointment to an office, for which he possessed many qualifications. His continued ill-health led him, after some years, to resign his charge, greatly to the regret of his attached flock. The change and travel incident to employment in the Home Mission field having somewhat restored the tone of his shattered constitution, he agreed to take charge of the small congregation at Port Stanley, where his ordinary Sabbath work consisted of a single religious service. Last Lord's day (27th Sept.) after preaching in the forenoon, he was seized with what proved in a few hours to be a fatal illness. Mr. Baird was born in 1820, and was 54 years of age. He was a distant connection of Mr. James Gow, of this village. The sudden and startling death of this devoted servant of the Great Master is fitted to stir up the most careless to prepare diligently for meeting their God before the great white throne.

Scientific and Useful.

CABBAGE SALAD.

Shave a hard, white cabbage into small strips; take the yolks of three well-beaten eggs, a cup and a half of good elder vinegar, two teaspoonfuls of thick cream, one teaspoonful mustard mixed in a little boiling water, salt and pepper to suit the taste. Mix all but the eggs together and let it boil; then stir in the eggs, rapidly turn the cabbage into the mixture, and stir well. Make enough for two days at once, and it keeps perfectly, and is an excellent relish to all kinds of meat.

RELATIVE VALUE OF OIL MEAL AND CORN.

Cotton and flax seed meal are richer than corn meal. They have about twice as much flesh-forming material, five times as much oil, and about two-thirds as much as other food. There would not be much difference in the profit of cotton seed meal at 85 dollars per ton compared with corn at 70 cents per bushel. They are both rather to be regarded as flesh and fat producers; but as whatever tends to improve the condition and strength of cows increases the milk, they would be useful in moderate quantities. With good hay, and mixed with wheat bran, they would be good feed for cows.—Country Gentleman.

BROILED TOMATOES.

Cut medium-sized tomatoes in halves, and put them upon a grid-iron cut surface down. When the surface appears to be somewhat cooked, turn them, and finish the cooking with the skin toward the fire. The cooking should be gradual, so as not to break the skin. Place upon a dish, and put a little salt and a lump of butter upon each half, and serve quite hot.

MOCK OYSTERS.

Take one half dozen ears of corn, grated; after grating, scrape all the milk from the cob. Now add half a tablespoonful of flour. Season with pepper and salt; beat the yolks of three eggs and stir into the corn; whisk the whites to a stiff froth and add the last thing; drop a dessert spoonful at a time on a hot griddle and fry of a light brown on both sides. These are nice; try them.

A CHEMICAL LAMP.

The watchmen in the powder magazines in France use a safe and beautiful little phosphorescent lamp which any one can manufacture at trifling cost. It consists of a piece of phosphorus not larger than a pea, placed in a phial of the whitest and clearest glass, with enough boiling hot sweet oil poured upon it to fill a third of the bottle, and a cork then put in and hermetically sealed. To use it, remove the cork and allow the air to enter the phial, then cork it again, and the part of the vessel not filled with oil will become as luminous as a large lamp. It can be used for six months without replenishment.

TEA LEAD.

Every one is familiar with the appearance of tea chests, but we imagine that not many people have any idea how their liden lining is made. The plumber has a furnace on the floor, with an iron pot on the fire with melted lead, and a small iron brass ladle. He also has two flooring tiles rather more than a foot square, which are covered with paper, pasted smooth and firm over one surface. One of these tiles is placed on the floor, but raised about three or four inches from the papered surface down. The man gets on the tiles, and, sitting on his heels, takes a ladleful of lead; putting the toes of one foot to the ground, he dexterously lifts with his left hand the front edge of the upper tile, and pours the lead with a sweep between them. Then raising his foot from the ground, the upper tile yields freely to his weight, and the melted lead is pressed between the papered surfaces, the surplus escaping at the edges. He immediately raises the tile, removes the sheet of lead, and proceeds to make another. His fellow-workman examines the sheets as they are thrown off; if, as happens at times, they are irregular, they are returned to the melting pot. If they find them in good order, they rapidly cut them square by the aid of a rule, and solder the small sheets together to serve as large ones. Paper is then pasted down on them, and they are ready to be used as lining for the chest. Sometimes the thin leaden chest is covered with paper after being made up; at other times the separate sheets are covered, and any imperfections attended to afterwards. The paper being inside, the lead chest does not affect the tea, which it would do were lead and tea placed in contact.—Good Words.

New York, with only 1,000,000 of people has more crime committed within its borders than London, with 4,000,000.

In Liberia a white man is not allowed to vote or hold office, but there is no agitation there for equal civil rights, to which we wish speedy success. For why should a white man be prosecuted for his color?

The Christian at Work says: 'Mr. Elihu Burritt's successor is already named, and we are not to have only one learned blacksmith after all. It seems that in Lebanon county, Pennsylvania, there lives a man who is a blacksmith by day and astronomer by night. In the day he shoes horses and swings the sledge; in the night he studies logarithms and takes a peep at the stars; and more than this he is in correspondence with the most eminent astronomers in the country, and has a volume in the press. It is not extraordinary for a man to rise from comparative obscurity, rather it is unusual for a man with the advantages of wealth to make his mark. But it is unusual for one in middle age to surmount difficulties which have followed him all his life and which were not those of his youth. We remember once seeing a boy whose principal business it was to kick the stones about as he came across them. Everybody pronounced him stupid and dull; and now, at thirty-five years of age, he is one of our most eminent astronomers, and is at the head of a Western observatory. Such a case, as this is not very remarkable; but that of our Pennsylvania astronomer is extraordinary.'

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O'DELL & TROUT, Toronto.

INSOLVENT ACT OF 1869.

CANADA Province of Ontario, In the County Court of the County of Simcoe.

In the matter of Della Wilson, individually and as one of the firm of Frank Keen & Co., of Orillia in the County of Simcoe, an Insolvent. The undersigned has filed in the office of this Court a deed of composition and discharge, executed by her creditors, and on Tuesday the third day of November next she will apply to the Judge of the said Court for a discharge under the said Act. Dated at Orillia, in the County of Simcoe, this 23rd day of September, A. D. 1874.

DELLA WILSON, by Bigelow & Hagel, her Attorneys ad litem

INSOLVENT ACT OF 1869.

Canada, Province of Ontario, In the County Court of the County of York.

In the matter of Thomas Dill, in the City of Toronto, in the County of York, an Insolvent.

On Tuesday, the tenth day of November next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. Dated at Toronto this sixth day of October, A.D. 1874.

THOMAS DILL, by BIGELOW & HAGEL, His Attorneys ad litem.

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Applications will be received by the undersigned.

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APPLICATION WILL BE MADE TO the Ontario Legislature of the Province of Ontario, at its next session, for an act to enable the four following Churches, to-wit:—The Presbyterian Church of Canada in connection with the Church of Scotland, The Canada Presbyterian Church, The Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and The Presbyterian Church of the Lower Provinces, which purpose to unite in one Church under the designation of "The Presbyterian Church in Canada," to hold after the union, the property of the various congregations, collegiate institutions, and the other trusts connected with the said Churches, in the same manner as it is now held by the respective Churches, and in so far as it lies within the Province of Ontario.

Dated, 16th Sept., 1874.

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Miscellaneous.

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Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

Address all orders to

FLEMING BROS., PITTSBURGH, PA.

P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take care not to be misled by cheap imitations. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twenty three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty-cent extra, sold by all respectable Druggists and Country Storekeepers generally.

Dr. C. McLane's Vermifuge

Should be kept in every nursery. If you would have your children grow up to be healthy, strong, and vigorous MEN and WOMEN, give them a few doses of

M'LANE'S VERMIFUGE,

TO EXPEL THE WORMS.

BEWARE OF IMITATIONS.

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LIFE INSURANCE CO

DIRECTORS OFFICE

153 TREMONT ST BOSTON

ORGANIZED 1840

President.—HENRY JACOBUS, Vice-President.—DANIEL SENAR

Secretary.—WILLIAM H. HOLLISTER, Assistant Secretary.—CHARLES H. BREWER

Statements for the year ending Dec. 31, 1873.

RECEIPTS.

Premiums.....\$1,670,205 13

Interest.....501,791 51

Total Receipts.....\$2,171,996 64

DISBURSMENTS.

Death Losses.....\$416,500 00

Paid for Surrendered Policies.....189,368 24

Paid Return Premiums.....345,401 37

Paid Matured Endowments.....7,900 99

Total amount returned Policy-holders.....\$959,169 42

Assets, \$8,000,000; Surplus at 41 per Cent., \$1,353,871.

This Company unites absolute safety to low cash rates, it is economical in management, and returns yearly all surplus revenue to its Policy-holders. Its liberal features are equalled by few Companies, and excelled by none.

J. H. MCNAIRN, General Agent, Temple Chambers, Toronto St., Toronto

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For fattening and bringing into condition

Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class Breeders.

Milk-Cattle produce more milk and butter.

It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS.

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Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A 25c. box will clean 20 sheep or 30 lambs. Sold by Druggists and Storekeepers.

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