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Contributors and Correspondents

ACTS AND PROCEEDINGS OF THE LATE GENERAL ASSEMBLY.

The roll of the Assembly that met in Halifax shows that 388 were entitled to seats—170 ministers and 168 elders. The difference was caused by the Presbytery of Newfoundland, which being entitled to send one minister and one elder, sent two ministers. The two brethren got their seats, but the Presbytery was told not to do it again. Of the 170 there were 10 that did not come, and of the elders 46 were absent; accordingly the actual attendance was 272. The Synod of Toronto and Kingston had the largest number of absentees, as many as 19 elders and 3 ministers failing to come.

Some days ago a friend called the attention of the writer to the strange circumstance that on the Committee of Bills and Overtures—the most important Committee that meets during the deliberations of the Assembly—there was but one minister from the whole Province of Nova Scotia, namely, Dr. McGregor, and he had so many other duties to attend to that he could very seldom attend. In connection with this, perhaps because of it, it is to be noted that of the fifty-nine members of the Board of French Evangelization, only five, in other words about one-twelfth, are from the Maritime Provinces. And that is not all. Of the five, only one belongs to the Maritime Provinces; the other four came from the West not long ago. It may be that all this is the result of accident so called; if it be, it is an accident that is not calculated to inspire the fullest confidence in the administration of the Board. We down here thought we took some interest in the French Mission, we must now see that we were mistaken, when the Assembly or those that contrived to pull the wires did not think that men educated in the Maritime Provinces were fit to serve on the Board.

Turning to the statistical tables, there is much there of interest to every lover of our Church. Your correspondent turned up, for the sake of comparison, the Statistics of the late Canada Presbyterian Church for 1870, that is to say seven years ago. Of the 252 reporting in that year only 82 were in receipt of a salary of \$1,000 and upwards, that is about one-eighth of the whole. This year in the United Church, according to the report of the Committee on Statistics, there are 590 ministers and all these did not report, but 121 of them, or more than a fifth, are in receipt of salaries of \$1,000 and upwards. In 1870 the highest salary paid to any one minister was \$2,400, the minister being Dr. Ormiston of Central Church, Hamilton. I am speaking of course of those within the bounds of Canada. This year the highest is \$4,200, which was paid to Mr. Black by Eskimo Church, Montreal. There are two other congregations, indeed we may say three, for Central Church has again come to the front, that come very near to the maximum, namely, Knox Church, Toronto, and St. Paul's Church, Montreal. The average all over the Church has not increased so much as that perhaps during the seven years, but the probability is that it was not much short of it. In the Presbytery of Prince Edward Island, for example, the increase during the time mentioned has been very noticeable. In the year 1870 not one minister on the Island belonging to the late Presbyterian Church of the Lower Provinces was in receipt of \$600 per annum from his congregation—the average was \$406. This year there are three reported as getting \$1,000 each; next year there will be five or six; the average during the past year being \$602, an increase of fully sixty-two per cent. The cost of living on the Island is cheaper than in any of the other seaboard provinces.

It is to be regretted that this year has shown backsliding in the time at which the statistics come into the hands of the ministers and elders. Last year they were printed and put into the hands of members of Assembly during the sittings of the Court in Toronto. This year they were not seen until the minutes were published, a difference of about four months. The longer they are in appearing the less service they are of. It is needless to say that it is not the Convener that is in fault, it is the congregations that delay in making returns. What is gained by delay it is impossible to say. Here, as in all other cases procrastination is not only the thief of time, it is a thief in many other ways. As a general rule where returns are delayed or not furnished at all it is evidence that all is not right; there is an unhealthy element somewhere; at all events it is a suspicious circumstance.

To teach one who has no curiosity to learn, is to sow a field without ploughing.

A FEW NOTES REGARDING METIS, QUEBEC.

To the meeting of the General Assembly in Halifax this year, the inmates of Metis Manse are indebted for visits from three of our ministers. The Rev. Mr. Cameron, of Chatsworth, accompanied by his son, came the week before the opening. The following Sabbath he preached for me, and addressed the classes which are held in the church. Afterwards we visited a dying man at the Ste. Flavie Station, about ten miles distant. The Tuesday after, I took Mr. Cameron to our station (St. Octave). There I had the pleasure of seeing a large number of our ministers, all Halifaxward-bound. My appearance was to them like that of a ship to those who, for several days, have seen only sky and sea. I was the first Presbyterian minister who had come on board since they left Point Levis. I may here say that I am the only one between Point Levis on the one hand, and Dalhousie on the other—a distance in all of fully 800 miles. The time for saluting so many was very short. Finding that the train was moving off, I had to disembark very hastily, leaving some of my brethren to puzzle themselves with the questions, "Whence did he come? and, Whither did he go?" Next day, accompanied by Mr. Cameron's son, I visited the dying man already referred to. This gave me an opportunity of seeing for a few minutes several others of our ministers on their way to the capital of Nova Scotia. On his return, Mr. Cameron spent another Sabbath with us; again he preached for me. Afterwards we went to my Sabbath School, about four miles distant, where he addressed parents and children. In the evening he conducted a meeting in Gaelic, which was a great treat to those of my people whose mother tongue is that in which some believe Adam and Eve conversed, (Acts xxii. 2.) The following morning the Rev. Mr. Straith, of Paley, paid us a visit. Next day he, Messrs Cameron, Sen. and Jr., and myself took the train—I for Rimouski. On board we met a large number of the brethren homeward bound. Some of them would have visited the Manse if they had known a little sooner that I live as near St. Octave Station as I do. At Rimouski I met Mr. Adamson, one of the Toronto elders. In the evening I held a meeting, at which I had his assistance. During the following week I held a meeting at the Amqui Station. On my return I met in the cars the Rev. Mr. Alexander, of Norval. I succeeded in making him prolong his visit by three days, so that he spent a Sabbath with us. As may naturally be supposed, I made him work that day. Besides preaching for me, he addressed my Sabbath School in the afternoon. A Sabbath or two after, the Rev. Messrs Peacock, of the Congregational Church, Kingston, and Torrance, of our Church, Peterboro, did duty as my curates, the one at my regular station, the other at my summer one. This enabled me, the Presbyterian bishop of Metis—every pastor is a bishop—to spend a Sabbath in Rimouski. There I met Mr. Blaikie, another Toronto elder, who with his wife and family were spending a few days in that part. On the following Tuesday I returned home, accompanied by Mr. Blaikie, who was going to Sayabec to fish. At the Ste. Flavie Station we exchanged a few words with the Rev. Messrs. Frazer of Bond Head, and McQuarrie of Wingham, who were returning from Halifax. These were "the last roses of summer." The following Sabbath the Rev. Mr. Lindsay, of Sherbrooke, Que., preached for me at both Stations. The next one, Mr. Patterson, of the Quebec Auxiliary Bible Society, preached for me at my regular station, and Mr. Lindsay at the summer one. That day I spent at Amqui Station; in the morning I preached, in the afternoon I had a Bible Class. At the close, I visited a family fully a mile distant, the father of which is a Romanist, and the mother a Protestant. On my way back I called at a French Canadian House where I read portions of Scripture, and made a few remarks thereon. I was very courteously treated. I preached again in the evening; as four young French Canadians were present I said a few words additional in French. Another Sabbath morning after, the Rev. Mr. Longley of one of the Methodist churches in Montreal, preached for me; in the afternoon I met the Rev. Mr. Heaney, of Montreal, at my summer station. Owing to weakness, the effect of a severe illness from which he was recovering, he was not able to take part in the exercises. Twice I had the pleasure of a visit from him in company with Mr. and Mrs. J. O. Thomson, of Quebec. On one occasion I had at the same time Mr. and Mrs. Longley already referred to. Another welcome visitor was Col. Haultain, of Peterboro, who, on different occasions, saw the inside of the

Manse. During the visiting season just closed, the Manse was envied by visits from a goodly number of strangers, whose names I need not, however, mention. The collections at my summer station amounted to a trifle over \$32. To the brethren of other Churches as well as my own who preached for me, I return my hearty thanks. May a rich blessing follow the word spoken by them. T. F. Metis, Que.

SUSTENTATION.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Since writing you last I have had some "new light" on the impracticability of a Sustentation Scheme. I have been told that an abortive attempt was made in Canada to establish a Sustentation Scheme, and that the causes which operated against it then will operate still. My reply is—that Canada, now, is not the Canada of thirty years ago—that the "Presbyterian Church in Canada" is a very different Church from that one in which the attempt was made, which met with such signal non-success. That a scheme is correct in theory, and has succeeded, is a sufficient answer to the objection that it is "unworkable." One success in favor of a plan is a much stronger argument on its behalf than many failures are against it. "Try again" is a good adage. In Scotland the Scheme has been found practicable. "The Chalmersian force" that gave the Scheme its launch in Scotland has had time, at least, to subside. In England Sustentation has been a success, and there, there has been no "Chalmersian force." The want of large liberal congregations here need not make the Scheme a failure. Far more will depend on the accumulation of the titles in each congregation over the Dominion.

I have been told again that the General Assembly will never pass a law requiring a qualifying rate of \$5 per member on behalf of the Fund. That remains to be seen. She has said, regarding supplemented congregations, that members must give at the rate of \$4.50 per member—not much difference in the sum—not much difference in the principle. "Do to others as you would have others do to you." If she will not require a rate of \$5, perhaps she will of \$3, or \$2. "But what good?" you say. "That would not raise anything like the sum aimed at. Well, another thing can be done. There may be, as in Ireland, a Stipend Fund, apart from the Sustentation Scheme. Then there will still be an opportunity for congregations to compete with each other in the matter of pastors' salaries. If the Assembly should see fit to adopt the sliding scale of contributions at present in operation in the Free Church of Scotland, and now proposed in the Irish Church, there will still be made to appear a large difference in ministerial income.

It may be replied that a Stipend Fund, apart from Sustentation, amounts to the same thing as that contemplated in the overture from the Presbytery of Toronto. There is this difference—you have not as yet the sliding scale referred to. Another is that all the congregations do not necessarily become contributors to the Supplemental Fund. These are important differences. Let the readers of the BRITISH AMERICAN PRESBYTERIAN ponder them well.

"The scheme will deprive congregations of the power of 'starving out' a minister, and therefore will be opposed by some." This I have been told. The power referred to certainly will not be furnished to the extent that it is under our present Home Mission Regulations, (see Min. 1876, page 55, Reg. 5.) but that I think is one of the great excellencies of a Sustentation Scheme. There is a constitutional way of getting rid of a minister when he ceases to do his duty among his people. I do not think there are enough of congregations, in our Church, to defeat a Sustentation measure on the score of curtailed power over their pastors. If there are, the sooner we know it the better. W. BENNETT. Springville, Sept. 15th, 1877.

FEMALE preachers are evidently on the increase in America. Some of these ladies undertake duty alone; while others are accompanied by their better halves, who act in the capacity of assistant. Here is a case in point. A correspondent, writing from Indianapolis, tells how a Methodist lady preached there night after night for a month to crowded congregations. Exhausted nature at length gave way, and the husband was brought in to assist. The lady would address the people at some length, and then, turning to her husband, exclaimed: "Now, dear, you pronounce the benediction." On a recent Sunday we are told that no less than nine sermons were preached in Indianapolis by women.

MISSION WORK IN MANITOBA.

MR. EDITOR,—It is difficult for Presbyterianians in Manitoba to understand the policy of the Church below in reference to mission work, whether Home or Foreign, in Manitoba and the North-West. At Battleford, we understand, that there is quite a number of settlers. Governor Laird and family and all government officials are to reside there this winter, and there is to be a detachment of the Mounted Police stationed at that point. So important a centre should be occupied at once by a missionary of our Church. We hear of no appointment having been yet made.

The Rev. Mr. Stewart, who relieved the Rev. Mr. McKellar, has left Prince Albert. The Rev. Mr. Johnson, Teacher, is the only missionary we have at that point now. When the General Assembly transferred the mission, as to English service, to the H.M. Com., was it understood that there was no need of appointing any missionary to take Mr. Stewart's place? There are five stations at Prince Albert, and the settlement is fast extending. If Mr. Johnson attends to the school his hands are full, and who is to care for the congregation? In spite of the remonstrance of the Presbytery of Manitoba, and that, we believe, of the Bishop of Rupert's Land, the mission was invaded by Bishop McLean. He has not, if report does not do him injustice, scrupled to approach Catechist at Prince Albert with a view to proselytise. What better opportunity could he ask than the present to try his hand with the people. If Mr. Johnson is left alone the people will be obliged to attend the Episcopal service part of the time, and an opportunity will be offered the bishop to try his favourite game. This state of things was known long ago and steps should have been taken to prevent any display of the Bishop's peculiar tactics.

Prince Albert is 500 miles west of Winnipeg, and Battleford 670. Freighters are going west every week now. The last of them will leave in a short time. If the Church is desirous of sending men at little expense, arrangements should be made early and the two should go together. To hire a special conveyance and guide is expensive, and soon even that mode will be too late. The comfort of the gentlemen going west might perhaps be taken into account too. For about 500 miles of the way to Battleford there are no houses. It is neither agreeable nor soothing to the nerves to drive all day and then pitch your tent on the lee side of a willow bush or your whipstock, when the ground is covered with snow and the mercury at zero. But perhaps it is as well that men should endure hardness early and thus prevent grumbling afterwards. In the case of the last three sent west this was the experience. Messrs. McKellar, Stewart, and Johnson left Winnipeg late—Mr. McKellar as late as the beginning of November—and had much needless suffering before reaching their destination. They were unable to take much baggage, and had not even necessary clothing during the winter. Members of the committee may forget all this when away at the seaside or out duck-shooting, but they must excuse us in mentioning such matter-of-fact things as comfort in connection with mission work. If the work of the Assembly is not too exhaustive and the weather not too relaxing would it not be well to make such appointments in time to enable men to arrange deliberately.

The wants of settlements within the Province and immediately outside, Mr. Robertson's letter laid before the Church. For forty miles along the Little Saskatchewan the land has been taken up this summer, and all along the base of the Riding Mountain on the south. A number of families have settled there already, and a much larger immigration is expected next year. Last week the Factor of Lord Dunmore, Scotland, and a Chief Factor of the H.B. Co. went west there with the view of making arrangements for a Scotch Colony. There is work for a missionary at once. Will not the Church appoint a vigorous man immediately to take charge and welcome the incoming settlers next year? The importance of first occupation should not be underestimated.

From Mr. Robertson's letter it appears that Mr. J. S. Stewart supplies five stations. The people are scattered over eight or ten townships. This summer the settlement has extended far beyond the old limits. Mr. Stewart thinks that a station should be established at once ten miles north west and another twenty miles west of Palestine. The whole field then would approach the County of Oxford in size. Mr. Stewart must be like a farmer cultivating a section (640 acres) of arable land singlehanded and without the aid of steam plough or Marsh Harvester. Would

such a farmer be thought lazy if like Oliver he asked for a little more help.

The Rev. Mr. Bestwick must surely be an Ericoplain and not a Presbyterian Bishop. The reverend gentleman has to minister to the Presbyterian settlers scattered over twenty-eight townships. If stations were to be erected in this district eight miles apart, he would require to supply fifteen such. There are few horse teams in these settlements and if people have to drive oxen or walk four miles to church during winter it is as much as they can do. At this rate the people would get bi-monthly service. To retain one's spirituality at this rate would require no ordinary effort. What wonder if ministers thinking they are laboring in vain and spending their strength for nought, should become discouraged and resign. All admit that the policy has been fraught with evil in the past; are we to be cursed with it for all time and in every place? Here then are five fields raising the Macedonian cry, "Come over and help us," shall they do so in vain? Let those who have charge of this business act promptly.

You will recollect, doubtless, that the Rev. A. Frazer and the Rev. A. Glendinning resigned at the May meeting of the Manitoba Presbytery in 1876, and yet their fields of labor have been without a regular missionary ever since. Mr. Bell and Mr. Donaldson supply High Bluff and Portage Creek as they can consistently with the duties of their own fields, and the College supplies Rockwood, etc. Both fields are anxious to call a minister, but they are not acquainted with any. Both guarantee \$800 per annum for the support of a minister. At Grassmere there is a church which was opened this summer; at Rockwood is another, unfinished; while the people of Greenwood are talking of building at once. Here is a field comprising seven townships with two churches and another to be built soon. The Presbytery and people are most anxious to have a good man settled there at once. Will the committee allow another winter to do its best in chilling the life out of these people? The High Bluff field is not so large but it is important. There is a church at High Bluff, and the presence of a minister is all that is required to have one erected at Portage Creek. When the tide in temporal matters has turned, when grasshoppers have left the country, and God is blessing us with bountiful harvests, surely the Church should devise liberal things. When the state of things is such as I have represented what is the policy of the Church? It may be necessary yet to point out how this supineness is operating against the Church's best interests.

Is the Committee hampered through lack of means? Do they find it difficult to get men? Do they think the work unimportant? From the Convener's reports and letters he appears to be alive to the importance of the work. If the second cause is a difficulty, it is not creditable to the missionary spirit of our Church or to the efficiency of the mode of our appointment. That the first is a difficulty we know, and we submit that the Home Mission Committee could do no greater service to the Church than devise some scheme by which the liberality of our people should be better evoked in connection with this work. With your permission I will direct attention to some other points again, as this letter is too long already. Allow me to state, however, before closing, for fear any should think Manitoba is getting an undue share of men, that at the time of the Assembly in 1875 ten (10) ministers were laboring in this Province; in 1876 eleven (11), and only eleven (11) at the present time. When the immigration and extension of old settlements and the beginning of new are considered, we must be falling greatly behind in our proportion of missionaries.

Manitoba, Sept., 1877. AMICUS.

Missionaries for Manitoba.—Special Request.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you permit me through your columns, to notify all applicants for churches or stations in Manitoba, to meet with the Home Mission Committee on Monday next, the 8th October, within the Deacon's court room of Knox church, Toronto.

The Committee will begin its sessions on Monday evening, 1st October, at 7 p.m.

Yours truly, WM. COCHRAN. Brantford, Sept. 22nd, 1877.

JAMES NEWBY, a negro newby, who went from New London to the West ten years ago, accompanied M. Jody and Sankey to Scotland. Since then he has studied for the Church of England ministry at London, and passed an examination before the bishops which prompted the bishop of London to say, "I would to God all our clergymen were like this young man." He has sailed for Africa to be Bishop Cretcher's assistant.

Pastor and People.

TWO-EDGED PROVERBS

II.—"EVERY LITTLE MAKES A MICKLE."

(Concluded.)

This common proverb leads us, however, still higher. If we mount into the region of spiritual things, we find it even there. The "mickle" or the "much" of a developed "Christian" is the result of many littles in the disciplinings and experiences of the divine life.

It is not any of his littles that can save his soul, that great mickle—that vast "much," at which angels wonder—is the sole prodigious work of Christ; but our spiritual life is exercised and fed and strengthened by littles.

This life here is led in littles. The martyr's stake is not kindled now; the life of the man of God is not a struggle with outward foes, or a fleeing from open persecutors; that life is to be led in shops and factories and fields and quiet homes, and amid what perhaps many would call very inglorious scenes. But it is here, nevertheless, that we are to set forth Christ, and here that we are to be trained for heaven. It is by "littles" that the man of God is made perfect.

Faith is educated by littles. It becomes stronger every effort it makes. Just as the muscles become stronger every time we move our limbs, so faith becomes more powerful every time it acts.

Self-denial is exercised by littles. Every small thing we forego, every time we are willing to retreat into the background, and see another preferred, forms and fashions the character for heaven, moulds the soul's life which is to be.

The saints in their eternal and glorious home shall be "mickles"—"muches" made up of many past littles. And this will be equally true of the other side of the picture. The spiritual being of the lost shall be the aggregate of many littles, bad littles having gathered and consolidated themselves into a bad "much."

What lessons do we learn from this? There is another common proverb which says "Every little helps." And what are our littles helping us to—whither are they helping us to go?

One lesson that we learn is to put that question to ourselves—not to allow ourselves to be drifted on to ruin on the bosom of a current made up, after all, of only very little drops.

What kind of "mickle" are the "littles" of our life making? We ought to know whither we are going; what kind of place we are becoming fitted for.

What has been said about this proverb should teach us not to despise littles, no matter what form they come to us in. He that despises little things, by little and little shall he perish. It was a little more sleep, and a little more slumber, and a little more folding of the hands to sleep, that brought poverty upon the sluggard as one that travelleth, and want as an armed man (Prov. vi. 9, 10). It was the "little" foxes which were doing the mischief in Cant. II., and they found something suited to them—the tender grapes; and these little foxes were not to be let have it all their own way, but were to be caught, and their mischief put an end to; for though they were small themselves, their power of doing harm was great. "Take us the foxes—the little foxes that spoil the vines—for our vines have tender grapes."

Neither on the good nor on the bad side may we despise the little things—in each a great mickle lies before us.

Remember, as regards the bad, that what you pooh-pooh as small, nevertheless goes on its way, to live, and work itself out, and join itself to other like things, to overwhelm you by-and-by, as the avalanche made up of single snow-flakes overwhelms the traveller in the Alps.

You cannot do little mean things, without getting the mickle of a miserable character; you cannot indulge in little lazinesses, without becoming slothful; you cannot decline little duties, without becoming untrue in your spiritual life.

Take care how you look at littles by themselves, not bearing in mind that they are parts of a great whole. If you do this you may find yourself ruined before you know anything about it. Seldom any man takes a gigantic step in evil all at once; he comes to it by little and little. The littles familiarise us with the mickle.

Many a man who has been going into debt for little things, a shilling or a sovereign now, and a few shillings then, is amazed and displeased when a bill comes in to him for perhaps £100. And yet he cannot reasonably or justly object to it in any way. He ordered and had the goods; each article seemed nothing, or next to nothing, at the time; the big account is the mickle of them all.

But we must take a bright side of this proverb also. It will never do to stop at the dark side of truth; we should be miserably depressed if we did, and should never get on.

There are many small things in good, as in evil; and here, too, "every little will make a mickle."

As people seldom fall into great wickedness all at once, so they seldom attain to much good.

There is indeed one great mickle—the soul's mighty "much"—which is done not by little and little, but all at once; and that is its salvation. He that believeth shall be saved; that work is once and for ever. But there is the sanctification of the heart; the purifying of the life, the attainment of personal holiness; and all this seldom, indeed never, comes all at once. It is here a little, and there a little; the growing in grace, the making small advances day by day.

Do not despise the day of small things; do not undervalue, either in yourself or others, small improvements; they are all steps in the ladder which you must climb, and, when all put together, will lead you very high. Trust this as their issue. You might be very much discouraged if you were to look only at the end; it might seem so high, so far off, so unattainable. But you shall be led to it by imperceptible steps; the littles will bring you there.

Thank God for every small improvement. Even though it were but very small compared with what you would have had it be, thank Him heartily for it; let it be added to what went before; and add something more in the way of improvement to it, be it never so small, and you shall find that you are advancing towards the mickle, the "much" of being perfected.

Do not be altogether discouraged about others either. Christ is not discouraged. We are told that the bruised reed does He not break, and smoking flax does He not quench. He recognized Peter's little faith, though it was but "little," when he was about to sink. Our Lord noted also the "little" strength of the Philadelphian Church (Rev. iii. 7), and there was a blessing in that, though it was but small.

Encourage every one to little efforts. Generously recognise these littles. Rejoice in your own littles, and thank God that you have been able to make them. Look forward with hope and trust to that day when He who said, "Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities," will recognise your honest littles, and show you, to your great astonishment and delight, how much they come to in the aggregate. Then you shall see the spiritual side of this proverb, and wonder at the wide circumference of the common saying, "Every little makes a mickle."

Prayer for the Press.

The position of the minister and of the teacher depends greatly on personal character. An immoral man cannot long occupy the pulpit or the schoolroom. Not so with the journalist. The people know him only by what he writes. Ability to write what will interest readers, and promote the sale of the journal, is the main thing sought. A good moral character is not a pre-requisite for employment on the public press. Hence its great power may be wielded by unprincipled men. It is true that journalists are in a great measure controlled by public sentiment and the wishes of their patrons. An infidel may be the editor of a religious paper; but he will try to keep his infidelity out of the paper, or to introduce it only covertly. Possibly somebody will ask, what harm can come from the immoral or irreligious character of a journalist, if it does not appear in his journal? We reply, it will most certainly appear, and probably in its most dangerous form. But even if it does not, any positively good influence must be wanting. The power of the press, as well as that of the pulpit, should be positive, and always on the Lord's side. The unconscious or involuntary influence of a man is often greater than the voluntary. So with a journal; it may carefully avoid offending its respectable readers, and yet its daily influence may be prejudicial to the best interests of society. What a powerful influence for good would our multiplied journals exert if their conductors were all God-fearing men. Praying for an object opposes the petitioners to labor for that object. If a man earnestly prays that the press may be what it ought to be, he will ask if he can do anything towards making it such, and in most cases he will find that he can do something. Journals, like other things made to sell, will be suited to the taste of the purchaser. An experienced journalist and decided Christian made the remark that a daily newspaper conducted on the highest ability on strictly Christian principles, could not meet its expenses for a single day, and that in a land where there are thousands praying daily for the coming of the kingdom of God. We have known a minister to preach on the "perversion of the press," and yet regularly read a newspaper whose aim was to injure Evangelical religion. In this, as in other cases, our conduct should be in keeping with our prayers. It has seemed to us that scarcely any other class of our Church workers are so completely left out of their religious sympathies of Christian people as are the conductors of the religious press.

Scripture and Science.

The danger of compelling science to defer its teachings to the popular language of Scripture has passed away. The schools have been emancipated completely from the authority of the Church, and the danger is now rather in the other direction. We are in much greater danger of forgetting that there are some subjects bearing on science in which the Bible may be said to speak with authority, than we are of including all sciences within the bounds of Biblical interpretation. Psychology and ethics are cases in point. If Scripture be a revelation at all we can never admit that it has nothing to teach us of the relation of sense to spirit or of mind to body, which is the subject-matter of ethics. The sciences, properly so called, in which matter and its laws are chiefly concerned, may lie outside of the path of Biblical interpretation, but not so with those more personal questions which concern ourselves and our duty. A Biblical psychology and a Christian code of ethics seem to us to be a necessity of the age. If the Scriptures are to retain anything like their authority they lay claim to, as an authentic and authoritative declaration of the will of God to man.—Bible Educator.

Profit and Loss.

The Scriptures declare that whatever any human being gives to Christ is more than balanced by what he receives in return; the divine benediction is of far more value than any human tithe. "Without all contradiction the less is blessed of the better."

Such considerations as these are very important, when a wild selfish world around us is rejecting the Saviour because he asks duty and surrender. What he asks is less than what he offers. In a calm measurement of profit and loss, he is a gainer who deals with Christ. Something he loses, something he receives; but on the whole, he has the advantage.

In the surrender of the soul at the cross, the Saviour says, "Give me the tithes of your heart's best services, and I will give you my blessing in return," and our question is, whether we shall get as good as we give? There is but one reply.

Our Lord, so far as we can read His thoughts from His actions, seemed always perfectly to understand that some sifting process was needed, in order to distinguish, among the multitudes that followed Him, those who were sincere and those who were only curious. One day occasion he turned suddenly upon the crowd with these startling words: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." He did not seem in the slightest degree concerned, even as he uttered this saying, so abrupt and so searching as to be almost harsh; he wanted people to understand that the Christian life was no easy one. Better they should know that early than late. Better they should make a calm estimate beforehand, and then decide.

It is from this item of gospel history that our familiar expression, "counting the cost" is taken; but we apprehend few persons are thoughtful enough to observe, in the two illustrations our Lord adds, that one of them refers to counting the cost of beginning to live for Christ, and the other refers to counting the cost of resisting Him. It is a solemn thing to become a Christian, we admit freely, but it is a much more solemn thing not to become one.

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." The force is here felt on the instant; let him who has a religious life and character to erect, soberly calculate whether he can hold out, if he should determinately begin it. Most men would rather shrink back under the pressure of such a question.

But then another question is to be considered: How shall one meet the inevitable future, if he decides coolly to resist God? "What king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand; or else while the other is a great way off he sendeth an ambassador, and desireth conditions of peace." Here arises another dilemma. If we refuse to surrender to God, are we just prepared to resume operations?

When one yields his heart, and becomes a meek and lowly follower of the meek and lowly Jesus, he receives the benediction of peace and rest. Can any one doubt as to whether, in that case, the less is blessed of the better? Alas, there must be most inadequate notions of what it is to be under God's favor, or under God's frown, before one can pause to institute such an inquiry. In Job's time he found a man who had the temerity to say, "My doctrine is pure and I am clean in thine eyes." To him he could only answer, "Oh that God would speak and open his lips against thee! And that he would show thee the secrets of wisdom that they are double to that which is. Know therefore that God exacteth of thee less than thine iniquity deserveth." Thus much is true of all. "Cease to do evil, learn to do well," is the condition of manifest and extraordinary favor.

The Kingdom of Heaven.

"The kingdom of heaven," spoken of by our Saviour in His sermon on the Mount, may be regarded as a state of mind and heart rather than a place. "Blessed are the poor in spirit; for theirs is the kingdom of heaven," and "Blessed are the pure in heart." It is a state of infinite happiness and blessedness; a state where sin and sorrow are not known; a state where there is "no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." It is a state where there is "no more sea," no shipwrecks with their heart-rending scenes of anguish; "no more curse," no slander, no reviling, no crimes to vex and grieve the heart; no broken hearts there.

Poets have sung and authors have written concerning this kingdom, but we must leave it where the Bard of Israel left it when he said: "In thy presence is fulness of joy, at thy right hand are pleasures for evermore." "I shall be satisfied when I awake with thy likeness." We must leave it where Paul left it when he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." We must leave it where John the beloved disciple left it when he said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." Beloved reader, are you an heir of this heavenly kingdom, and shall it be yours to enter therein? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

A MOVEMENT has recently been made in England to admit the public to the British Museum, National Gallery and other public buildings on the Sabbath. But when the question came before the House of Commons the measure was promptly put down by a vote of 278 to 87.

The True Brotherhood.

What is it which still produces the rupture of brotherhoods throughout the world? The mournful fact stares us in the face, that even the family bond is insufficient of itself to preserve peace; and the rational conclusion, confirmed by experience, is drawn, that bonds of kinship or of nationality will of themselves prove ineffectual for the display of brothership. These are the facts, and hard facts they are, which now form the staple of serious reflection to every thoughtful mind; and one but hastily scans the signs of the times who is not convinced that the world will hear a great deal more of them before they disappear. Many have been the attempts of good and wise men, and also of bad and ignorant men, to account for and overcome them; but somehow or other their stubbornness has hitherto resisted those endeavors. The earnest soul is almost despairing of a remedy, and strong hearts are bending under the weight of accumulated failures. There have been associations without number, classes have banded themselves together, clubs, social and political, have arisen, national and international have been called into existence, reigns of brotherhoods have been inaugurated; and yet, wihal, God's fair green earth is soaked with the warm blood of thousands—brother slain by brother—yet, wihal, nations are breathing out threatenings against nations. The millennium of Fraternity does not seem near at hand. Nor are there wanting organizations of a more spiritual mould, with somewhat more of the divine life within them, speaking of philanthropy and high religious aim. They are doing a good work, but it must be confessed that the work to be done is manifestly increasing on their hands. Even the Church itself, with its mighty resources, is now upon its trial, and it must speak out and say whether or not it has buckled on the armor God has provided, and is fighting under the banner of King Jesus.

And what does it say as to the social chaos that now exists? What does it say to the theorists and experimentalists of our age? What does it say to the disciples of the Master? It says, "Thou art thy brother's keeper." Christianity will remove that fatal isolation in which men have set themselves; it forbids that ruinous independence of man on man, which has been and is the cause of our weakness and our wars. It tells the world that there is one God, the one Creator, who made not only men, but men, men who are bound together by the ties of creaturship, by human bonds which cannot be broken without results the most disastrous. And above this, it proclaims that that same God is a Father, whose children are, or should be, united by bands of love, the rupturing of which must inevitably disturb the universe. The world to-day but witnesses to the penalty incurred by breaking the law of God. This heaven-ordained brotherhood involves not merely the political and social, it includes the moral and the spiritual—it affects the whole man. It is a brotherhood which embraces, within its large and loving arms, the concerns of what we call every-day life, and the interests of the immortality of God bestowed. Masters and workmen must bear about with them its essential principles; fathers and sons must be animated by its spirit; friend and friend, yea, man and man, must acknowledge this sacred, this divinest tie.

This heaven-born religion is not a professional matter any more than it is professional to breathe. It is as necessary to true life as is air to the panting lungs. This religion is not made up of items. We may get on without Episcopalianism, without Presbyterianism, without Congregationalism; we may get on without Calvinism, without Arminianism. But without God!—deny our God, and there is no brotherhood; deny our Christ, and there is no brotherhood; for—and let the world only give this truth full scope—Jesus Christ is the centre of all brotherhood; in him meet all the bonds of humanity; from him flow out that life and that love which quicken the hearts of all men; and to Him, in the midst of our sins and sorrows, the weary go for rest, the lonely go for sympathy. He is the grand and true representative of humanity, and mankind will reach their end, will attain their high and holy destiny only when they follow Him—who came to earth, proclaiming in His life and in His death—who reigns in heaven, proclaiming in the sweetest and most earnest voice of love and mercy—"I am my brother's keeper."—Alexander Hamilton, D.D., in Sunday Magazine.

Thoroughly Furnished.

Said a living pastor in our hearing the other day: "If I were to go over my own history again, I could abate much anxiety, save a good deal of time, and avoid a great and unnecessary waste of work. One conclusion I have reached with such measure of certainty that I am willing to call it a conviction. The most effective learning—the most available scholarship—the cheapest acquisition of helpfulest force in the ministry—as the world now runs, is found in a thoroughly familiar acquaintance with the whole Bible."

We should like to give this sentiment our endorsement, and then send it along. We know a man who trusted for his success to singular attainments in language. He spent two years to our certain knowledge in the seminary committing to memory page after page of Gesenius' Lexicon. He told us he intended to master the entire vocabulary of the Old Testament tongue. We assert simply under the stern logic of years that he has never come to much any way. Then we also knew a fellow-student who set out to be a philosopher. We heard him preach two sermons after he graduated. He used the word character thirty-one times in that one discourse, before we got tired of keeping the tally—character of an action; character of a motive; character of mental state; and so on. Of late he has given all that hair-splitting up; taken to expository sermons heartily; and now he has character to his ministry. Then we knew another man who was determined to be a theologian. We heard him dilate for a not half-hour in July upon the difference between "sinful tendencies" and a "tendency to sin." The last knowledge of his usefulness we ever had was gained from a chance

meeting in the street, when he informed us that he was living in the vicinity, was planning to write a book on the "Seat of Regeneration;" could we let him know of a place for now and then a chance supply over a Sunday?

Let no carelessness prevent what we are trying to say. We propose no fling at anything. We believe in the whole curriculum of a secondary course, and in a patient and thorough pursuit of each of the branches of ministerial education in turn. But we would force all these to be means to an end. The point we make is found quietly but intelli-gently stated in a remark let fall by one of the intelligent hearers of a specialist pastor. "Oh I wish," said he, "that our minister would sometimes just preach on a textual text."

We have never found anybody able to make much use of the Mosaic heresy, but we think all of us ought to know about it. We have considered those men best furnished for real pulpit work who familiarly know the path Paul traversed on his first and second missionary journey; who remembered the water in which the prophet caused the iron to swim; who could tell exactly what each epistle to the Thessalonians was about, and could give an analysis of the Sermon on the Mount; who could draw the parallel between Hagar and Mount Sinai, and rehearse the analogies between grafts in an olive-tree and the conversion of the Gentiles. And this requires wide reach of knowledge in all the branches of learning at once.

That is to say, saving souls is the special work of the ministry. The word of God is the instrument. Every man must handle it carefully and well. And our point sole and singular, is this; that, not much extraordinary scholarship nor uncommon attainment, but ordinary intelligence and calm discretion of judgment, are what are most in demand for Scripture explanation and enforcement.

It is true that we are exhorted to "covet earnestly the best gifts." But the best gift for any common man is the power to use wisely what he has, and give over straining for unnatural results. It is said that at one of the early revival meetings in London, the great prime minister of England was present. At the close, Mr. Gladstone came forward and took Mr. Moody by the hand. "I wish I had your body," said he, with a pleasant smile. Then Mr. Moody made reply: "I wish I had your head." Mr. Gladstone again retorted: "I wish I had your lungs." To which Mr. Moody answered: "I wish I had your brains." And so they parted. It would be a fair question whether either of those men would be improved by the interchange of qualifications between them. Mr. Moody might not do well in managing the Eastern question, and Mr. Gladstone would certainly fail in the Hippodrome.—N. Y. Christian Weekly.

Random Readings.

I SHALL then call the times bad, when they make me so.—Landon.

TRUTH is the foundation of all knowledge, and the corner of all societies.—Dryden.

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

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

WHEN will talkers refrain from evil-speaking? When listeners refrain from evil-hearing.—Augustus Haro.

Not all who seem to fall, have fallen indeed; What though the seed be cast by the wayside, And the birds take it—yet the birds are fed.—Charles Kingsley.

It is a strange desire, to seek power, and to lose liberty; or to seek power over others, and lose power over a man's self.—Bacon.

Remember eye the ocean-deeps are mute, The shallows roar; Worth is the ocean—fame is but the bruit Along the shore.—Schiller

THE prejudices of ignorance are more easily removed than the prejudices of interest; the first are all bludily adopted, the second wilfully preferred.—Bancroft.

INDEPENDENCY may be found in comparative, as well as absolute abundance; I mean when a person contracts his desires within the limits of his fortune.—Shenstone.

To do injustice is more to be avoided than to suffer injustice, and the reality, and not the appearance of virtue, is to be followed above all things, as well in public as in private life.—Plato.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

THE Bible itself must be brought out as the best defence against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing un-theory ideas for which no philosophy, no theory of development, can ever account.—Taylor Lewis.

I TAKE goodness in this sense, the effecting of the best of men, which is that the Grecians call Philanthropia; and the word humanly (as it is used) is a little too light to express it. . . . This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity.—Bacon.

Mr. Moody says: "I tell you, the world has got tired and sick of sham." That there is much sham Christianity, there can be no doubt, and that it stands greatly in the way of sinners and building up the Church, no one will deny. But there is, also, more deep, fervent piety than the world sees, and more than such men as Mr. Moody are likely to give credit for. In quiet places, hidden from the world, serenely doing their duty, and in everything glorifying God, there are devout men and women living near the Saviour, radiating a sweet influence all around them, and preparing themselves for the rest of heaven. The "workers" are apt to feel that there are none good but such as sing and shout in public places, forgetting that the prayers of an imprisoned saint may be of more value than the abundant labor of an evangelist.

Farmer Penniman's Dream.

"There's no need of a donation for Mr. Goodman," growled out Mr. Penniman, on his way home from church, after the notice of a proposed donation visit had been given; "he has salary enough without—six hundred dollars a year and a parsonage and garden spot—that's enough for any family to live on; why, it don't cost us near that, and we have six children, and they have only four. 'Twas real mean for Mr. Goodman to exchange, and get that man to give out the notice." And Mr. Penniman fretted away in the ear of his silent wife till they had nearly reached home, quite unmindful of the four children who, with wide open ears, were eagerly listening to every word.

Rev. Mr. Goodman was pastor of a little church in a small village of Maine—a Home Missionary church composed of farmers, with a few members in the village, where two other churches of different denominations were also endeavoring to live and thrive.

Four hundred dollars was the nominal salary of Mr. Goodman from the Home Missionary Society. Of the four hundred Mr. Penniman gave twenty-five dollars, usually in advance, "to get it off his mind," he said. If all the subscribers had followed his example it would have been better for the minister. But the last year's subscription was two hundred dollars in arrears, and the Home Missionary Treasury was empty.

It was mid-winter; the minister's credit and provisions were well nigh exhausted, and nothing had been said of the accustomed donation visit.

Driven almost to desperation, Mr. Goodman rode over to a neighboring city, where one of his classmates was preaching to a large, prosperous church, and laid the case before him.

"Let's exchange," said the sympathizing listener, when the story was told. "I'll give notice of a donation visit on my own responsibility." The exchange was made; and the notice was given, to the astonishment of every one, Mrs. Goodman included.

Mr. Penniman's family went into their large, warm kitchen, laid aside their wrappings, and sat down to a bountiful dinner prepared by the eldest daughter during their absence; and with the appearance of the hot mince pies began the discussion of the coming donation visit.

"Mother, may I go?" from a chorus of little voices, and comments from the older members of the family according to their moods.

"Well, I paid the whole of my subscription long ago," said Mr. Penniman, with a satisfied air, "and if the rest had done the same, there would be no excuse for having a donation visit."

"I don't believe Mr. Jones has paid a cent, and he's rich, too," said Clara, a bright little girl of eleven.

"No, nor Mr. White, nor Mr. Cook, nor even Deacon Slocum," added George, a stout lad of sixteen, who knew more, in his own estimation, than any man in the neighborhood. Mrs. Penniman and the eldest daughter, Mabel, said nothing.

"Mother, I heard my teacher tell the superintendent that if people would only give tithes now, as the Jews did, there would be no need of donation parties. What are tithes?" said Robert, the nine year old son.

"I will tell you all about it this afternoon. Finish your dinner now," was the reply.

An hour later, according to promise, the mother sat, Bible in hand, explaining to her younger children the Jewish law of benevolence. Clara and Robert were finding the references, and James and Minnie were asking numberless questions. Jacob's vision interested them greatly. Robert read the dreamer's morning vow, "Of all that thou shalt give me, I will surely give the tenth unto thee." "That tithes means tenths. Does it mean a tenth of everything?" asked Robert.

"Turn to Leviticus, xxvii. chapter and 30th, 31st, and 32nd verses," was the mother's reply.

"Why, mother, it says cattle, too," exclaimed Robert in astonishment, "and a tenth of all their grain and their fruit! What! I guess my teacher was right; but does anybody do that now-a-days?" "Yes," replied Mrs. Penniman, "I have known several men in the city who conscientiously gave to the Lord one-tenth of their income, and some of them were far from rich."

"Why can't farmers do the same?" asked Clara.

"I suppose they might," replied the mother with a sigh. "Now turn to Malachi iii. 8-10."

"Let me read that," said Clara, and while she read her father said to himself, "That's all right; I am glad my wife is so faithful in teaching the children, especially in teaching them benevolence. I guess I have paid my tithes this year; twenty-five dollars for the minister, and as good as twenty-five for Chicago—fifty dollars. That's a tenth and more too, but I don't begrudge it, not a bit," and with a self-satisfied smile he fell asleep, and dreamed.

Half an hour passed, and the sleeper awoke with a start and a start. Rousing himself, he said to the children, "Run away now and crack some nuts; I want to talk with your mother." The children obeyed, and the mother sat with folded hands, and tried to prepare herself to listen patiently to more fault finding.

"I have had such a fearful dream, Jennie," said Mr. Penniman, in a low, troubled voice; "a warning from God, I do believe. You are a better Christian than I am—let me tell you my dream, and I know you will help me do my duty."

Then, in words often choked with emotion, he told his dream, while tears rained down his wife's cheeks.

"The profound silence which followed was broken by the husband's voice solemnly repeating the vow of Jacob, henceforth to be his own vow: "Of all that thou shalt give me I will surely give the tenth unto Thee."

"Amen!" was the wife's joyful response. "Isn't it Sunday work to look over the books? It seems to me I shall feel better to have this matter all arranged to-day," said Mr. Penniman, after a few moments' thought.

Mrs. Penniman brought the books, in which her husband kept a full record of all the farm products.

"Now, Jennie," said he, "take a piece of paper, and as I call off the yield you take out the tenths, and we will estimate the value and see how much we fall short."

Table with 2 columns: Item and Amount. Items include Wheat, Potatoes, Oats, Corn, Apples, Beans, Turnips, Pork, and Hay.

The amount of tithes is \$97.05 said Mrs. Penniman, and deducting the \$50.00 already paid here and for Chicago leaves \$47.05

"Yes, that is correct," remarked Mr. Penniman, looking over the figures; "now, how shall we arrange the rest? Let us see. We will give the minister one barrel of pork—\$10.00 and the tithes of turnips, beans and potatoes which will amount to \$11.25 \$21.25

This sum deducted from the \$47.05 leaves \$25.80

a little more than the price of two tons of hay, as we valued it. But we have not tithed our cattle yet; we have ten cows, you know—shall they pass under the rod?" asked the husband with a meaning smile.

"Yes, certainly," was the earnest reply. "Well, then, one cow—you shall say which one—and two tons of hay to feed her on. There are a good many things we cannot tithe this year, so I will take a good large grist, and you may take what you like from the house, and next year we will be more exact," said Mr. Penniman in a tone of great satisfaction.

"A good deal to give away," said Mrs. Penniman, doubtfully, for in her heart she feared her husband would repent his liberality when the excitement of his dream had passed away.

"Why, Jennie, you are not sorry the Lord made the tenths so large are you?" he said, half reproachfully. "Nine-tenths are left for us to use without doubt or reproach. How blind I have been all my life!" he added, with a sigh.

"Father, George says it is milking-time," called out little Clara, looking in at the door.

"Yes, I'll come," answered the father visiting. "Jennie, which cow shall I give," he asked, turning to his wife.

"Give the best to the Lord," was her reply.

"Mabel, come here a few minutes," said Mrs. Penniman to her eldest daughter, a young lady of nineteen, when the door had closed on the father and the two boys. In a few words the mother related what had transpired within the last hour; and the daughter listened with clasped hands and glistening eyes.

"Oh, mother, I am so glad!" she exclaimed. "Giving a tenth has always seemed right since I read God's own law to the Jews. He must know best. If the Jews were commanded to give tithes, surely, with our greater blessings, a tenth of our income is the very least we ought to think of presenting to the Lord as a thank-offering. It seems a great deal because God gives us so much."

"Well, my dear, you and I must look up our tithes to-morrow," said Mrs. Penniman with a smile.

The day of the donation visit came at last.

"George, I guess we'll take over our loads this morning," said Mr. Penniman while they were doing the chores at the barn. "You may fasten Brindle's rope to the back of that load of hay, and let her eat while you help me load up the other sleigh; then you may harness the old horse, I will take the colts, and we will go over together."

"Why, father, what are you going to do with old Brindle?" asked the astonished boy.

"Give her to the minister; we have nine cows left," was the reply.

The two went to the house and proceeded to load up the "big sleigh" which stood before the door. A barrel of pork, potatoes, turnips, beans, and "a monstrous grist," the children said, and away the two drove to the parsonage.

"Why, Mr. Penniman, haven't you made a mistake? What does all this mean?" exclaimed Mr. Goodman, running out of the house without his hat, as they drove through the great gate. "What does it all mean?"

"Only the tithes," replied Mr. Penniman, laughing.

"Here's your hat, father," said little Henry Goodman, holding up the missing article.

"Thank you, my son, now run into the house."

"Where shall I put your cow?" asked Mr. Penniman.

"My cow! Why Mr. Penniman, you can't afford—"

"Got nine left," interrupted Mr. Penniman. "Drive on, George, we'll find a place."

The little barn was a rickety, old affair, but Brindle was soon tied in one corner of the stable, and Mr. Penniman and his son stowed away the hay as best they could in the bay and shaky loft. The boards on the side were some of them hanging by one nail, but George said the roof looked as if it would not leak, and he would drive a few nails in those boards before night.

Then came the unloading of the second sleigh, amid exclamations of wonder and delight from Mr. and Mrs. Goodman and the children, and such a time as they all had preparing the sum of a nipped collar for such an unexpected supply of vegetables. Then the pork barrel was, with much labor, lifted and pushed and twisted down the narrow stairway and stowed away back as far as possible "to make room for the rest that might come," Mr. Penniman said.

Two empty barrels were filled to overflowing with the best of flour, the bran and shorts for the cow found a place in some old barrels in the wood-shed, and Mr. Penniman and George drove home delighted.

"What has happened to Mr. Penniman?" asked Mr. Goodman after they had gone. "Is he going crazy?"

"I asked him what it all meant, and he said he had a dream last Sunday which he would tell me sometime," replied her husband.

"The result of his dreaming will bless us all the year," said Mrs. Goodman gratefully.

"Mother is that cow to be our very own, always?" asked one of the children.

"Yes. We all thank Mr. Penniman very much, and I am sure none of us will forget to thank Him who put the thought of this great kindness into Mr. Penniman's heart."

The afternoon and evening passed off as usual on such occasions, with one exception. The Penniman children had all tithed their nuts, popcorn and the money in their savings banks, and brought their gift to the children at the parsonage, and child-like, Robert told the story to a group of listening children, and some of larger growth.

"We are all tithed," said he; "George gave his tithes in money—mother and Mabel brought butter and eggs and dried apples, and over so many cans of fruit, and father tithed everything in the cellar, and even tithed old Brindle, too."

"What is tithing? I don't know what you are talking about," said Willie Greene, the merchant's son.

"Why the Bible says folks must give to the Lord one-tenth of all they can raise on the farm," replied Robert. "Clara and I read it there last Sunday, and that is just what we have been doing at our house. We have just begun, but we mean to keep on doing so all the time. I tell you, Henry Goodman, you'll get lots of eggs and chickens before summer is out, and I shouldn't wonder if you should get now and then a harvest apple. I have one tree that's all my own."

"The boy of yours has been telling quite a long story to the children about the tithing done at your house," remarked Mr. Stevens to Mr. Penniman when they went out after supper to attend to their teams. "Haven't you changed your mind lately?" he asked.

"Yes, I have most essentially," replied Penniman, "but it is a long story; come to prayer meeting to-morrow evening, and you shall hear all about it."

Twenty minutes later everybody in the house knew that Mr. Penniman would explain the reason for the change in his feelings and practice at the next prayer-meeting, and everyone had resolved to go to-morrow evening—not long to wait.

"Are you going to prayer-meeting to-night to hear Penniman tell his dream?" asked Mr. Greene, the merchant, of the first customer who made his appearance the next morning.

"Yes. I want to hear what he will say; it seems silly, though, to talk about a dream doing such wonders, for his donation was large for any one, and certainly wonderful for him."

"A dream!" sneered Mr. Greene, brushing his coat-sleeve; "conscience more likely."

"I don't know about that," was the reply; Mr. Penniman is close, but he is honest, and true to his word—always pays when and what he agrees to pay; his subscription is always paid in advance if possible."

So passed the day; in every house, and in every shop and store the subject of tithing was thoroughly discussed, always concluding with a wise shake of the head and the sage remark: "The Pennimans won't hold out long. No farmer can afford to give away one-tenth of what he raises, cattle and all." But they went to the prayer-meeting, and for once the cold cheerless little church was packed full.

Mr. Goodman opened the meeting as usual, and then remarked:—"Brethren and friends, I know you are all anxious to hear the message which Brother Penniman brings us to-night, and we will listen to him now."

Slowly Mr. Penniman rose to his feet and looked around on the congregation. His face was dusky pale, and his lips quivered for a moment. Then, in a calm, distinct tone, he said:

"My first duty to-night is confession. I have frequently said, in the presence of many of you, my brethren, that our minister's salary was amply sufficient to support his family without donation parties; that he must be extravagant, or he would not get into debt. Now, that was all wrong; I am sorry for it, and ashamed of it. In the first place, the statement was not true, though I did not intend to falsify. I made the mistake which we farmers are apt to make; we only reckon our money outlay, and count as nothing what we consume."

"Yesterday I took my books and deducted the amount of family supplies I had sold from the amount produced on my farm last year, and I was surprised. Now, I only wonder how, with the closest economy, our pastor's family could live comfortably on his salary and our donations too. But if my assertion had been true to the letter, it was no business of mine how he spent the money he had honestly earned, any more than it is how any other man spends the money he earns. The only question for me, as a member of this church, to decide is whether Mr. Goodman's labors among us are worth the salary which we agree to pay. If so, my portion of his salary is to be paid promptly and fully, like any other debt, and he and his family let to the expenditure of the money, well and faithfully earned, without remark or hindrance. This shall always be my course toward him and every other pastor hereafter."

"Last Sunday I sat in my easy chair, listening to my wife and children as they read and conversed about the Jewish law of tithing, till I fell asleep with the very comfortable feeling that, for myself, I had brought all the tithes into the score house—and I really believed it."

"I dreamed that I went to the anticipated donation visit with my family, and carried about my usual donation—a bushel of flour, a bag of potatoes, a few pounds of pork, and a bag of apples—and I thought I had done well for I was very sure the minister did not need even that with his salary."

"The evening passed as usual, we farmers talking of the crops of last year, and discussing our plans for the coming season. I was well satisfied to find, by comparison, how abundant my harvest had been."

"When I came in sight of my home that night I saw my well-filled barn in flames, my general treasures gone beyond hope of rescue. It was a terrible blow, and as I stood there helpless—for nothing could be done—and saw the product of my hard toil a great, blazing mass, how I wished that I had given more of that burning wheat to my pastor. But it was too late now. I had only enough left for bread and for seed, a few bushels put in another barn for lack of room."

"It was summer, my oats were sown, my corn and potatoes planted, the cattle and sheep were in the pasture; but there was no rain. Day after day, the sun rose without a cloud, and night after night the moon and stars shone with unclouded beauty. So the summer months passed—not one drop of rain, no harvest. The winter came, and still no moisture for the thirsty earth. I had no grain in store, it had been burned; no hay for my cattle, the grass had not grown. The cattle died, one after another; and through the long winter it was a fearful struggle to get bread to eat."

"Spring returned, and yet no rain. I had no grain to sow and others began to be in want. We grew weak and sick at heart. We were in the midst of what this country had never known—a real famine. Terror took hold of the soul, while hunger tormented the body."

"Day and night we prayed for relief, and the answer, always the same, echoed and re-echoed everywhere: 'Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.'

"Summer's burning heat poured down upon us, and one after another my whole family sickened and died. Oh! the agony of watching over their sick-beds with nothing to alleviate their suffering! To see our dearest friends dying of starvation! Yet so my loved ones died, and I lived on. I buried them with my own hands, for the famine had taken all sympathy from the community; each was fully occupied with his own sorrow."

"Day after day I wandered through the rooms of my desolate home, and touched reverently the common things which their dear hands had used, and found some comfort in this indulgence of my sorrow."

"But even this poor solace was taken away from me. Another fiery tempest came, sweeping away every remaining vestige of my earthly possessions, and I fled before it. On, and on, and on, still flying, still pursued, never tiring, impelled by a terror indelible, till—I know not how—I found myself in a deep gorge of a California mine. All around me lay broken fragments of rich gold-laden quartz, the very earth beneath my feet seemed formed of golden sand, and on either side of the narrow valley the mountains rose, full of treasure. But all this wealth awakened no emotion, for yonder, trickling over the rocks, was water, pure cold water! Almost frantic with joy, I rushed toward it, but fell fainting ere my lips were moistened. I did not lose consciousness, but too weak with my utmost effort to drag myself onward, there I lay, with the life-giving water almost within my reach!"

"At last relief came; the miners gathered to the little grass plot not far away to eat their noonday meal. They seated themselves on the grass, made tables of the broken rocks, and spread out their bountiful repast. How delicious their food looked! I had not seen so much at one time for months. How I longed for the very crumbs that fell from their hands, yet I could not ask. It was not pride, but despair. All the ungrateful part of my life seemed to come up before me, the food I had carelessly wasted, or carelessly received, unmindful of the Giver. I never was hungry till this famine began, and now it seemed impossible for me ever to be fed. Cursed with a curse for my ingratitude and robbery of God! Oh, the thought was agony! A deep groan escaped my lips and discovered me to the miners. One brought me a cup of water, and others gave me food. What a luxury was that cold water! How delicious was that coarse but wholesome food! I ate and drank like the famished creature that I was, till fully satisfied, and my kind friends returned to finish their own repast, leaving me lying on the soft grass with a heart full of praise and thanksgiving."

"The miners were rough men, of many nationalities. Irish, Germans, Chinese, and profane, God-defying Americans, worked side by side. And as they sat in groups, enjoying their noon-day meal, I listened to their fearful profanity till my soul was sick within me. There I lay, all that long summer afternoon, living over the years of my past prosperous life, bemoaning my selfishness and thinking how little I had ever done to send the gospel to such as the men in the mines."

"But all the future was dead within me. What could a poor, bereaved, famine-stricken man do, only to pray for pardon and for death?"

"At last the day was ended, and two of the kind miners, half led, half carried me to their camp, shared their evening meal and their scanty tent with me. My heart was full of gratitude, and before seeking repose, I knelt to thank Him who had given such unexpected deliverance from famine and death."

"Scarcely had I lain down, when one of the men touched me on the shoulder, saying: 'Stranger, if you can pray won't you come and see a sick man just over here?'"

"I rose and followed him, and there in a dirty tent, lay, and had lain for weeks, tossing with fever and delirium, my once happy, innocent boy, my long-lost Henry. The fever had left him, and now, pale and exhausted, he seemed only waiting for the last heart-throb of a wasted life. Some of you, my friends, have known of this great sorrow which has lain on my heart for years, and may imagine the meaning and the end result I had to make. He said little of himself till I asked him of the spiritual world—his preparation for an exchange of worlds. A expression of anguish passed over his face. 'I am not ready—"

not prepared,' he exclaimed. 'All is lost, lost! Don't interrupt me,' he continued, 'as I was about to speak; I know what you would say. I know the way, but have lost the desire to walk there. I feel I am forever lost! Two years ago,' he continued, 'there came to the mine a young Christian minister, full of life and enthusiasm, yet so gentle and blameless, so Christ-like, that we must love him. He had a wonderful power over all, even the roughest, and I loved him as a brother. He remained with us a year, preaching, talking and praying, till profanity was banished, and many seemed almost persuaded. His second year's labors were scarcely begun, when news came from the Home Missionary Society, saying their treasury was empty, and they did not know how long it would be before they would be able to pay what remained due on his salary, and there were so many feeble churches needing a little help, that they could not continue his commission another year. His heart was full of grief. He loved those rough men. He would have gladly worked with me hands as old Paul, but had not the strength, nor could he live without the salary. The miners might have paid it, but they would not; they liked him, but he was a restraint upon them and he left us. Father, I thought of home then, of those rich farms, those bountiful harvests, and those men and women professing so much love to Christ, yet neglecting to fully support their own minister, and doing nothing to give these poor miners the Bread of Life. I might have been a Christian if young Hard had remained here, but when he went away, I was angry with Christians, with God and myself. I went back to my old ways, and now I cannot repent.'

"My poor boy sank back on his pillow exhausted; a deadly pallor overspread his face, his breath grew shorter and shorter, and in my agony at seeing him dying thus without hope, I uttered a deep groan and awoke."

"At first I could scarcely believe it possible that all I had passed through was but a dream, and then such a flood of contending emotions poured in upon my soul as almost overpowered me. I was indeed like one rescued from deepest misery, and put in possession of every needful blessing. How happy I was, how grateful for the sparing mercy of my Heavenly Father! and never did I receive any worldly good with half the satisfaction that it gave me to know that God would accept a thank-offering at my hands. I was in haste to make the offering, for I feared the old life-long selfishness would come back to trouble me; and I could see that my wife had the same fear."

"But the offering was made, gladly and in good faith, by us both. During the few days that have intervened since then, I have thoroughly investigated the subject of tithing, and it seems so reasonable, so just, indeed so very little to offer in return for our many mercies, that I only wonder I, a professedly Christian man, could so long have been blind to my duty and privilege."

"Just think of it, year after year, I have ploughed my fields and sown the seed, utterly powerless to make one single seed germinate. I have planted orchards, and could not make the trees live, nor the fruit grow. And every season God has given the sunshine and the dew, and the copious rain. And more wonderful still, He has constantly carried on that chemical process by which each plant has appropriated to itself the elements it needed for growth and perfection. Then, when the rich harvests have been gathered in, I have not brought to God a thank-offering of even one-twentieth of the fruits of the earth—and the little which I have doled-out, I have called benevolence."

"And all these years, men, like the miners in my dream, men from the corrupt nations of the Old World, whom God has sent to us for light; and our own people, somebody's sons, every one of them, have been going down to eternal death un instructed and unwarmed; while I, Cain-like, have said in my heart, 'Am I my brother's keeper?' Oh, my brethren! God would be entirely just if he were to visit upon me all the horrors of that fearful dream."

"Yet He is long-suffering, so abundant in mercy, and His merciful dealings on us followed by the comforting words: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it!'"

"I cannot recall the past; I can only pray God to forgive it; but most gladly for the future, do I, from the depths of a grateful heart, adopt Jacob's vow: 'O, all that Thou shalt give me, I will surely give the tenth unto Thee.'"

"A solemn hush pervaded that large assembly when Mr. Penniman ceased speaking, broken, at length, by Mr. Goodman's voice in prayer. A hymn was then sung, and the meeting closed.—Chicago Advance.

RITUALISTIC young ladies engaged, as so many are now-a-days, in official duties find it hard to combine the services of the Church with the service of Mammon. At a certain assurance office in the city where female clerks are employed there have recently been a good many more fines than usual for late attendance. On examination the cause is found to be the custom of "watching" in church at untimely hours. Surely city ladies ought to be able to get a dispensation.

A Jewish woman in St. Lazare Prison having been induced to let her child, three years old, be baptised on the promise, as is alleged, of the Catholic chaplain, that it would be better cared for in its illness, the Jewish Consistory have made representations to the Minister of Worship, M. Brunet. He has replied to the effect that he has urged the Archbishop to exert his influence to having liberty of conscience respected, and that the Consistory ought not to have been perfomed with a Jewish rabbi had seen the woman and satisfied himself that she was under no unfair influence. The child died in 45 days after the baptism.

British American Presbyterian,
102 BAY STREET, TORONTO.

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

TO CORRESPONDENTS.

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

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

Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and a sufficient postage stamp is enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

Mr. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario pursuing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Presbyterian.

FRIDAY, SEPTEMBER 28, 1877.

The Rev. Dr. Cochrane has received £100 from the Irish Presbyterian Church for Home Missions, and £60 for Manitoba College.

Knox College, Toronto, and the Presbyterian College, Montreal, reopen next Wednesday, the 3rd October. As far as we know, the attendance at both institutions will be large.

We learn that a meeting of the Trustees of Queen's University has been called for 2nd Oct., to take steps to fill the vacancy created by the resignation of Principal Snodgrass. We have no doubt that suitable arrangements will then be made to carry on with efficiency the Theological work of the coming Session.

Ex-PRESIDENT GRANT after having enjoyed a splendid reception in Scotland, has been enthusiastically met by an immense assemblage of working-men at Newcastle. General Grant treated them to one of his brief and laconic speeches, in which he expressed the belief that America and Great Britain will long remain on terms of friendship and peace.

The Established Church of Scotland has an inspector of Psalmody, whose duty consists in visiting churches, inspecting choirs, and giving suitable instructions to congregations in music. This is ample evidence of the thorough appreciation which this venerable Church entertains of congregational singing. Such attention on the part of the General Assembly to such a vital matter cannot but be productive of valuable results.

The twenty-second day of November has been fixed as a day of national thanksgiving, and it is expected it will be observed throughout the entire Dominion. The *Globe* suggests that by universal consent a day should be fixed for the annual observance of thanksgiving. There is never a year but what there is something to be thankful for, and an advantage would be gained to the public by having this addition to the number of public official holidays.

The Dunkin Act has carried in the County of Bruce by a majority of twelve hundred and three. This is now the thirteenth county which has voted successfully on the famous by-law. The prospect is therefore a good one of having the Act fairly tried on its merits. The process is thus going on of thoroughly educating the people on the great question of temperance. Meanwhile we say all success to the Gospel Temperance movement, of which Mr. Rine is recognized as the successful and effective advocate.

STANLEY again comes to light. This illustrious African traveller has accomplished a journey that entitles him to the first rank as an explorer and discoverer. The identification of the river Lualaba with the Congo is an important discovery. Stanley, however, had his little army sadly decimated by war, pestilence, accident, and desertion. His own escape is nothing short of the miraculous. Stanley will now be able to speak for himself on the great charge which has been brought against him on the subject of sacrificing human life in order to secure success. It will be remembered that we expressed the opinion long ago that there was really no course open to him but either to force his way or to sacrifice himself. We wait with breathless interest for his re-appearance before the British society and the Royal Geographical Society for a full justification of his conduct. In the meantime, it is satisfactory to know that a new highway has been opened to Equatorial Africa, and the great lake region. We regret to observe the "der" of Dr. Black, of the Lake Nyanza mission. But the re-appearance of Stanley will do much to restore confidence in such undertakings and to gain new accessions to the ranks of African Missionaries. We hope to return to this subject on an early occasion.

RELIGIOUS NEWSPAPERS.

The religious paper as such may be called an American institution. It has not hitherto been found to flourish on British soil. Amongst all our exchanges only one newspaper of this description comes to us from England, and not one from Scotland or Ireland. The *London Weekly Review* we hail as a regular visitor, and its contents are such as always to command our attention and respect. The only attempt at a religious paper in Scotland that we know of is the *British Messenger*—a monthly that owes its existence to the enterprise of the philanthropist, Peter Drummond, lately called to his reward. But the *British Messenger* is more of the nature of a series of tracts, well adapted for comforting the sick or convincing the sinner. It is not an organ of the Church. It is not a religious newspaper as we understand the term.

In America, on the contrary, and in this term we include Canada, the weeklies alone that represent Churches are simply legion. Hundreds of them reach our office every week. They are of every size, and of every description. The Baptist, Methodist, Congregational and Episcopal Churches are admirably represented by their religious periodicals. The *Palm*, however, is to be given to the Presbyterian Church. From the Southern Presbyterian Church we receive quite a number of ably conducted and tastefully written organs. There is hardly a city of any consequence belonging to the Northern Presbyterian Church in the States, but what can boast of one or more religious papers. New York sends us every week quite a number, amongst which we highly appreciate the *Evangelist*, a paper exhibiting the highest literary and editorial talent, and the *Observer, Independent, and Christian at Work*, which though strictly speaking not Presbyterian organs, are largely owned and almost entirely managed by able Presbyterian ministers. The *Interior* hails us weekly from Chicago. The far west has its *Occident*. Indeed, we cannot begin to name the Presbyterian papers of the United States.

In Canada we are glad to say that this kind of literature seems to grow and flourish abundantly. All the denominations have their religious weeklies. There are e.g. the *Christian Guardian*, the *Canadian Baptist*, the *Canadian Independent*, and *Dominion Churchman*, all of which are published in this city alone. From our own press comes the *Evangelical Churchman*, which is doing important and valiant work in the cause of Christianity in connection with the particular denomination which it represents. We always welcome to our table the *Presbyterian Witness*, of Halifax, a paper of marked ability in all its departments. It becomes us to speak in modest terms of the **BRITISH AMERICAN PRESBYTERIAN**—a weekly whose interests we have very much at heart, and which is rapidly increasing in circulation, and which is now thoroughly recognized as an organ of the Presbyterian Church in Canada. Its periodical visits are hailed by many thousands of devoted readers throughout the Dominion. From it alone our readers have an approximate notion of what we believe a Presbyterian journal ought to be. Far as we are confessedly from having reached our ideal, we are receiving every week testimony which we highly value of the kindly estimation in which the **PRESBYTERIAN** is held. It is no uncommon thing for us to give several columns of interesting news from the congregations and Sabbath schools over the land. The calls of ministers, and ordination services, the construction of new edifices, the deaths of the faithful ministers and devoted members of the Church who are being called successively to their account, the enterprise of Churches in wiping off debts, the interesting occupations of Sabbath school teachers—all find their place in these columns. Not unfrequently do we open our pages to discussions and learned criticisms, which are calculated to advance the cause of truth or to throw light upon disputed passages of Scripture. The grand movements of the Church in her vast Home Mission work, in her French Evangelization, in her Foreign Missions, are carefully recorded in these columns. Letters from missionaries at home and abroad, expositions of the International Series of Lessons, the effusions of poetical spirits amongst us, all find their appropriate place in the **PRESBYTERIAN**. This journal is always ready to welcome sermons from our own pulpit as well as the pulpit of other Churches, which exhibit those qualities of careful scholarship, of deep piety, and of fervid eloquence, which are so highly appreciated by the Canadian people. In our editorials we endeavor to comment upon passing events, upon every subject connected with the well-being of Churches, upon the progress of Christianity, upon the work of Church courts, upon everything pertaining to Sabbath schools, upon pastoral labor, upon elders and deacons, and in a word upon everything that we deem to be of practical interest and theoretical value to our large and growing constituency of readers. And nothing satisfies us more than we are generally speaking on the right track, than to see many of these articles quoted in leading American and British journals. We do not

claim to be infallible in the discharge of Editorial duties, and our readers will always find us willing to be corrected when we are in error, or to be advised when we experience difficulty in treating the great subjects committed to our care. We only mention these things to show the lofty ideal that is ever before our mind, as journalists, and if we have succeeded in any degree in the discharge of our duties, our readers may rest assured that we will only regard this as a stimulus to higher effort, and to a still loftier ambition as the conductors of this journal.

As evidence that we are speaking advisedly, it gives us pleasure to refer to changes in the **PRESBYTERIAN** which will soon be carried into effect. In a short time this paper will appear under a new name, that of the *Canada Presbyterian*, a title by which we hope to be long and honorably known in this land. The **PRESBYTERIAN** will be changed in shape, from the ordinary newspaper, to the book-form. It will be a quarto paper of sixteen pages. With these changes, we hope to reach a higher degree of excellence in all our departments. It is needless to speak more of these at present, but we are satisfied when the change has been made—and that will be in a very short time—our readers will acknowledge that the departure is not only new, but a most promising and hopeful one for the future. With such improvements as we promise and with those which will be made from time to time, we doubt not that our circulation will be greatly increased, and that the *Canada Presbyterian* will still more than it has done in the past prove itself worthy the confidence and support of the Presbyterian Church.

MEETING OF THE HOME MISSION COMMITTEE.

The usual half-yearly meeting of the above Committee, as will be seen by Dr. Cochrane's communication in another column, will be held next Monday, Tuesday, and Wednesday, in Knox Church Deacons' Court Room. At this meeting all the grants for supplemented congregations and mission stations will be revised. A very large amount of other business will come before the meeting, and a large and punctual attendance of members is urgently requested.

Very great care must be exercised by the Committee in making grants for the coming year, in order to keep within the probable income of the fund. We trust that at the meeting next week it will be found that many congregations that have been for years on the supplemented list, are now able to sustain ordinances themselves.

Men are urgently wanted for Manitoba. As yet the applicants are comparatively few. There is no field more desirable for our younger ministers, and we earnestly trust that the Committee may be enabled to make wise selections, and strengthen the hands of our brethren already in the field.

DOMINION ALLIANCE.

The early date at which we went to press prevented us last week from noticing a Temperance Convention held on Tuesday and Wednesday, 18th and 19th inst., in Shaftesbury Hall, in this city. There was a large attendance of leading Temperance men from all parts of the Province, and the result of their deliberations cannot fail to have an important bearing on the future progress of the aggressive movement against the liquor traffic, now so general throughout the country. The Convention was called for the purpose of endeavoring to reduce the machinery, and consequently the expense of keeping up the Prohibitory League and the Dominion Alliance, as separate organizations. Like sensible men they agreed to unite the two into one, and thus secure at less expense a thoroughly national organization, which with its branches in each Province would centralize the public opinion of the Dominion, and when sufficiently strong, crystallize it into a Prohibitory Law—the only efficient remedy for the terrible evils of Intemperance. While this is the ultimate object of the Alliance, they have wisely concluded to aid every movement, and promote every measure that leads in that direction, whether in the way of further restriction by means of Provincial legislation, or local prohibition by means of an amended *Dunkin Act*.

The most important feature arising out of the Convention's proceedings, however, was the proposal by the Executive to raise a fund of ONE HUNDRED THOUSAND DOLLARS—payable in five annual instalments. This sum may appear large, but spread as it is over a period of five years, it is but a small sum for each temperance man in the Dominion. Viewed in this light, the scheme appears to be practicable. We understand that immediate steps are to be taken to get the required amount subscribed; and we sincerely trust the effort may be crowned with abundant success. We bespeak for the movement a hearty reception from our friends throughout the country. The Presbyterian Church is thoroughly orthodox on the Temperance question, as evidenced by the repeated deliverances of her Presbyteries, Synods, and General Assemblies on this matter; and we have little doubt of her people doing their part in this national movement against the liquor traffic.

FAREWELL MEETING.

The Woman's Foreign Missionary Society held a quiet social meeting in the basement of Gould Street Church on Tuesday evening, 25th inst., to take an affectionate farewell of Mrs. Douglas, who left en route for India next morning, to join her fellow-travellers, Miss Macgregor at Quebec, and Miss Forrester at Liverpool, where they will be joined by a missionary (Rev. Mr. Scott), who will accompany them to India. Rev. J. M. King presided. After singing the hymn, "He leadeth me, O, blessed thought!" the small company seated themselves at the tea-tables, after which the hymn, "Rescue the perishing," was sung, and Professor McLaren presented Mrs. Douglas with a handsome writing-case, and through her, Miss Macgregor (who was not present), with a fine copy of Bagster's Polygot Bible, and Miss Forrester (who is in England) with a large album, which will be replenished with many photographs of Toronto friends.

Mr. Smith, Mrs. Douglas' nephew, a student of Knox College, and who himself hopes to be a missionary in India soon, returned thanks for the three ladies.

Rev. Dr. Topp, Rev. Dr. Reid, Messrs. John L. Blaikie, J. T. Boyd, Mr. Harrison, an elder in the U. P. Church of the United States, and Principal Caven, all spoke, after which a fruit service was handed round, and the meeting closed by singing the hymn, "Whosoever Heareth," etc., and prayer by Rev. J. M. Cameron, committing our three lady missionaries, their families and friends, to the care of Jehovah. Rev. David Mitchell pronounced the benediction, and Mrs. Douglas, amid deep emotion of many, received her farewell grasp of the hand from all present. The Gould Street Church basement is adorned with many motto Bible verses, and Mr. J. T. Boyd, taking the idea from a room in which Mrs. Douglas has so often worshipped with her husband, gave out Genesis xxviii. 15, as a motto verse for the occasion—and as Mrs. Douglas responded in a whisper to him—"So precious because there is a promise in it." May it be fulfilled abundantly in her case, and all who need a like promise. Mrs. Douglas takes her youngest children with her to India. The eldest boy will go to school at Peterboro, and the two girls will remain at Miss Haight's boarding-school, Jarvis Street, Toronto.

PHARISAI SCOPTICISM.

The following is an extract from a sermon preached last month by Dean Stanley in the Parish Church of Rossneath while on a visit to Scotland, as reported in the *Glasgow Herald*. The text was Luke xviii. 10: the parable of the Pharisee and the Publican. The Dean, as was natural for one of his "broad" sympathies, compared at some length the rigidly orthodox and morally correct to the Pharisee, while he was disposed to give to those less strict in doctrine and morals the benefit of the Publican. Of course, this was under the assumption that the former were proud and uncharitable, and the latter penitent and humble. He then goes on to make the following application of the parable, which is an equally just and less hackneyed one. He is evidently not prevented by the "breadth" of his views from recognizing the oant and intolerance that prevails so largely among those who in the name of advanced thought and liberality of sentiment pride themselves in their dissent from well established doctrine, and Diogenes-like, trample on the pride of orthodoxy with their own greater pride. He says:

"I have spoken down to this point as if the Pharisee were entirely confined to one class of character and the publican to another class; but we should be too much limiting the force of our Saviour's words, and we should be taking too contracted a view of human life, if we did not go yet a step farther, and remember that there is a reverse to the picture—that Christian philosophy is not one-sided; it strikes as hard on the left as it does on the right. Two men went up to the temple to pray; the one was a publican and the other was a Pharisee, but the one is a Pharisaic publican, the other is a humble Pharisee. The one, as I have already figured to you, may have wandered away from established custom and belief, but he is as proud of his misbelief or unbelief as ever the most correct of men could be of his correct belief. He looks down with supreme contempt on those who wander in the old ways, who worship as their fathers worshipped, who believe as their fathers believed. He flaunts his extravagances to and fro in season and out of season, with no regard to the feelings of those who stand by him. He thanks—I will not say he thanks God, he is too proud and vain for that—but he thanks himself, he thanks his destinies, he thanks his stars, that he is not as other men are—bigoted, narrow, cowardly, superstitious, or even as this publican. He delights that gifted intellects will no more enter the arduous task of Christian piety. He thinks that religious questions will have no more interest for thinking minds. The other stands afar off. He does not lift up so much as his eyes to the high speculations in which others dwell. He dare not leave the simple forms which he has known from childhood. He dare not give up any of the outward helps which he has received to assist him on his way towards heaven. He does not venture to open difficulties which he knows he shall not be able to close. He is content to go in ignorance of the new lights, the new researches of the age, trust

ing in God and doing his duty in that state of life to which God has called him, and yet I say unto you that this man may go down to his home more free, more enlightened than the other. No bigotry is more exclusive than the bigotry of superficial unbelief; no intolerance is more stiff than that of men who profess to make indifference their only creed; no uncharitableness is equal to theirs who can make no allowance for the weakness, the inconsistencies, the follies of the narrow-minded or half-educated man who in other respects may be greatly their superior. And on the other hand, we may look far and wide before we find any one more ready to enter into the feelings of their opponents, more just, more loving, or more generous in the hour of need and persecution than the blameless, gentle character that has stood aloof from controversy, and known enough of his own failings to make allowance for the failings of others."

CHURCH EXTINCTION VS. CHURCH EXTENSION.—V.

The Lord's command to Moses regarding Israel when they stood on the shore of the Red Sea, was "Go forward." Christ's marching orders to his servants to the end of the world are, "Preach the Gospel to every creature." Either of these should be our motto as a Church. We should know no retreat. As it is we let all our stragglers perish; nay, we grant no relief to whole detachments, if they are unable to fight their own way through all obstacles. The policy pursued allows of any amount of shrinkage. Let me give a few samples of this drying up process:

1. Double charges as already indicated in my first article ought to be divided. If no action is taken, either the minister becomes a victim to his sense of duty, or the congregations dwindle towards extinction. I could give several cases of each.
2. When the late union took place it was deemed advisable to merge into one, two contiguous weak congregations. This was generally effected by both ministers resigning their charges, and the people agreeing on a new man. The Goderich case is a magnificent exception. It did credit to the heads and hearts of both ministers and people when they agreed on the formation of a collegiate charge. From this as a centre they seem to be fostering Stations around. But I know one union congregation that is no larger than either of the two congregations formerly was. There may be several in this predicament. Christ sent out his disciples in pairs, and if collegiate charges had been made the nursing mothers of outlying Stations, would not the cause have been thereby greatly advanced?
3. If a minister is not very popular among his flock, and he sees that there is no chance of his salary being increased, and he needs an increase, he either looks out for another field of labor, or he considers the Mission Field around him, for a convenient station that will yield him \$100 or more a year. Should the Presbytery allow this to be done, on a mistaken principle of economy, then the Mission Field shrivels up into a mere appendage to the charge, and in a few years he drops the whole when it is ready to perish. I can lay my finger on several such cases.
4. Supposing a congregation in a town is pretty well-to-do, and the minister and people are mutually satisfied, they are apt to overlook the aggressive claims of the Kingdom of Christ. The waifs in the lowest strata of society are passed by, the few scattered sheep in the villages or country around are choked off, because no one cares for their souls. The best mode of doing this work would be for such a church to secure an assistant to their minister and let him organize a Mission wherever there is any material, and nurse the same till it is capable of providing for itself. We have not a few so circumstanced, and had they the true missionary spirit they would break out on the right hand and on the left. Service of this kind is twice blessed. For want of the formation and fostering of offshoots many a congregation has been and is being lost unto us. The figure of the Banyan tree multiplying itself is the true idea of a spreading Church.
5. Mission Fields. It is very undesirable that any Station should be longer than two weeks without service. Many go four weeks and some months without. Our cause cannot possibly live so circumstanced among other competing interests. The most needy should be best helped, and wherever there is a field let the people know that they will not suffer spiritually for lack of material assistance.
6. In new fields we should never wait till we are asked, or act on the political economy principle, the "demand regulates the supply." We should ask, are they unoccupied? or is there work for us to do in them? then let us enter and take possession in the name of the Lord, and teach the outlying community the more excellent way to everlasting life.

Every congregation should have its own Home Mission Association vigorously worked, and every other association should be considered as simply of secondary interest. The funds needed for the efficient working of the Home Mission scheme are vastly in excess of anything yet reached. Lord convince us that the investments deposited with Thee bring the highest per cent., that Thy treasury may be full. MADOC.

Famine in the East Indies.

MR. EDITOR,—Is it so that our fellow-subjects in India are dying of want, and no more is made to send to them a morsel out of the abundance which has been gathered from the harvest-fields in Canada? There is reason to fear that our Master will have occasion to say, "I was hungry and ye gave Me no meat." Is there any organization through which those who are able and willing could send donations to the suffering people? If so, please inform us. Sept. 10th, 1877. ENQUIRER.

[As far as we know there is no organization for the reception and forwarding of contributions for our famine-stricken fellow subjects in India. No doubt Dr. Reid in the west, and Dr. McGregor in the east, would willingly receive donations. If anything is to be done in Canada it should be done quickly. The need is wide-spread and pressing.—Ed. B. A. P.]

ARE MISSIONS TO JEWS AND ROMANISTS USELESS?

During the proceedings of the committee on the Roy case, the Rev. Mr. Borland said that he had as much hope of the salvation of the Devil himself, as of a Unitarian. The Montreal Witness strongly disapproved of such language. It said that we have no right to condemn any one because he has not arrived at the same conclusion as we have. Well, Jews and Romanists have not arrived at the same conclusions as we, who belong to what are termed "evangelical" churches, have; yet we send missionaries to them. Why? Because we believe that they hold soul-destroying errors. But Presbyterians believe that Methodists are in error, and so do Congregationalists regarding Episcopalians. The one never thinks however, of sending missionaries for the conversion of the other, because they do not believe that their errors are "damnable heresies." Of course, we would never send missionaries to Jews and Romanists if we took the same view of their errors. Now, I challenge any one to prove that Jews and Romanists hold doctrines in the least degree more dangerous than do Unitarians properly so called—that is those who deny the supreme divinity of the Lord Jesus, and other doctrines necessarily connected with that one. If we must give the right hand of fellowship to Unitarians, we must do the same to Jews and Romanists. According to the reasoning of the Witness, why should we refuse to call even Jews fellow-Christians? The difference between us is very slight—not worth noticing. They believe in a Christ (Messiah) who is to come, we in one who has come; that is all. T. F.

Motis, Que.

Ministers and Churches.

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

THE Rev. Peter Strath, who, during several weeks in August last, supplied the pulpit of the Presbyterian Church at Point Edward, has been appointed by the Home Mission Board of the Presbyterian Church in Canada to go as their Missionary to the Saskatchewan Valley. He left last week for his far field of labour.

THE new Presbyterian Church in London East was formally opened last Sabbath. Rev. John Smith, of Toronto, conducted the morning and evening services, and in the afternoon Rev. Messrs. Cameron, Murray, and Proudfoot also took part. The attendance was large, and on each occasion liberal collections were taken up in aid of the building fund.

THE congregation of Calvin Church, Pembroke, held a meeting last week for the purpose of considering the advisability of erecting a new place of worship. Nothing definite was, we understand, decided upon. Quite a number of the congregation were in favor of enlarging and otherwise improving the present edifice, while others were in favor of erecting a new building of brick. We trust our friends will decide in favor of an entirely new edifice.

A SERIES of Evangelistic meetings were held lately in the Presbyterian Church, Arthur. These meetings were exceedingly interesting and largely attended. The pastor of the congregation was ably assisted by some of his neighboring brethren in the ministry. The Sacrament of the Lord's Supper was dispensed on Sabbath, 16th inst. Quite a number sat down for the first time, several of them professing to have found peace with Christ during the special services above mentioned.

THE Sacramental services of the Presbyterian Church, Uptergrove, were largely attended. On Thursday Rev. J. L. Murray preached an eloquent and effective discourse. The action sermon on Sabbath was preached by Rev. Mr. Rogers, of Ashburn. His discourse was listened to by the large assemblage with intense earnestness. Rev. D. McGregor dispensed the ordinance in a most solemn manner, who also conducted the Gaelic services. In the evening Rev. Mr. Hart, Methodist minister, preached an excellent sermon to a large congregation. The services throughout were impressive,

profitable, and greatly appreciated by all who could say, "My Beloved is mine and I am His."

PROBABLY the largest social gathering that ever met in the village of Theford attended an entertainment in the Drill Shed, given by the young people of the Presbyterian congregation of Widder last evening, Sept. 24th. The entertainment consisted of a fruit festival, selection by the 27th Battalion Band, vocal and instrumental music, and speeches, all of which were rendered in a very efficient manner. The proceeds amounted to over \$100, which is to be appropriated to the furnishing of their beautiful new church, which is now very nearly completed.—Con.

ONE of the largest social gatherings that ever took place at Cedar Grove was witnessed last Thursday, 13th inst. The object of the gathering was twofold, the one to raise funds in order to carry on successfully the large Sabbath school which is now in existence there under the able superintendency of Mr. McMillan, the other to welcome home the Rev. J. Carmichael, M.A., their pastor, who had been absent to Great Britain during the summer months. The chairman called upon Mr. Wm. Fleming of Cedar Grove who read the following address: To the Rev. J. Carmichael, M.A. Beloved Pastor,—We, the members and adherents of Zion Church, Cedar Grove, take this opportunity of publicly expressing our high appreciation of your services as our minister by extending to you a hearty welcome on your return home from a short visit to the land of your birth. With grateful hearts we offer up praise and thanksgiving to the Giver of every good and perfect gift for His providential dealings with you while absent from us, and in bringing you back in safety to the bosom of your family and the people over whom He has placed you to make known the glad tidings of salvation. Our prayer to Almighty God is that you may have strength of body, vigor of mind, and be long spared to go in and out amongst us breaking the bread of life; that the tie formed between us as pastor and people may be still more strengthened; and that God by His grace, would enable us all to be more earnest and zealous for the extension of our Master's kingdom. And when our earthly tie must be broken we may all have that heavenly welcome, "Well done good and faithful servant, enter thou into the joy of thy Lord." Signed in behalf of the congregation.—JOHN MILROY. Mr. Carmichael replied in substance as follows: My Beloved Friends,—I appreciate most keenly the address which has just been read, and the truly Christian spirit which breathes throughout its every line. Your kind words of welcome home, and your deep sympathy for my welfare and as your pastor are most gratifying. Pleasant as was my visit to the old land, it is infinitely more pleasant to be minister of a people who are so appreciative of my services. I came among you in much weakness, but your constant courtesy and kindness have cheered me in the discharge of the duties which are laid upon me as an ambassador of Christ. I assure you that I most heartily reciprocate the desire you express that I may be long spared to go in and out among you breaking the bread of life; that by grace given I may be the humble instrument of winning many souls to Christ. And I pray God that your work and mine done, we may receive the heavenly welcome with which you conclude your truly kind address. Mr. Carmichael, continuing, gave a rapid and instructive account of many places and objects of interest met with in his travels. Addresses were afterwards delivered by Rev. Messrs. Kennedy, D. J. Macdonnell, B.D., and M. M. McGillivray, B.D. The proceeds amounted to \$90.

Book Reviews.

ST. NICHOLAS. New York: Scribner & Co.

The October number of this beautiful magazine has come to hand, tastefully illustrated and well supplied with amusing and instructive matter as usual. R. A. Proctor's very useful articles on Astronomy are continued, the lesson in this number being "The stars in October, November and December."

SCRIBNER'S MONTHLY. New York: Scribner & Co.

The number for October opens with an article entitled "How New York is fed," which is well illustrated, and though written in a lively style contains a large amount of statistical and other information. In this number Dr. Holland's story "Nicholas Minturn" is brought to a close. The writer of "Christianity and Free Thought" has read ecclesiastical history to some purpose, and is also no mean thinker. The article on "The Polyzoa" furnishes a good lesson in Zoology; and the learner will be much aided by the illustrations.

MEMOIR, SERMONS, ESSAYS AND ADDRESSES OF REV. JOHN BATES. By Rev. J. A. Smith, D.D. Toronto: W. Warwick. The subject of this memoir was an eminent minister of the Baptist denomination. A native of Northamptonshire, England, his boyhood was mostly spent in assisting

his father, a pious man, in his humble occupation of gardening, hedging, ditching and thatching. At eighteen he tried peddling for a short time; but becoming disgusted with the necessity of passing the night in public houses, he abandoned this business and entered the service of a dry goods house in London where he continued till he was twenty-six years of age, and gained the confidence and esteem of his employers. At an early period of his London life, under the ministry of some of the most eminent men of his denomination, it appears that the most important of all changes had taken place in his character. At the age last mentioned he had made considerable advancement in those studies necessary to qualify him for the ministry; and had even preached on several occasions. His studies were afterwards completed under the superintendency of a Mr. Allen in Ireland, to which country Mr. Bates was sent by the Baptist Irish Society in 1833. After seventeen years' hard service among the Irish peasantry, in the course of which he, at least on one occasion had his coat torn all up the back, his watch smashed to pieces in his pocket, and his head cut and bruised by Papist clubs, he left that country and came to the United States, where he immediately obtained an appointment as a missionary of the Home Mission Society. The first fifteen years of Mr. Bates' life on this continent were chiefly spent at Cascade, in the State of Iowa; and the last ten years—the closing period of his life—in Canada. Hamilton, Dundas, Woodstock and St. George successively enjoyed his ministrations. He died at the last-mentioned place in 1875.

Taking the sermons preserved in this volume as evidence, Mr. Bates ranked high as a preacher of the Gospel. A sound Calvinist of the old school—the oldest school—a school much older than Calvin, he gave forth no uncertain sound in proclaiming the sovereignty of God and the responsibility of man; the completeness of the atonement, and the necessity of holiness; the imperfection of the believer and the absolute certainty of his salvation. He had a happy faculty for concise and pithy utterance, and the power of condensed expression in some of his sermons and essays is remarkable. No reader deplors the lack of ornament in the diction when his mind is fully occupied with original and suggestive thought forcibly and unequivocally expressed. Mr. Bates held very decided opinions regarding the peculiarities of his denomination in matters of church government and ritual; but he reserved these for special occasions, and seldom adverted to them in his ordinary discourses; a trait to be observed more or less in the great men of every evangelical denomination; because they regard the salvation of sinners as the most important matter, and consider the making of proselytes at most as of secondary importance.

The book has a handsome exterior and is got up in a style that reflects credit on the enterprising publisher.

THE COMPLETE PREACHER. New York: The Religious Newspaper Agency.

The September number of this publication contains four sermons and a lecture: "The True Faith of the Soul," by Henry P. Liddon, D.D., LL.D.; "The Divine Development," by Robert Patterson, D.D.; "Three Ways to the Lord," from the German of Charles Gerok, D.D.; "What it is to be a Christian," by Phillip Brooks, D.D.; "Certainties in Religion," a lecture, by Rev. Joseph Cook. Below we give the introduction and the heads of Mr. Cook's lecture:

"A little while ago we were not in the world—a little while hence we shall be here no longer. This is arithmetic. This is the clock. Demosthenes used to say that every speech should begin with an incontrovertible proposition. Now, it is scientifically incontrovertible that a little time ago we were not here, and a little time hence we shall be here no more. De Toqueville said that you will in vain try to make any man religious who has no thought of dying. Now, the first of religious certainties is that we are going hence soon. As to that proposition there is not a particle of doubt. In this audience we have assembled the eastern west and the western east. But among all the coteries of small philosophy which annoy our unrolling democratic ages, in the Mississippi valley or the Ohio, or in that of the Hudson, the Connecticut or the Merrimac, there is no one who can deny that we are going hence soon, and that we want to go hence in peace. Here, then, are two religious certainties, that we must go out of this world—and that if law is universal in its reign, we shall not in going out of this world escape the sovereignty of the moral law revealed in conscience here, and likely to be revealed in the next world quite as fully as it is in our present low estate. I defy any man to deny that we are going hence. I defy any man to deny that we want to go hence in peace. I defy any man to show that we can go hence in peace unless we are harmonized with our environment. What is that? Our environment is made up of God, of the plan of our own natures and of our record in the past; and therefore we must be harmonized with God in conscience and our record, or in the very nature of things, there cannot be peace for us. Aristotle built his whole philosophy on the proposition that a thing cannot exist and not exist at the same time and in the same sense; that is to say, self-contradiction is the proof of error everywhere. And now, since we have an environment made up of God, conscience and our own record, we must be either in harmony or in dis-

sonance with it; and if we are in dissonance with it, we are not in harmony with it; and if we are in harmony with it, we are not in dissonance with it. And so it is incontrovertible that with whatever environment we cannot escape from we must come into harmony, and that environment consists of conscience and of God, and of our own record. (3) It is incontrovertible certain that according to Herbert Spencer, we need nothing so much as harmonization with our environment. That phrase is Spencerian and singularly strategic when we take the right point of view. Our environment—why, it is not merely physical, it is spiritual as well. And, after all, I am not so much concerned as to my physical environment as to my spiritual, even in this low estate. (4) It is therefore scientifically known that harmonization with conscience, God and our record is the unalterable natural condition of peace of soul. What? Natural conditions for salvation? Yes. Well life is rather serious if the very nature of things has in it conditions for salvation. You are at war with the nature of things. Which shall change, you or it? (5) It is scientifically incontrovertible that we know inductively that the soul like everything else is made on a plan; and (6) that the plan of any mechanism is to be ascertained by finding out how it can be operated as nearly frictionless as possible. (7) That the frictionless in a full orb'd human nature is the natural in human nature. (8) That continuous joy in all the faculties is a sign of the frictionless or natural action of the faculties. (9) That only when reason and conscience are supreme in the religious sense can a full orb'd soul obtain frictionless action within its environs or continuous joy in all its faculties. (10) That the religious is therefore scientifically known by induction to be the only natural, that is the only frictionless, action of human nature within its unalterable environment of God, conscience and our record. (11) That these truths are known by strict induction, independent of revelation itself. (12) That even after we have acquired similarity of feeling with God, the record of our past sin is behind us in an unchangeable past. (13) That the conscience, in the absence of expiation forbodes punishment. (14) That for the harmonization of our record in an unchangeable past, therefore, we need more than our own reformation and personal excellence. (15) That, therefore, not only the necessity of similarity of feeling with God, or the new birth, but the necessity of the atonement also, is scientifically inferable from the necessity of our harmonization with our whole environment.

Church Opening at Rosseau, Muskoka.

The extensive district about Lake Rosseau has, for six or seven years, formed one of the mission fields of the Students Missionary Society of Knox College. Student missionaries have been sent in regularly during the summer months, and slow but steady progress has been made. Two years ago an excellent site for a church was bought and paid for; and this summer the erection of a new church was undertaken. It was commenced in July, and so far completed that it was ready for opening on Sabbath, 2nd September. The Rev. John Leiper, of Barrie, conducted the opening services, preaching morning and evening, to very good congregations. The church accommodates about 200; and though services is held in it regularly, it is not quite finished inside, as the seats are only temporary ones. Mr. Scouler is the Society's missionary to this field for the present summer.

The liberality of many friends who assisted in this good work ought not to pass unnoticed. Mr. J. B. Reid, merchant, Rosseau, a warm friend and strong supporter of the cause, gave \$25; and other very considerable subscriptions, chiefly in the shape of building materials, work, etc., were obtained in the district. Mr. Wm. Christie, of Severn Bridge, gave all the shingles necessary, and Mr. A. P. Cockburn, M.P.P., carried per steamer, free of charge, any material intended for the church, from Gravenhurst to Rosseau. Mrs. Reid and Mr. Scouler, from friends in Toronto and Barrie, obtained about \$125; and donations amounting to nearly \$40 were obtained through Mr. Scouler from friends in Glasgow, Scotland. Then a moonlight excursion on Lake Rosseau brought \$16; service, kindly held by Dr. Usher, Reformed Episcopal minister, Toronto, on behalf of the building fund, \$7.80; and the collections at the opening services amounted to \$18. It is pleasing to be able to state that the church, so far as now completed, is free of debt. The Communion was dispensed in July by Rev. A. Findlay, of Braebridge, when ten new members were added to the roll. The field is new and difficult, yet there is much to encourage both the people and the missionary. Increasing interest is taken in the services, but to keep this interest alive and growing, it is most necessary that services should be continued during the winter months, else what is done in summer is all but undone in winter. The missionaries who labor in, or visit this district, always receive a warm welcome, and find a comfortable home at the residence of Mr. and Mrs. Reid, Rosseau. Altogether, with God's blessing on the earnest work of the missionary, and the united effort of the people, a prosperous future is before the cause at Rosseau. God will bless meat when we most fully do our duty. Trust Him, and work for Him.

THE Roman Catholics have in China fourteen vicariates apostolic, besides two prefectures. The largest of the vicariates is that of Kiang Nan, which province includes the districts of Kiang Su and Ngan Hwui. The province includes Ningpo, Shanghai, and several other seaports, and has been more accessible to missionaries than almost any other province. A report made last July from the vicariate of the province goes not only into details respecting the progress and present condition of the Catholic missions, but attempts also to give some account of the Protestant missions in the same territory and also in the empire. According to these Catholic statistics, there were in China in 1875, 486 Protestant missionaries. The Catholics had in 1868, 168 European and 169 Chinese priests in the Empire.

Presbytery of Montreal.

This Presbytery met at Dunlop on the 28th of August, and ordained and inducted the Rev. Mr. Cameron as minister of that charge. A. Chalouet's Church, Montreal, on the 13th of September, the Rev. Mr. Weir, of Quebec, was inducted as successer to the Rev. Wm. Mitchell, now of St. John, N.B. The congregations of Clatham and Grenville are giving a call to Rev. James Fraser, of Littlefield, Presbytery of Ottawa. Montreal, however, while thankful for the above, has to chronicle their loss by resignation of the Rev. Joseph Elliott, of Nazareth Street Church, Montreal. The mind of the Presbytery in regard to Mr. Elliott is expressed in the report of the committee appointed to frame a suitable Minute at last quarterly meeting of Presbytery. "The Presbytery deem it right, on accepting the Rev. Joseph Elliott's resignation of the pastorate of Nazareth Street Church and congregation to express their regret that he has felt it his duty to seek severance of his connection with that church, in which his ministrations have been attended with great spiritual blessing. They cannot part with their brother without recording the high esteem with which they regard him, their appreciation of his abilities and faithfulness as a preacher and pastor, and of his courteous and dignified conduct in all meetings of this court. They commend him to the care and guidance of the Great Head of the Church with the earnest prayer that ere long he may be called to exorcise his gifts in another portion of the Lord's vineyard." —JAMES PATTERSON, Presbytery Clerk.

Presbytery of Glengarry.

The quarterly meeting of this Presbytery was held in St. Andrew's Church, Martintown, on Tuesday last, the 18th inst., the Rev. James S. Mullen, Moderator. The rating for the Presbytery Fund for the current year was revised and several alterations made. Session Records from St. John's Church, Cornwall, St. Andrew's Church, Martintown, Avonmore, Knox Church, Roxboro, Indian Lands, Kirk Hill, Kenyon, and Alexandra were examined by Committees, and these Committees having reported, the Clerk was instructed to attest the records in terms of these reports. The Committee appointed at last meeting to hear Mr. Alexander McGillivray's trials with a view to his ordination at Williamstown, reported that these trials had been highly satisfactory. Mr. McGillivray's induction was appointed to take place in St. Andrew's Church, Williamstown, on Friday next, the 21st inst., at 2 p.m., the Rev. D. H. McLennan to preach and preside, Rev. J. S. Mullen to address the minister and the Rev. J. S. Barnes the people. The Rev. Finlay McLennan having intimated his acceptance of the call from the congregation of Kenyon, the Presbytery agreed to have his trials at Kenyon, on Thursday, the 27th inst., and in event of these proving satisfactory they appointed his ordination to take place at one o'clock in the afternoon of that day. Rev. Messrs. McDonald and Cameron to constitute a committee to examine Mr. McLennan; Rev. Mr. McGillivray to preach and preside at the ordination, Rev. Mr. Cameron to address the minister, and Rev. Mr. McDonald the people. Commissioners having been heard for and against the translation of the Rev. K. McDonnell from Indian Lands to "Burns' Church, Martintown, and Mephibzabab Church, Williamstown," and Mr. McDonnell having intimated his acceptance of the call, the Presbytery resolved to concur in the translation and appointed Mr. McDonnell's induction to take place at Martintown on Wednesday, the 26th inst., at 10 a.m., the Rev. O. Cameron to preach and preside, Rev. Mr. Mullen to address the minister and Rev. Dr. MacNish the people. Rev. O. Cameron was appointed Moderator of the Session of Indian Lands. Commissioners from St. Luke's Church, Finch, having been heard against Dr. Lamont's resignation of that charge, the Presbytery resolved to accept of the resignation to take effect forthwith. The three congregations of St. Andrew's Church, and Knox Church, Dalhousie Mills, and Cote St. George, having produced a basis of union which it was certified had been agreed to by the several congregations, the Presbytery unanimously sanctioned the said union. A call was thereafter presented by these congregations signed by ninety-five communicants and seventy-five adherents in favour of Rev. Dr. Lamont. The stipend promised was \$522 with a house. It was moved, duly seconded and agreed to, that the Presbytery sanction said call as a regular Gospel call, and it was forthwith placed in Dr. Lamont's hands. Commissioners from Dalhousie Mills and Cote St. George having been heard in support of the call, and Dr. Lamont having intimated his desire to leave the matter in the hands of the Presbytery, it was resolved that Dr. Lamont accept said call, and that his induction take place at Dalhousie Mills on Friday, the 29th inst., at 1 p.m., Rev. F. McLennan to preach and preside, Rev. Mr. McDonald to address the minister, and Rev. D. Ross the people. A report of Home Mission work during the quarter was given in by Mr. D. H. McLennan, Convener. The report was received and the thanks of the Presbytery given to the Committee and Convener. It was agreed on motion by Dr. McNish to hold the annual Missionary meetings in October of this year, and the Home Mission Committee were instructed to draw up a programme of these meetings, and make the necessary arrangements. Mr. Mullen was appointed to preach the Church of St. Luke's, Finch, vacant on an early day. He was also appointed as the Moderator of that session. The Presbytery adjourned to meet at Alexandria on the second Tuesday of January, 1878, at 11 a.m.

Two of the princes in South Africa are Christians, and are anxious for their father's conversion. But he sticks to his heathenism. "My sons," he said, "want me to be baptized. I say to them, Christians here," pointing to the Wesleyan station, "and Christians there," pointing to the Anglican monks; "Christians there won't speak to Christians here. When one of them has converted the other, it will be time to come to me."

Choice Literature.

Jovianus: or the Early Days of Papal Rome.

CHAPTER XIV.—A BAPTISMAL.

Eugenius's first inquiry was for her husband. "I trust that he is safe," answered Jovianus; and he then described how he had been parted from him. His answer appeared rather to increase than to calm Eugenius's alarm.

"It was I who have been the instrument in God's hand of warning them of the dangers with which they were threatened, and of assisting them to escape from their heathen enemies," answered Rufina. "It happened in this wise: Eros had ventured forth, unwisely as it proved, from his hiding-place, when he was captured by some emissaries of your uncle Gaius. We mourned him as lost, feeling sure that his life would be sacrificed to the vengeance of the pontiff. We were not mistaken. He was doomed to be crucified. The night before he was to suffer, when it was believed by his guards that he would never again hold communication with his fellow-creatures, he sat with heavy chains on his legs and arms; they, either supposing him to be asleep, or not caring whether he heard or not, began to talk of various projects on foot, some of those which only showed in what vile offices they were engaged, were matters of indifference to him. At length, however, they spoke of a design for the destruction of Gaius and Severus. They hoped to obtain a guide, one well acquainted with the galleries, a recreant to the faith of the Gospel, and by his means they felt sure of accomplishing their object.

"What he heard brought deep grief to the heart of Eros. A slave bound in chains and expecting to die on the morrow, he could render no assistance to the noble patrician who was thus placed in such fearful jeopardy, and about whom I had so often spoken to him." Rufina then described how the life of Eros had been saved by the vestal Maria. "As soon as he was at liberty," she continued, "he hastened to me, and told me what he had heard, I being better able to warn our friends than any one he knew. There was not a moment to be lost, he said, for that very day the assassins would set out on their search. Eros offered to accompany me, but this I declined, and hastened as fast as my feet would convey me, to the entrance of the galleries. After much difficulty I found the ladies, Eugenia and Julia, with the patrician Gaius; I warned them of the approach of the assassins, entreating Gaius to fly with his daughter and Julia.

"I should only impede them," he answered. "Rufina, I charge you conduct them to a place of safety; I will remain here; I am prepared for whatever heaven will allow my enemies to do."

"In vain we pleaded with him. He made his commands imperative on us. 'Seek for Severus, and warn him,' he added; 'his life is of more value than mine; he may still live to preach the Gospel and to exhort sinners to turn to the Saviour. Again he charged us to fly, in a way we could not disobey; and Eugenia, who had ever implicitly followed his commands, taking Julia by the hand, accompanied me in the direction I considered the safest.

"Scarcely had we left the gallery when we heard the shouts of the assassins, as led by their treacherous guide, they burst into the so-long-concealed chamber. I judged by their voices that they were expressing their disappointment at not discovering Severus. The guide, either knowing what he had undertaken, or that he had refused to lead them on, for they did not follow us, as I feared they would have done. I could not leave Eugenia and Julia, or I would have retraced my steps, and endeavoured to ascertain the direction they had taken. Judging by the sounds I heard, I believed that, dreading to remain in the gallery, they had endeavored to regain the upper world."

Jovianus trusted that such might be the case, but greatly feared they were more likely to have gone in search of Severus. He offered to try and find his way to the abode of Gaius, if Rufina could give him sufficient directions. "I have been so many hours moving in the dark that I do not fear to make the attempt," he said, "and the lamp hanging to the roof, which it is not likely has been extinguished, will guide me when I approach the chamber."

Eugenius, deeply anxious to know what had occurred to her father, gladly accepted Jovianus's offer. "Oh that I might go with you!" said Julia, taking his hand. "No," said Rufina, "it will be far safer for you to go alone." And she then proceeded to give him such directions as he believed would enable him to direct his course aright. He set out, counting his steps, that he might not fail to know the distance he had traversed. More than once he stopped, fearing that he had missed his way; but, feeling the importance of his errand, he persevered in his endeavour, and so well did he remember his directions, that he made no mistake. At length he reached the entrance to the gallery which led to the chamber. It had been left open by Rufina, who had been unable to shut it, and at the father end he saw the faint light of the lamp still burning. He stopped and listened. No sound reached his ear. He feared that the assassins, disappointed at not finding their chief victim, had wreaked their anger on the head of his aged father-in-law. He hurried forward as he approached the chamber, hoping to see Gaius still seated in his chair, but the chair was empty. In another minute he was kneeling, beside the old man, who was stretched his length on the ground. Jovianus at first thought that Gaius was dead, but as he lifted up the head of his venerable friend the faint words uttered by Gaius showed him that he was still conscious.

"Have they escaped?" he asked; "have my beloved Eugenia and Julia been pre-

vented from the danger of the assassins? And I, your son, am you give me news of him, my son? or have they cruel weapons struck him down?"

Jovianus replied that he had but just left Eugenia and Julia, and trusted that Severus, being accompanied by the fessor, would have been enabled to conceal himself from the assassins, even should they have gone in pursuit of him. "But can I render you no aid?" he continued; "I will endeavour to staunch the blood which flows from your side."

"It is too late now," answered Gaius; "you must not attempt to move me. I know not how many daggers entered my body, though the hands of those who desired my death failed to strike home. I would forgive them, as I would also the relentless foe by whom they were dispatched on their bloody errand. Hasten back, my son, and bring my beloved daughter and child; I would thankfully see them once more ere I die."

Jovianus rose to obey the commands of Gaius. As he did so he heard footsteps approaching. Stopping a moment, he recognised Severus and the fessor. "Heaven has sent you assistance!" he said, again kneeling down by the side of his wounded friend. Ere long Severus joined them, and they together endeavored to ascertain the injuries received by the old man.

"It is useless," said Gaius; "you cannot for long prolong my life, and I am willing to depart, and to be with Christ. Go, Jovianus, summon my beloved daughter and her child; I would speak to them again ere my spirit wings its flight to Him who has gone before to prepare a place for me."

Severus, struck with horror at what he saw, had scarcely spoken, nor had he time to inquire by whom Gaius had been wounded; but the words he heard assured him that his wife and daughter were still safe.

Jovianus would have gone alone, but the old fessor, who carried a lantern, at a sign from Severus, accompanied him, and he was thus able, much more speedily than otherwise would have been the case, to return to where he had left his female friends.

He endeavored to prepare Eugenia and Julia for what had occurred; his heart at the same time beat with gratitude to Heaven for enabling them to escape the fearful danger to which they had been exposed. What had caused the assassins to retreat he could not tell, but he still dreaded that they might return, and discover Severus. He resolved, therefore, to advise his friend to seek immediately some other place of concealment.

Gaius was still conscious when they regained the chamber; indeed, he appeared to have somewhat recovered his strength. His daughter and grandchild threw themselves down beside him, and assisted Severus in supporting his head.

"Do not mourn over me, my children," he said, taking Eugenia's hand. "The days of my pilgrimage were naturally drawing to a close, and God in His mercy has allowed them to be somewhat shortened, and has saved me from witnessing the result of the corruptions and errors which have crept in among our brethren at Rome in consequence of their departure from the clear teaching of the blessed Gospel. They having neglected the light which was in them it is becoming darkness. I see it but too plainly—the greed of riches and power possesses the hearts of many of those who should have been the humble overseers of Christ's flock; and the presbyters and deacons but too willingly support them for the sake of sharing the wealth they seek to acquire."

"Many rejoice that the emperor supports the Christians, and has bestowed worldly rank and dignity on the overseers and presbyters; but I warn you, my children, that he is a far greater foe to the true Church of Christ than those monarchs who have been deemed its greatest persecutors. Oh, let me charge you, my beloved ones, to cling closely to the simple Gospel! Be living stones of the temple of which Christ is the chief corner-stone! Let not Satan succeed in inducing you, with the offer of wealth, dignity, or honours, to depart from the truth. Endeavour by God's grace to stem the tide, and never cease to protest against the errors and corruptions which have crept in among those who have a name to live, but are dead. Seek for assistance and direction with prayer and supplication, and, if you find that you cannot succeed, go to some other land, and preach the truth of the Gospel among its heathen inhabitants; ground them soundly in the faith, teaching them that there must be no compromise, that they must turn to the true God, and worship Him in spirit and truth through Christ, abandoning all their idolatrous practices, that they must live as Christians lived in the apostolic days, not looking to emperors, or rulers, or men great in the world's eye for support, but to Christ the risen one alone."

"With God's grace I will follow your counsel," said Severus, to whom Gaius had stretched out his hand. Jovianus also took it, and repeated with deep earnestness the same words.

"Now, my children, I feel myself sinking. My beloved Eugenia, I leave you with confidence under the protection of Severus. Then, taking Julia's hand, he placed it in that of Jovianus. "May heaven give you life and strength, and may you, together, fight the good fight of faith, and prove a blessing to each other, as God, in His loving kindness, has ordained, that these united with His will shall ever be to one another."

Jovianus pressed Julia's hand. "With her, I promise, thankfully and joyfully, to obey your wishes," he said. Thus were Jovianus and Julia betrothed. The old man continued to address those grouped around him, while Rufina and the fessor kept watch at the two entrances to the chamber.

The voice of Gaius grew fainter and fainter. It ceased at last, and his children knew that his spirit had departed.

(To be continued.)

ONCE a quarter the watchtowers at the Metropolitan Tabernacle, where Mr. Spurgeon preaches, vacate their altars in favor of a raucous.

Spurgeon on Pulpits.

Pulpits have much to answer for in having made men awkward. What horrible inventions they are! If we could only abolish them we might say as Joshua did concerning Jericho, "Cursed be he that buildeth this Jericho," for the old-fashioned pulpit has been a greater curse to the churches than is at first sight evident. No barrister would ever enter a pulpit to plead a case at the bar. How could he hope to succeed while buried alive almost up to his shoulders? The client would be ruined if the advocate were thus imprisoned. How manly, how commanding is the attitude in which Chrysostom is usually represented! Forgetting his robes for the moment, one cannot but feel that such a natural posture is far more worthy of a sublime truth than that of a person crouching over a sheet of paper, looking up very occasionally, and then revealing no more than his head and shoulders.

The late Thomas Bluney was unable to endure a platform, and was known to fetch gowns and other materials to hang over the rails of an open rostrum, if he found himself placed in one; this must have arisen solely from the force of habit, for there can be no real advantage in being enclosed in a wooden pen. This feeling will no doubt retain the close pulpit in its place for a while longer, but in ages to come men will find an argument for the divinity of our holy faith in the fact that it survived pulpits.

Ministers cannot be blamed for ungainly postures and attitudes when only a very small part of their bodies can be seen during a discourse. If it was the custom to preach as Paul did at Athens, public speakers would become models of propriety, but when the usual method is pursued, we cannot marvel if the ungainly and grotesque abound. By the way, it is creating to note that Raphael in his representation of Paul at Athens evidently had in his mind the apostle's utterance, "God dwelleth not in temples made with hands, neither is worshipped with man's hands," hence he delineates him as lifting his hands.

Remarkable are the forms which pulpits have assumed according to the fancies of human fancy and folly. Twenty years ago they had probably reached their very worst. What could have been their design and intent it would be hard to conjecture. A deep wooden pulpit of the old sort might well remind a minister of his mortality, for it is nothing but a coffin set on end; but on what rational ground do we bury our pastors alive? Many of these erections resemble barrels, others are of the fashion of egg-cups and wine-glasses; a third class were evidently modelled after corn bins upon four legs; and yet a fourth variety can only be likened to swallows' nests stuck upon the walls. Some of them are so high as to turn the heads of the occupants when they dare to peer into the awful depths below them, and they give those who look up to the elevated preacher for any length of time a crick in the neck. I have felt like a man at the mast-head while preaching in these "towers of the flock." These accommodations are in themselves evils, and create evils.

No one knows the discomfort of pulpits except the man who has been in very many, and found each one worse than the last. They are generally so deep that a short person like myself can scarcely see over the top of them, and when I ask for something to stand upon they bring me a hassock. Think of a minister of the gospel poisoning himself upon a hassock while he is preaching; a Bonaparte and a Blonfin in one person. It is too much to expect us to keep the balance of our minds and the equilibrium of our bodies at the same time. The trippings up, and overturnings of stools and hassocks which I have had to suffer while preaching rush on my memory now, and revive the most painful sensations. Surely we ought to be saved such petty annoyances, for their evils by no means limited to our discomfort; if it were so, it would be of no consequence; but, alas! these little things often throw the mind out of gear, disconnect our thoughts, and trouble our spirit. We ought to rise superior to such trifles, but though the spirit truly is willing the flesh is weak.

But I must return to my subject, and I do so by repeating the belief that boxed-up pulpits are largely accountable for the ungainly posture as well as some of our preachers assume when they get out of their cages and are loose upon a platform. They do not know what to do with their legs and arms, and feel awkward and exposed, and hence drop into ridiculous attitudes. When a man has been accustomed to regard himself as an "animated bust" he feels as if he had become too long when he is made to appear at full length.

At a meeting of the Middlesex Magistrates, the Clerk of the Peace reported that he had received a letter from the Rev. J. W. Horsley, the Chaplain of the House of Detention, stating that he had resigned with much regret his connection with the Society of the Holy Cross. Mr. Sharpe, at whose instance a resolution was adopted by the magistrates, that in the event of the chaplain not returning from the Society of the Holy Cross, or re-joining his appointment, he should be dismissed, said he was glad that the affair had terminated so satisfactorily.

The tail-cutting excitement in China appears to be increasing rather than dying out. Hitherto the excitement caused by the diabolical work of "the paper men," has been confined to the Southern cities of the empire; but now, according to the China correspondent of *The New York Observer*, it has broken out in Peking, and numbers of the Officials of that city are burning the hair of their quatuor. They believe that within a short time after their cutting operations has been performed upon them by the dreadful "paper men" they will die. Thus far in Peking they have not attempted to molest the populace against the foreigners or missionaries, and but one or two placards have been issued which hinted that they were responsible for the deeds of "the paper men." There is no falling off in the attendance at the mission chapels.

MISCELLANEOUS ITEMS.

The Catholic Review learns that the Old Catholic Bishop of Switzerland, Herzog, is soon to be married.

The Jews in the United States, as elsewhere, all sympathize with the Turks, as against the Christians, in the result of the Roumanian persecutions. *The Hebrew Leader* would like to see a few Jewish-American regiments raised to fight the Russians.

The advance of the Ritualistic movement in London in the last decade has been very rapid. There are now more than three times as many churches which have daily communion and eucharistic vestments as there were in 1867, and twice as many use incense.

A GENTLEMAN who has just returned from Ireland says, that being much struck with the fact that the majority of the Roman Catholic clergy wore the ordinary high hat, instead of the broad brimmed, low-crowned head covering usually adopted by Catholics priests, he asked one of them why they had made this change. "Oh," he replied, "we do not wish to be mistaken for Ritualists."

The *Bombay Guardian* of July 21, calls attention to the fact that in consequence of the danger of the perishing of the crops for want of rain, a meeting of Christians had been called the preceding week to pray for rain. They had scarcely come together before the rain began to fall in torrents, so that the voices of the speakers could scarcely be heard, and after the meeting there was a good fall of rain. The *Guardian* urges that "prayer should be continued."

"CARDINAL ANTONELLI," says *The Catholic*, in discussing the Countess Lambertini scandal, "was not a priest, never celebrated a single mass. He was an eminent statesman, connected with and always willing to render valuable service to the Holy See." Certainly he never was a priest, but he was a deacon, the clerical order just below that of priest, under the same vow of celibacy and chastity, and was the closest adviser of the Pope.

DR. HAMILTON MACGILL, of Edinburgh, said at the Pan-Protestant Council that in October of the next year there was to be held in London a meeting of individuals belonging to the Church of England, the Baptists, the Presbyterians, and the Non-conformists of England—indeed, all the denominations that were conducting foreign missions, in so far as they could be gathered together—to confer with one another as to their various modes of procedure.

The London correspondent of the *Freeman's Journal* writes:—"I have been informed that Dr. Newman and several other eminent divines have been asked to undertake a new English translation of the Holy Scriptures to replace the Douay version, which is couched in an excessively Latinized style. Dr. Newman is widely known as an incomparable master of pure English, and to no better hands could this most important work be entrusted."

It is very satisfactory to see that the Sunday question in Germany has not ceased to excite attention. The Central Committee for Home Missions has recently adopted two petitions—one to the Chancellor of the Empire, requesting him to propose a reform of the laws, which would more efficaciously secure Sunday rest to the laboring classes; another to the Postmaster-General, asking him to diminish the postal service on Sundays still more than it is at present. It is to be regretted that Mr. Stephan has given a negative answer.

A CONGREGATIONAL minister writes to an English contemporary:—"Last Thursday a young lady in my congregation was married in the church in which I minister. Her father is a large employer of labor in the town, and is personally on very good terms with the vicar, to whom, recently, he lent a meadow, for his Sunday school festival. On applying, however, for the vicar's permission to have the bells of the parish church steeple rung on the wedding day, he was refused, because the wedding itself was performed in the Congregational instead of the Parish Church."

An interesting ceremony took place recently in Indore, which was shared in by everybody, from the Maharajah down to the lowest peasant. Early in the morning the whole community, led by His Royal Highness the Maharajah, the Maharana, and the Royal family set off for Banguaga, a place some two miles from Indore, where a gigantic picnic was held, and where they passed the whole day. The object of this curious proceeding was to invoke the gods by prayers and pujas to send rain, which was badly wanted there elsewhere. About fifteen thousand persons were present, and everyone had been forbidden under serious penalties to cook anything under cover; it must all be done in the open. When the pujas were over the Maharajah in person ploughed a piece of land, Her Royal Highness the Maharana attending him as a peasant's wife. Strange to say, rain almost immediately followed, and thoroughly soaked the Royal party before they could again reach the town of Indore.

The General Baptist Magazine says:—"It is high time the Churches paid some attention to the 'open-air' preaching going on in different parts of London and in our large towns. Three instances, one after another, have just come under our notice in which God and His Gospel for man were misrepresented in the most ghastly style imaginable. 'The forgiveness of sins' was so preached as to make it appear a premium on wrong-doing. 'Eternal damnation' was held out without a quiver of tender feeling, and as though consignment to 'the flames of hell' were the essence of God's 'good news.' Common-sense was outraged, and he who came to listen went away to scoff and blasphemy. The 'outside population' judge of the teaching inside our chapels and churches by this open-air caricature, and Christian agencies were used to alienate men from Christ and goodness. It is needs all terms. The preachers we have will be obliged to take this work in hand, and a wise and sustained effort will have to be made to 'drill' young converts before they are suffered to go on their least detachments against the foe. We must look after the Christianity of the street."

Scientific and Useful.

CHERRY PUDDING.

Take one pound of cherries, remove the pits, lay them in a hair sieve, place the sieve over an earthen dish to collect the juice; sprinkle over them one half-pound of sugar. In the morning make a rich batter of eggs, milk and flour, stir in the cherries, without the juice; it will take one hour to bake, or two to boil. When ready heat the juice, add a little butter and sugar to suit the taste, and use it as sauce to the pudding.

COUGH MEDICINE.

A cure for a cold, which it is said never fails:—Take three cents' worth of liquorice; three cents' worth of rock candy; three cents' worth of gum arabic. Put them in a quart of water, simmer them till thoroughly dissolved; then add three cents' worth of paragon, and a like quantity of antimonial wine. Let it cool, and sip whenever the cough is troublesome. It is pleasant, infallible, cheap and good. Its cost is only fifteen cents.

TO REMOVE GREASE SPOTS FROM SILK.

Place some coarse brown paper—the soft kind—on both sides of the spots, then press carefully with a hot iron; change the paper often as it absorbs the grease. If the goods are so rich or delicate that the iron is likely to injure them, try friction by using raw cotton—rub the spots off, changing the cotton often. If the cashmere or cassimere is soiled or stained in many places, rip the article and wash it in tepid water, softened with pulverized borax. It can be made to look as good as new.

TO REMOVE GREASE SPOTS.

In removing grease spots from clothing with benzole or turpentine, the usual way is to wet the cloth with the detergent and then rub it with the sponge or the like. This only spreads the grease, and does not remove it. The proper method is to place soft blotting paper beneath and on top of the grease spot, after the latter has been thoroughly saturated with the benzole; then press well. The fat is thus dissolved and absorbed by the paper, and entirely removed from the clothing.

CHARLOTTE RUSSE.

One pint of milk, one teaspoonful cream, one teaspoonful sugar, one teaspoonful sea moss farina, and two eggs; put the milk into a tin dish over boiling water, add the sugar and stir until dissolved; mix the yolks of the eggs with the farina, add a little cold milk, and stir it into the hot milk and sugar, stirring until it is thoroughly mixed and smooth; remove the dish from the boiling water; flavor to taste, and add the whites of the eggs whipped to a stiff froth; line a pudding dish with slices of cake or lady fingers; pour on the farina. When cold it is ready for the table.—*New York Times*.

SPANISH PICKLES.

One peck of green tomatoes, one dozen onions; slice, sprinkle with salt, and let stand over night and strain off the juice. Allow one pound of sugar, one-fourth pound whole white mustard seed, one ounce ground black pepper, one ounce cloves, one ounce ginger, one ounce cinnamon; mix dry; put in layer of tomatoes, and so on until they are all used; cover with vinegar and let boil slowly two hours, after which pack in small jars and set in the cellar. This is of all pickles the very best—fine as an accompaniment of a dinner, or to be eaten simply with bread and butter, and we advise every housekeeper to try it.

APPLE FRITTERS.

Pare, core, and parboil some juicy tart apples in a very little water; chop fine; beat seven eggs very light; add to them slowly three-quarters of a pound of sifted prepared flour; beat very light; put in apple enough to thicken the batter, and the grated yellow rind and juice of a lemon; have the very best lard at a perfectly boiling point; put it in a thick slice of raw apple; this subdues the strong odor of the fat; put a large spoonful of the batter in at a time, and as many spoonfuls as the pan will hold; they take but a few moments to do, and need not be turned over; must be made at the moment you wish to use them and sent to the table at once, each careful sent in as quickly as baked; powdered sugar with cinnamon and nutmeg in it is nice for them.

FRIED CELERY FOR GARNISHING.

This addition contributes very much to the appearance of any salad, whether "fish or fowl," and when there are two varieties, one sort can be garnished with the fringed celery alone, and another having nasturtiums dotted here and there through the edge of the dish. Select the larger outer pieces of the stalk, cutting in four inch lengths; wash, and wipe dry, seeing all grit is removed. Have a large new cork, fill it full of coarse needles, putting the eye of the needle into the cork and the points sticking up. If the cork has soaked some time in tepid water, the needles will penetrate more easily. Carefully draw each piece of celery over the needles, leaving at one end about an inch of celery unfringed. Lay it in cold water two hours to cool and become crisp.

JAMS.

In making jams the fruit should be carefully cleaned and thoroughly bruised, as mashing it before cooking prevents it from becoming hard. Boil fifteen or twenty minutes before adding the sugar, as the flavor of the fruit is thus better preserved (usually allowing three quarters of a pound of sugar to a pound of fruit), and then boil half an hour longer. Jam requires almost constant stirring, and every housekeeper should be provided with a small paddle with handle at right angles with the blade (similar to an apple butter "stirrer," only smaller), to be used in mashing jams and marmalades. To tell when any jam or marmalade is sufficiently cooked, take out some of it on a plate and let it cool. If no juice or moisture gathers about it, and it looks dry and glistening, it is done thoroughly. Put up in glass or small tin jars, and seal or secure like jellies. Keep jellies and jams in a cool, dark, and dry place.—*Buckeye Cookery*.

Rome has 855 Catholic, 14 Protestant, and 4 Jewish churches.

Plucking the Ears of Corn.

The first attack on our Lord in Galilee... The first attack on our Lord in Galilee...

Prayer for China.

The Conference of Protestant missionaries, held at Shanghai, in May last, and composed of "one hundred and twenty missionaries from almost every religious denomination in Europe and America," unanimously appointed the first Sabbath in October of the present year as a day of special prayer for the outpouring of the Holy Spirit upon the millions of China and the revival of the work of our Lord in that vast Empire.

It is not our prerogative to indicate the form of the prayer-meetings; it belongs to the pastors and churches to arrange such matters. We only express our hope that on the morning of the first Sabbath in October every member of our Reformed Church, in his private devotions will specially plead for the four hundred millions of China, and that prayer for them will also ascend from every family altar on that morning.

Work.

Dr. Charles Hodge says.—"When a man joins a particular church he is bound to identify himself with it; he must attend its services and co-operate in its measures." This is sound advice, and we could but wish it was always taken.

"Do you see any change here?" "No." "Why, don't you notice that my bar is gone?" "Well," said the wondering disciple, after staring a moment, "what is that for?" "Why, you see, I've been down to the Tabernacle lately, and I've made up my mind that I can't afford this business any longer, so I've turned round."

The Chatterbox gives a list of 336 words made from the letters that form the word Constantinople.

Mr. Burroughs, writing to the editor of Messiah's Herald, says:—"The more I read the Scriptures as to the future, the less I am able to dogmatize. I see conversion of the world, and the personal pre-millennial reign, and the sudden coming and the judgment, and several other grand points, but I cannot put them into order, nor has any one else done so yet. I believe every prophetic work I have ever seen—and I have read very many—is to be wrong in some points. I feel more at home in preaching Christ crucified than upon any other theme, and I do believe He will draw all men unto Him."

Missionary Notes.

DR. MORTAR, the veteran African missionary, expresses his opinion that the acquisition of the Transvaal territory in South Africa to the British possessions will be of incalculable benefit to the native and the settlers.

One of the committees of the British and Foreign Bible Society writes:—"More than 80,000 Bibles and portions of the Scriptures have been bought lately by the soldiers of the Russian armies since they crossed the Pruth. Large editions have been required, and the books were sent from Vienna, Odessa, St. Petersburg, and London, necessarily at very high rates for carriage and involving an expense of about £8,000."

Missionary work in Amoy, China, is yielding good fruit. In 1877 the Ref. (Dutch) Church had three churches and 859 communicants in that city, and the English Presbyterian Church three churches and 267 communicants. The Reformed Church now has seven churches and 591 communicants; and the English Presbyterian Church eight churches and 658 communicants; showing an aggregate increase in ten years of nine churches and 623 communicants.

THE REV. O. M. GREEN, of the American Presbyterian Mission at Tokio, Japan, writes of a visit, in company with a native associate, to Omori, a town twenty-five miles northeast of Tokio. They found a number of candidates for baptism, who were well acquainted with the fundamental doctrines of the Scriptures, having used the Japanese Gospels and tracts sent them intelligently. Twelve adults and two children were baptized and a church was organized, with an elder and two deacons. At Hoken two persons were baptized and two deacons ordained. These two churches, which have such a good outlook, are the fruits of the labour of two native associates.

In the report of the Baptist Missionary Union just published is the following paragraph referring to the German Churches: "Antinomian views of the most radical kind have penetrated some of the Churches and caused disturbances, partly in consequence of the visit of Pearsall Smith to Germany. The Baptist Church in Berlin has lost more than sixty members through this heresy, which throws overboard prayer, the Lord's Day, church organisation, temperance, together with the confession of sin as no longer necessary for the perfect Christian." That is the danger that the extreme of "entire sanctification" is liable to run into.

THE WU CHANG Mission of the London Missionary Society, in North China, which was begun eleven years ago, had met with so little success a year ago that its abandonment was seriously considered. It had then forty-seven baptized members, of whom half had left for other parts of the country and some had relapsed into heathenism. The attendance on public worship was small and the missionaries were discouraged. The past year, however, has witnessed a decided change for the better, nineteen new members have been received. The older members were the means of bringing this revival about. In most cases the new converts are relatives or friends of the older members.

British and Foreign Notes.

PARIS bricklayers earn \$1.80 per day of twelve hours.

PROF. HALL, the discoverer of two of Mars' satellites, was once a carpenter.

A MINISTER may not enter Girard College, but the Christian lay-teacher can, and does.

THE CHINESE in California call those who treat them kindly and justly "Heart-men."

MR. BRONN is looking after the comfort of the cattle now shipped in great numbers to Europe.

DR. REYNOLDS, the Red-Ribbon Reformer, is so practical that reformed men name him "Old Business."

THE REVISED translation of the Bible in the Kafir language has been completed to the end of the second Book of Kings.

FATHER GAVAZZI, of the Free Church of Italy, is preaching in Ireland, and taking up collections for the evangelical college in Rome.

THE DEATH is announced of Mr. Henry Rogers, late Principal of the Massachusetts Independent College, Manchester, and author of "The Eclipse of Faith."

THE MUNICIPAL Council of Paris for the second time has refused a credit of 65,000fr. for the augmentation of the salaries of the Protestant ministers in Paris.

ROMAN beggars have been gathered into an asylum provided for them by the city, so that travellers will not be annoyed by them as formerly.

DARWIN'S father and grandfather were atheists. The grandfather had a sea-engraver with the legend, "Omnia ex conchis"—everything comes from shellfish.

IT IS STATED that if the judgment of the Court of Appeal should be in favor of the Rev. Arthur Tooth, vicar of St. James's, Hatcham, he will immediately resign the living.

VIRGINIA abounds in coal and iron, and some of her people who understand the art of ship-building, hope that before many years the James river may be lined with shippers.

THE ROMAN Catholic bishops in this country are taking steps for revising and modernizing the Douay version of the Bible now in use, and its idiomatic Latin style is to be Anglicized by English scholars.

THE BISHOP of Lincoln has written to a clergyman in his diocese who had refused to church a woman after childbirth because she was a Dissenter, his lordship disapproving of the course he had adopted.

THE LATE Peter Drummond of Scotland, founder of the Stirling Tract Enterprise, conveyed the whole property to trustees for the purpose of maintaining and extending it as a permanent evangelistic agency.

THE QUEEN of the United Kingdom and Empress of India receives \$885,000 a year from her people, £40,090 more from the Duchy of Lancaster, and not less than \$200,000 from her investments, or \$8,125,000 a year.

The Papal Nunzio at Madrid has received instructions to protest against the nomination of the Italian church and hospital at Madrid to the Italian Government, but to do so without breaking off relations with the Spanish Government.

THE Massachusetts Society for the Prevention of Cruelty to Animals will pay a prize of \$500 to the person or persons who shall do most to lessen the sufferings of animals in transportation by rail during the year which will end July 1, 1878.

A WEALTHY lady has paid Mr. Frank B. Carpenter \$25,000 for his picture "Signing the Proclamation of Emancipation." It is said that the purchaser proposes to present it to the Government for permanent exhibition in the national Capitol.

MR. AKERMAN, a member of the Legislative Council in Natal, in South Africa, states that a large portion of magisterial duties consists in settling disputes about mortgages or liens on Kafir women arising out of the payment of cattle for them.

CONSIDERABLE quantities of assafras root are sent by the German steamers from Baltimore to Europe. It is largely used for medicinal purposes abroad, entering to a considerable extent into the prescriptions of German physicians for feeble patients.

THE Toledo Blade says: "Those moons of Mars are not big enough for a cornfield for some Illinois farmers, and one's year is only eight hours long. Think of having to plough, get in one crop, cultivate, gather and thresh them inside of eight hours."

A VERY large new convent, which, with the grounds, will cover upwards of an acre, is about to be erected in Camberwell, London. The site for the new structure is Myatt road, opposite the Camberwell railway station.

DURING the late illness of the telegraph operator at Martinville, Miss., on the Jackson Railroad, Mollie Short, ten years of age, managed the office entirely, sent messages and trains, and received orders for conductors from the train despatcher's office.

A CHAPLAIN to minister to the canal population near Litchfield has just been appointed, and his usual boat is to contain a day room, opening into a bed room beyond, a cabin for public worship, and tiny quarters for the man and boy navigating the boat, and stable for the pony in the bows.

M. HOELIN, a Protestant clergyman in Denmark, who protested from his pulpit against a Royal decree putting into force the Provisional Law Budget, has just been tried for high treason, and sentenced by the Ecclesiastical Tribunal to dismissal from his office, eight months' hard labor, and the costs of the prosecution.

THE Establishment has 848 churches in London, an increase of 228 in the past decade. Of these, 39 celebrate daily communion, against 11 in 1867; 840 have surpliced choirs, against 114 in 1867; 85 have eucharistic vestments, against 14 in 1867; and 16 use incense, whereas only eight need it ten years ago. Thirty nine have candles on the altar.

GREAT excitement has been caused among the Parsee community of Bombay by rumors to the effect that, in accordance with an old Zoroastrian superstition, that any man escaping from a Tower of Silence must be murdered, otherwise he will create a pestilence. A Parsee who had received consolation in Tower No. 1, on Malabar Hill, Bombay, was killed by the corpse-bearers.

\$5 TO \$20 per day at home. Samples worth \$5 free. STINSON & Co., Portland, Maine.

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

A MOST REMARKABLE CURE. I was cured of Epilepsy on the 20th of April 1876. I had been afflicted with this terrible disease for many years, and had tried every remedy that was recommended to me. My son is hearty, stout, and robust, he is as healthy as any child in Kansas—indeed he is the warmest and best of boys. He has been very pale and delicate looking child, and had Epileptic Fits for about four years, and seeing your Pills advertised in the Christian Instructor, I sent you and got two boxes of them, and he has not had a fit since he commenced taking them. He has been up and out of all changes of weather in going to school and on the farm, and he has not had a fit nor a symptom of one since he commenced taking your Pills. He learns well at school, and his mind is clear and quick. I feel that you are not sufficiently paid for the service and benefit you have done us in restoring our child to health. I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epilepsy. Please send me some of your circulars, so that I can send them to any that I hear of that is afflicted in that way. Respectfully, etc., LEWIS THORNBURGH. Sent to any part of the country by mail free of postage, on receipt of a remittance. Price 50 cents per box. Address, HANCE, 175 Baltimore St., Baltimore, Md. Please mention where you saw this advertisement.

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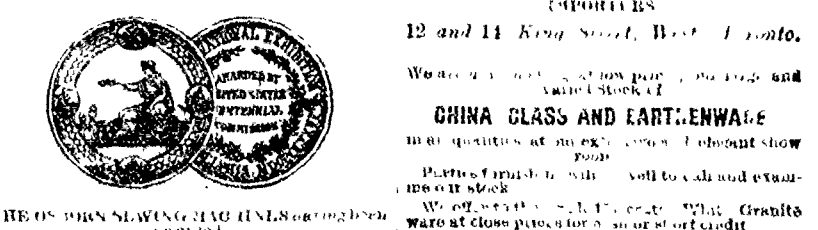
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THE CANADA Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work. EDITED BY REV. JAMES CAMERON, CHATSWORTH. NUMBER FOR SEPT., NOW OUT.

CONTENTS. EDITORIAL: Popery, Communism or Christianity.—LIVING PREACHERS: Sincerity not enough.—POETRY: The Dying Child.—The Life that Now is—"I Would not Live Away"—CHRISTIAN THOUGHT: The Peculiar Reformatory Forces of Christianity.—CHRISTIAN LIFE: Richard Cobden.—CHRISTIAN WORK: Mission Work in Lower Canada.—Mission Work at Livingstonia, Rosene of Hunted Slaves.—PRACTICAL PAPERS: Are You Agreed with God?—CHRISTIAN MISCELLANY: Moody on Marriage—What Parents can do.—The Mother of the Spurgeons.—The Daughter's Prayer.—Sufficient unto the day.—The Disruption Ministers' Wives.—The New Year.—The Lesson of the Mill.—A Curious Letter.—"Lord! what wilt Thou have me to do?"—The Lord's Corn.—Tact in Visitation.—Our Influence.—CHILDREN'S TREASURY: "What's the Use?"—"Let's Play!"—Frog at School.—The Finches (Illustrated)—Talking with God.

CONFEDERATION LIFE ASSOCIATION.

Head Office, Toronto. PRESIDENT HON. W. P. BOWLAND, C.B. VICE-PRESIDENTS HON. WM. McWALTER, WM. ELLIOT, Esq. The following Statement shows the relative progress of Canadian Life Insurance Companies in their FIRST FIVE YEARS:—

Table with columns: Company Name, No. of Policies in Force, Amount in Force. Includes Confederation Life with 2,781 policies and 4,604,089 amount.

CONFEDERATION LIFE ASSOCIATION will be seen by a comparison with the other Canadian Life Companies of the FIRST FIVE YEARS, namely: from 1-7 to 1867. No. of Policies in Force 2,781. Amount in Force \$4,604,089. Confederation 5 years J. K. MACDONALD, Managing Director.

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Romaine Gold, so extensively worn in Paris, was first discovered in 1870, by the celebrated French chemist M. De Langes, who manufactured it into jewelry, and for five years sold it to the leading jewelers of Paris. In 1875, when his secret became known, ten of the manufacturing jewelers established a stock company, with a capital of \$1,000,000 for the purpose of manufacturing Romaine Gold Jewelry and Watches. With this immense capital, and the aid of improved machinery they are enabled to produce all the latest patterns of jewelry at less than one-tenth the cost of Solid Gold, and of a quality and color which make it impossible even for experts to detect it from the genuine. We have secured the exclusive agency of the United States and Canada, for the sale of all goods manufactured from this metal, and in order to introduce them in the most speedy manner, have put up assorted sample lots as given below, which we will sell at one-fourth the retail value until January 1st, 1878. Read the list.

- 50-CENT LOT. One Gent's Watch Chain retail price \$1.00. One pair Engraved Sleeve Buttons, retail price 75. One Stone-Set Ring, retail price \$2.00. One set (3) Spiral Shirt Studs, " 75. One set (3) Spiral Studs, " 75. One Improved shape Collar Button " 50. One heavy plain Wedding Ring, " 1.25. Total \$6.00. For 50 cents we will send above six articles post paid.
- \$1.00 LOT. One pair Sleeve Buttons, stone setting. One set (3) Spiral Shirt Studs. One heavy hand Engagement Ring. One set (3) Studs, with side and curb, (retail price \$5.00). One Ladies' Opera Chain, with side and curb, (retail price \$5.00). One Ladies' heavy Watch Chain, with curb charm, (retail price \$5.00). One elegant Chain, miniature for top of above. One set Cameo Medallion Pin and Ear Drops. One pair (2) heavy Chased Band Brooches. One pair Cameo Brooches. One Gent's Twist Link Vest Chain and Charm. One pair Cameo Studs. One set (3) Onyx Shirt Studs. One new Improved Collar Button. One extra cut Cameo Seal Ring. One Arizona Solitaire Stud. One set Amethyst or Topaz Pin and Ear Drops. One Ladies' Chemise Button. One Plain Ring, stamped 18 K.
- \$5.00 LOT. One Ladies' Opera Chain, with side and curb, (retail price \$5.00). One Ladies' heavy Watch Chain, with curb charm, (retail price \$5.00). One elegant Chain, miniature for top of above. One set Cameo Medallion Pin and Ear Drops. One pair (2) heavy Chased Band Brooches. One pair Cameo Brooches. One Gent's Twist Link Vest Chain and Charm. One pair Cameo Studs. One set (3) Onyx Shirt Studs. One new Improved Collar Button. One extra cut Cameo Seal Ring. One Arizona Solitaire Stud. One set Amethyst or Topaz Pin and Ear Drops. One Ladies' Chemise Button. One Plain Ring, stamped 18 K.

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Presbytery of Hamilton.

This Presbytery met on the 18th and 19th Sept., when a good deal of business was transacted. A committee was appointed with Presbyterial powers, consisting of Messrs. Barson, Gordon, Dawson, S. C. Fraser and McCabe, to visit Port Colborne and Kennedy's Settlement and consider the propriety of separating Port Colborne from Wainland, and associating with it Kennedy's Church to form a new charge. This committee is to meet on Tuesday, the 25th inst., at 2 p.m. It was resolved to apply for \$200 supplement for Port Dalhousie in case of a settlement. Leave was granted to moderate in a call at Waterdown and in St. John's Church, Hamilton. The dissent and complaint of Mr. D. McLellan against a decision of the Session of McNab Street Church, "To submit to a vote of the members of the congregation to ascertain their feelings in regard to the introduction of additional hymns in the service of praise in the public worship of the congregation," was dismissed, on a vote showing a majority of 18 to 6. Mr. McLellan has appealed to the Synod. A call from St. John's Church, Chatham, N.B., addressed to Mr. McBain, of Drummondville, was put into his hands, and at his request time was given for further consideration. Mr. Barson reported that Dr. Durvey had declined the call from Central Church, Hamilton. Messrs. D. Bickell and J. Craigie applied to be received as students, having the ministry in view. A letter from Rev. M. M. McNeill, who is at present in Scotland, was read, giving in the resignation of his charge. The resignation was accepted, and the vacancy is to be declared next Sabbath. Mr. Dawson tendered the resignation of his charge at Beamsville. A committee was appointed to visit the congregations and report, viz.: Dr. James, and Messrs Barson and H. Young. On motion of Dr. James, a committee was appointed to consider what action the Presbytery can take for the promotion of temperance within the bounds. A petition from Mr. D. Robertson, setting forth a claim for unpaid salary from the congregation of St. John's Church, Hamilton, was not entertained. Mr. A. A. Scott was, after delivering his trial exorcises, licensed to preach the gospel. The treasurer's report was received, and he was instructed to assess the congregations at the rate of five cents per member for this year. A report on missionary meetings was adopted and ordered to be circulated. It recommended the holding of these meetings early in the season. The Home Mission report was submitted and approved. It was resolved to renew the applications for the mission stations and for Dunnville for next year. In the absence of the parties interested, the consideration of the other supplements was deferred till next meeting. Mr. C. D. McDonald having accepted the call from Thorold, it was agreed that his induction take place on Thursday, the 4th day of October, prox., at 2 o'clock p.m., Mr. Bruce to preside, Mr. Robertson to preach, Mr. Gordon to address the minister, and Mr. Fraser the people.

Of the 16,476,881 francs in money received by the Pope on the occasion of his jubilee, four millions will be paid into the funds of the Holy See; four millions will be given to the present and former servants and soldiers who have remained faithful to the Pope, and their families; four millions will be employed in restoring monumental churches, and in executing works of recognized utility; the balance of 4,476,881 will be distributed to charitable institutions and to aid the clergy and religious orders in the poor parishes.

Official Announcements.

MEETINGS OF PRESBYTERIES

SAGUENAY.—At Durham, on 18th Sept., at 1 p.m. WYTHAM.—In the second Presbyterian Church, Bowmanville, on 18th Sept., at 11 a.m. HURON.—At Clinton, on the second Tuesday of October, at 11 a.m. KINGSTON.—In St. Andrew's Church, Belleville, on the 9th October, at 7:30 p.m. PARIS.—In Zion Church, Brantford, on September 25th, at 2 p.m. PETERBORO.—In St. Paul's Church, Peterboro, on 25th September, at 12 o'clock. STRATFORD.—Sept. 14th, at 10 o'clock a.m., in St. Andrew's Church, Stratford. CHATHAM.—In Adelaide St. C. Church, Chatham, on Tuesday, 25th Sept., at 11 a.m. BARNES.—Special meeting at St. John's Church, West Gwillimbury, on Monday, 10th Sept., at 2 p.m.—Next general meeting at Orillia, Tuesday, 25th Sept., at 2 p.m.

H. T. ALLSOPP, BOOTS & SHOES of every description, 7 King St. East, fourth door East of Yonge, Toronto. A large assortment sizes, half-sizes and different widths always on hand. Every boot warranted and repaired. Allsopp's Excelsior Waterproof Compound.

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