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## Contributors and Correspondents

### GENERAL PRESBYTERIAN COUNCIL.

(From Our Own Correspondent.)

You will permit your correspondent now to give a brief outline of some of the subjects discussed before the Council.

The harmony of the confessions of the Reformed Churches, was the first subject discussed, and in view of the constant appeal of the Papacy to the divisions of Protestants in the exercise of the right of private judgment, a most important one.

Prof. Kraft, of Bonn, had drawn up a consensus in thirty-one articles from the varied catechisms, creeds and articles of the bodies represented. All the leading articles of our Evangelical Calvinism were there unmistakably and unanimously.

The variations found in the confessions are to be attributed to the necessarily, controversial character of the particular church which formulated. As Dr. Schaff, of New York, pointed out, the confessions of the Reformation Churches were largely apologetic. Surrounding adverse powers and heresies called forth their specialities, but their substantial agreement is remarkable and impressive. As a result of the discussion, a Committee has been appointed to collate the varied confessions, and the relation in which they stand in the matter of subscription to their several churches. In the present outcry against creed it is well to be reminded that the great battle of liberty, civil and religious, has been fought even to the victory around the old standards, and they deserve at least reverent treatment at our hands. Whether from their consensus a new and better formula can be obtained is a question we can better answer when the result of the committee's labour shall be known.

The subject of Presbyterianism in its relation to the wants of the day called forth no paper nor address of marked ability, the general tone of the discussion simply substantiated what every Presbyterian ought to know, that putting principles above rules, yet knowing mere abstraction to be practically valueless. Presbyterianism has liberty without license, and orthodoxy without forsaking old ways and long-tried paths.

The discussion on preaching and preachers called forth some interesting and instructive remarks. Dr. Crosby, of New York, opened up the subject by speaking of the preacher's aim, means, and manner. Whilst it is true that spiritual life civilizes, it is not true, as witness ancient Greece, that civilization gives spiritual life. The preacher is not a civilizer but a spiritualizer first; a preacher of Christ, not a social or political philosopher. The means were the Word of God and the Spirit's power. The manner, earnest, natural, solemn, the eccentricities of the pulpit were often wounds to the Lord in the house of his friends. Some churches were Sunday theatres whither loose-minded people looked, not for edification, but titillation. Our venerable father, Dr. Willis, put in a plea for Scriptural preaching and expressed an opinion that the doctrinal had not received all the attention it demanded in our churches. The address fully justified the expression of opinion by the council, that the simple full, and earnest preaching of the Word of God, is the great work of the Gospel preacher.

The subject of the Eldership did not elicit unanimity. Indeed for the present that subject seems hopelessly perplexing. That from the body of the laity there should be representatives associated with the ministry in the ruling and oversight of the Church was not only unquestioned, but maintained: but the exact ecclesiastical status of those officers was very differently presented. The evening of the day on which these subjects were presented was devoted to hearing of the Mission Work and field of the Presbyterian Church of the United States. Much interesting information was given which our Church in Canada could duplicate, and the peculiar aroma of the Fourth of July had not all been "wasted on the desert air" on this the evening of the fifth.

On the Saturday at noon a Communion service was held in Free St. Luke's, Dr. Moody Stuart's, at which many members of the Council were present; yet it was not held under the auspices of the Council, inasmuch as many held the principle that Communion ought only to be dispensed within the limits of ecclesiastical jurisdiction. It does appear strange that around the table of our common Lord the council as such could not meet. However, we shall all know each other better by and by, when at the table where the Master Himself shall preside, and our brethren in Him will be fully recognized.

"When a Church ceases to be missionary

her very existence is at stake" was the key note of one day's conferences, and well will it be if that note be prolonged and find a response from every heart and in every corner of our vineyard. From actual experience it is demonstrated that the condition of the heathen world is not in advance of the sad days of old, unless it be into deeper darkness. Hindooism and Buddhism, of which in some quarters it is the fashion to speak so enthusiastically are worse in actual life now than in the days of Paul. The Church, as the only living leavening power, is as urgently called to spread abroad the name of Immanuel as when first the commission was given "Go ye into all the world."

Dr. Wangeman, of Berlin, gave some needed cautions as to the method of the missionary. It is more than questionable to seek to allure by gifts, which tend to demoralise, and prove a sorry foundation for a Christian Church. Nor must it be supposed that civilization necessarily prepares the way for the gospel. The civilization which follows, rather than that which precedes the gospel is more to be desired. When the gospel meets Caffre ladies in velvet and silk, and Caffre young gentlemen in tail coats, it must first contend with *civilized pride* and then with heathen custom and sins.

Dr. Moody Stuart pleaded for the million of Jews yet turned from Messiah, attaching a relatively high importance to their conversion, believing that they would be as a torch of fire among the sheaves of the nations of the earth.

Co-operation in missions was deemed, and justly, a matter of great import. Considering the urgent necessity of the heathen world, and the present scarcity of means, and above all the importance of presenting an undivided front to the heathen world, churches, whose creed and polity are essentially one, should not be found dividing the same field. Our national and domestic differences should never be continued in other and distant lands. So much was this felt, that a committee was appointed to collect information, and make practical suggestions, regarding the occupation of the foreign field. The working men of each of the Churches in that special department were placed on that Committee.

The meetings on the evenings of each day were designedly of the more popular character, and in the evening of the day when the above subject was presented, much valuable statistical information was given. Mr. Swanson, of Amoy, in speaking of mission work in China, gave strong expression to his convictions regarding the iniquity of the opium traffic, from which he said the British government pocketed annually about nine and a half millions of pounds sterling. How can public opinion be too strongly aroused upon this dark subject.

The vices of Christians have ever proved among intelligent heathen the greatest obstacles to the missionary work.

Nor was our own Church entirely ignored, ten minutes being given to Professor MacLaren, the respected Convener of our Western Foreign Mission Committee, to vindicate for our Canadian Church a place among the laborers in this interesting field.

By comparing notes of the different agencies a new impetus will be given to our foreign work, though the absence, through illness, of the venerable pioneer Dr. Duff, was felt by all. The living voice of one who has grown aged in the foreign field would have been an incentive to every heart.

THE UNBELIEF OF THE PRESENT DAY.

Dr. Patton, of Chicago, the indefatigable champion of orthodoxy in the celebrated Swing case, and once a student of Old Knox's, opened the discussion with a paper of remarkable clearness and conciseness. He considered: I. Unbelief as it concerns the question of personal faith in Christ. The Gospel requires trust in a person, and in viewing the objection met in that requirement, we must not overlook the generic cause of unbelief, in the depraved nature which being *undesirous of the Gospel*, puts itself into an argumentative attitude, preventing acceptance even when intellectually convinced.

II. Unbelief as to the Divine authority of the Bible; which comes naturally after the state of mind already adverted to. Here a wise distinction was drawn between faith in the Bible, and faith in Christ. Saving faith is confidences in Christ, not belief in the authority of the Scriptures, though the two are very intimately related. Nevertheless, in considering unbelief, we should not confound them. A man may believe the Scriptures and not trust Christ, and a man may trust Christ who never saw the Scriptures. Thus we shall be kept from rashly misjudging that a man departing from a received view has lost faith in

Christ, and from putting ourselves in a false argumentative position; for if a man's Bible were reduced to the three synoptic gospels, it would still be his duty to believe in a risen Saviour, and to trust him for salvation. Moreover, man play the advocate rather than the judge, and are even determined to give to error the benefit of the doubt. The duty of argument ceases when moral certainty has been reached. The man who says he will go to sea upon a raft because I cannot demonstrate to him that the Conard will carry him safely, must go on a raft.

III. Unbelief as regards misrepresentations of the Bible; which requires an understanding of what true progress in theology is, what are the inevitable tendencies of certain plausible errors, and a revival of dogmatic theology, based on true exegesis, giving rise to more thorough doctrinal preaching.

Dr. McCosh, of Princeton, gave a part of an elaborate paper upon the discoveries of science and speculations in Philosophy in their relation to religious thought. Theologians should remember that science has its methods, which lead to *certain* results, and awaiting these results need not fear truth in nature will contradict truth in revelation. These papers, with those of Dr. Watts of Belfast, and Dr. Thos. Smith of Edinburgh, will also make the forthcoming volume worthy of being read, and the remark of Professor Flint, that the Church should beware of causing unbelief by unchristian works and words, is worthy of being remembered.

In discussing the Helps and Hindrances of Spiritual Life, much stress was laid upon the Sabbath as a help, and Intemperance as a hindrance. The Sabbath was justly held as a boon conferred on man, suited to his wants, required by his life; whilst Intemperance was rightly held to be one of the most terrible sources of all that is evil and God-defying. A unanimous motion was carried in accord with the spirit of the addresses.

A more distinctive and popular Presbyterian literature was deemed desirable, and the power of the press was acknowledged. The duty, moreover, of office-bearers and members to encourage by support and sympathy such literature as presents the acts and writings and scholarship of the fathers and workers of the Church was insisted upon. The last subject formally before the Council for discussion was the Christian training of the young; the right of children to a place in the Church was insisted on, the utter secularizing of education protested against, and the necessity of home training and Christian influence felt to be of the highest importance.

The closing meeting on Tuesday evening, 11th July, was occupied with votes of thanks and closing addresses, which seem to be necessary adjuncts to all public gatherings. Many good, very good, things were spoken, some platitudes, and the usual mutual admiration. We are social beings, and sentiment has its softening and refining influence upon the hard workers and constant toilers.

The Scotsman, in a review of the Council, had some severe remarks about the sounding brass and orthodox clatter, but the Scotsman should remember that we must needs talk of subjects before united action can be taken, and information, with knowledge of each other, is the first step in a right direction: and even the superabundance of compliments into which men oftentimes fall has its kindlier side, whereby men are made kindlier, therefore better.

If the feelings stirred up within the Council are not allowed to expire outside the Council walls, the Church at large will have cause in after days to rise up and bless the gathering which has now closed within the Free Assembly Hall of the old city of Edinburgh.

For the Presbyterian.

### ORIGINAL SIN.

Than original sin, there is perhaps no doctrine concerning which, men, on the first interchange of opinion, are more inclined to differ; and none concerning which, proper explanations being furnished, they are more ready to agree.

That some doctrine of original sin is taught in the Scriptures, all will admit; that this is the doctrine as set forth in the Confession of Faith, many are not so sure.

In trying the correctness of a creed, it is a very good way for a man to bring the Word of God and common sense to bear on the doctrine in question, and then compare his conclusion and the creed together. Pursuing such a course with the doctrine of original sin, we cannot but observe the depravity of our own race as manifested in depraved wills, blinded minds, hardened hearts, and unamendable affections. That such is not the picture of a few isolated homes only, or of some remote island, but

is the picture of the race as a whole, we but too well know. We are thus at once furnished with the doctrine of Universal Depravity.

The Scriptures have not left us to discuss whether our present unhappy state be the original condition of our race; or the consequence of a personal fall; or in consequence of the lapse of another. They teach that Adam stood, not for himself alone, as did each of the Angels, but that he acted for himself and for his posterity "By one man sin entered into the world, and death by sin." We are thus furnished with the doctrine of Federal Headship.

Now, it is evident, that inasmuch as we possess innate depravity, we possess it either as a calamity, or as a punishment. If it is only a calamity in the sense of a misfortune, it is not a sin. We are, however, to bear in mind that it is inconsistent with the government of an All-Wise, Moral Ruler, for moral calamities to happen, unless through the instrumentality of responsible agents; that while such acts may be viewed as very great calamities, they are nevertheless sins. Since our innate depravity is the consequence of Adam's fall, and is part of the punishment of his transgression, it is evident that we are in some way punished for Adam's sin. If punished for it, it must in some sense be ours. It is ours, not in the sense that it is our personal act, but ours on the principle of representation. "The union," says Turretin, "which is to serve as the ground of imputation may be threefold. 1. Natural, as between a father and his children. 2. Moral and Political, as between a king and his subjects. 3. Voluntary, as among friends, and between the guilty and his substitute." The bond between Adam and his posterity is twofold: "1. Natural, as he is the father and we are the children. 2. Political and Forensic, as he was the prince and representative head of the whole human race. The foundation, therefore, of imputation is not only the natural connection which exists between us and Adam, since in that case, all his sins might be imputed to us, but mainly the moral and federal, in virtue of which God entered into covenant with him as our head."

The doctrine of Original Sin, then so far as we have traced it, involves the following points: 1. Inherent depravity, manifesting itself in acts. 2. Want of original righteousness. 3. Federal headship of Adam. 4. Our being guilty of Adam's sin, which guiltiness is to be traced in, and through, the doctrine of representation. We need not say that these are the points involved in the doctrine of Original Sin, as taught in the Confession of Faith—"Our first parents being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption . . . do proceed all actual transgressions." Chap. vi. Sect. 8, 4.

The doctrine of Original Sin was one to which the Reformers attached much importance, believing as they did that a clear understanding of this doctrine furnished a key to many of the doctrines of grace, in their relation both to God and to man. Between Zwingle and Luther some differences unfortunately existed which kept each in his own field of labor; yet when they met, if possible to compose their differences, at Marburg, they found themselves at one on fourteen essential articles of faith, and the doctrine of Original Sin was one. "We believe," runs the article, "that Original Sin is innate in us, and was propagated in us from Adam, and it is such a sin that it exposes all men to condemnation so that unless Jesus Christ had interposed for us by his death and life, all men on account of original sin would have been condemned, nor could they have come into the Kingdom of God, and eternal happiness." This is not only the views of these reformers and their friends, but is substantially the doctrine of Original Sin as expressed in the Helvetic, Bohemian, Belgic, Saxon, French, English, and Scotch Confessions.

Notwithstanding this unanimity in the Reformed Church on this doctrine, there have not been wanting men who have differed very widely from the received view; yet it is worthy of note, that though in the Romish Church, there are errors on this, as on other points, yet many of the leading Theologians of that communion have held sound and just views of this doctrine. The Pelagian heresy in the fifth century so vigorously assailed by the Bishop of Hippo, led to do so through an examination of this doctrine by the church, that, in certain quarters at least, the Church of Rome was never heretical on this point. Of this we have the best evidence in the fact that the Council of Trent did not consider it safe to condemn the views held by the Reformers on original sin, because many of the mem-

bers of the Council held the same views, which were substantially those of Augustine, and which the Church of Rome adopted, by her acceptance of all the writings of this father. While many of the writers of the Romish Church, in treating of original sin, grant the imputation of Adam's sin and the want of original righteousness, but say little or nothing of moral depravity, others as the Jansenists, maintain, with Augustine, an entire and positive corruption and depravity. Cardinal Bellarmine would on this subject satisfy the most conscientious Calvinist.

Arminius teaches that "Original Sin" is rather a punishment than a sin, and that it will condemn no man. Speaking of the Covenant of works, he says, "By the disobedience of our first parents all men who were to be propagated from them in a natural way became obnoxious to death temporal and death eternal, and devoid of the gift of the Holy Spirit or original righteousness. This punishment usually receives the appellation of "a privation of the image of God," and "Original Sin." "Must," he asks, "some contrary quality beside the absence of original righteousness be constituted as another part of original sin," Vol. ii. p. 79. From such a denial of man's total depravity, it becomes a leading feature in Arminian Theology that man can, in the exercise of his free will, do something more or less that is spiritually good, something that will contribute to effect his deliverance from the guilt and power of sin. That such a view is akin to those held by the Pelagian faction of the Romish Church is evident from the fact that Albert Pighius one of the prominent writers of that communion, after the conference which was held at Worms, expressed his opinion in writing as follows:—"Original Sin does not consist in any defect, nor in any vice, nor deprivation of nature; nor in any corrupt quality, nor inherent vicious habit in us, but solely in our subjection to the punishment of the first sin." He farther teaches that "Infants, incapable of obedience cannot be the subjects of sin." A view contrary to this was held by Plessenes, professor of the French Protestant School at Saumur. He rejected the doctrine of imputation, and taught that original sin consisted solely in the inherent depravity of man. His writings were condemned by a National Synod, A.D. 1644.

The Calvinistic doctrine of original sin, which according to our opinion, is the only consistent and satisfactory exposition of the doctrine that can be given is well presented by Principal Cunningham—"Adam was constituted by God the representative and the federal head of his posterity, so that his trial was virtually and in God's estimation, according to the wise and just constitution or arrangement which He had made—and which certainly, to say the least, cannot be proved to be unjust or unfavourable to his posterity—the trial or probation of the human race; and that the transgression of Adam became, in a legal and judicial sense, and without any injustice to them, theirs, so that they were justly involved in its proper consequences. If it be indeed the actual fact, that men came into the world with ungodly and depraved natures, which certainly and invariably, until they are changed, produce transgressions, then, assuredly, the principle that Adam was constituted, and thereafter was held and regarded by God, as the representative and federal head of his posterity, so that they sinned with and fell with him in his first transgression, is the only one which has ever been propounded which makes even an approach towards affording an explanation of this important fact, viz., that men do come into the world with their whole moral nature corrupted and thoroughly perverted, so far as God and his law are concerned."

It is a question liable to be discussed, viz., whether in accordance with the Calvinistic view, it is necessary to believe that men will be finally condemned for their original sin. We would answer, Calvinism is no more responsible for all the silly questions that may be asked in its name, than is the Word of God for all the absurd creeds that profess to be drawn from its pages. Calvinistic ministers have ever taught the doctrine which the Lord Jesus Christ taught, on this subject. "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works," Matt. xvi. 27. We need not say that this is the doctrine of the confession of faith. "In that day not only the apocryphal angels shall be judged, but likewise all persons that have lived upon this earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good

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GENERAL PRESBYTERIAN COUNCIL.

(Continued from our last.)

EVENING SEDERUNT.

The Council resumed its sittings at half-past seven o'clock—Mr. George Junkin, Philadelphia, chairman. The subject for consideration was "Home Missions in America and other lands."

Dr. Paxton, New York, proceeded to refer to a few facts in the history of America which seemed to indicate that God in His providence did not design America for Romanism. Among these was the fact that Columbus and his companions discovered Florida instead of North America, which preserved North America from falling under the power of Roman Catholic Spain, and gave it to Protestant England. Another of these facts was that the hand of Divine Providence, which seemed to cover America from the eyes of men, was removed, and the country was opened up for actual settlement just before the period of the great Reformation. If America was preserved under Divine providence, it was reserved for a peculiar people. It was a composite of all the nations on the face of the earth; there was no nation of any importance not represented. They brought their religion with them; they first founded the Church, and upon that foundation they reared the State. (Applause.) It was the simple fact that their political institutions grew out of their religious principles, and that was a peculiarity of their American history; and it was that which gave interest to their history and distinctness and peculiarity to their national and religious works. But there was another point, and that was the rapidity with which everything was carried on in America. Dr. Paxton proceeded to point out that while the Grecian, Assyrian, Roman, and all the other empires of the old world had taken many centuries to develop themselves, America had reached its present position of influence and power in one century. The work of the Church was carried on in the midst of this mighty progress. They had had to occupy a territory three thousand miles wide. They strove that wherever the woodman's axe rang, there should the gospel also resound. (Applause.) The mission efforts thus started were at first local, but as time went on they soon developed into regular schemes for sending the Gospel along the whole western frontiers. A Board of Home Missions was started, that they might defray the expense of sending missionaries out to the far west and supplement the small sums that the frontier families were able to give for mission work, and to superintend the whole work of evangelization along that line. Then grew up the Board of Church Erection which simply stimulated the people to help themselves by offering their assistance to complete the work which they had begun with their own hands. But then they required Sabbath Schools, books for the children, and Christian literature for the people. Hence came their Board of Publication, which circulated literature either freely or at very small expense through that great western land. Then, naturally, sprang up the Board of Foreign Missions, for just where the sense of responsibility to their family, relative, or friend, was really awakened in any human soul, just so certainly would that principle deepen and develop until the spontaneous prompting was to send the Gospel to the whole wide world. (Applause.) In all there was no denomination of Christians so acceptable as Presbyterians. There was no system of Church organization so popular; it suited the people, because it resembled their Republican system of government. Another reason of its acceptability and popularity was, that it was the broadest and the most catholic of all Churches, and could work anywhere and under any condition. The Presbyterian could go into any community and give the right hand of fellowship to a brother of any other denomination. And this was one of their peculiarities, because there was no other system that could do work anywhere, and under any circumstances, as the Presbyterian system could. (Applause.)

Dr. Cyrus Dixon, New York, explained that while he spoke on behalf of the Church North, they must not think that other denominations were not engaged in the same great and blessed work. His Board operated through the Presbyteries. The Presbyteries were bound to certify to the character of the missionaries, and the Board had to report all their income and expenditure connected with missions to the Church, and also all their work. They had more than a thousand ministers under the commission of the Board, and carrying on their work under their superintendence. The Churches made collections on behalf of the mission work, and many gave liberally of their means to the work among all classes. The gentlemen who, the other day, had given a million dollars to Princeton, had given the Mission Board a hundred thousand dollars. The men who were engaged in the mission work were as good men as the best men in the ministry of the Church of God he ever met with. Dr. Dixon proceeded to give some interesting details illustrative of the privations endured by the missionaries of their Church. He also referred to the self-denial of many of their missionaries. He could also tell the Council that the American Zion was more indebted to the tears and toils of the women than her ministers or men. (Loud applause.) The children of America also knew what the chief end of man was, and they knew how to go about it. Speaking of the people among whom they laboured, he said they had missionaries among the Germans, Bohemians, Waldensians, French Huguenots, and Hollanders. Among all sorts and conditions of nationalities this work was going on. In their Western Coast in 1847 gold was found there, and as the news went throughout the world thousands flocked to California. The moment the sound reached China that country began to send forth its teeming population. They had a quarter of a million of Chinese in California. These Chinese men will continue to come across to San Francisco till these vast solitudes will have their millions of Chinamen. Whittan open door! And their Church was called to enter in at this door. Their

missionaries were entering in at it, and were engaged in evangelistic work among the Chinese, and now converted Chinamen were going back to China, and there was no better man than a converted Chinaman, because he learned to distinguish between a man of God and a man of the world.

Dr. J. Van Dyke, Brooklyn, said he apprehended there was a popular mistake in regard to the true meaning of the word progress. He was not a progressive man who was always digging down at the foundations of the mountain to see whether they stood firm. That was not the progressive man who plucked out to-day the trees that his forefathers planted, and whose greenness and freshness were sufficient fruits of their vitality. It was here, he thought, that home missions came appropriately into the consideration of this Council. Home mission work was, in reference to the new countries, the application of those principles of doctrine and polity which had been well-established by their forefathers and which they professed to accept. He proceeded to ask, what were the influences for good which were to mould all the various populations which were in the United States of America? He believed the steam-engine and steamship, and all inventions of modern science and art, were instruments in the hands of the Lord Jesus Christ for the conversion of this world. He believed all literature, language and science, and all government was to be so controlled. First there came the country itself. The next influence in importance was the English tongue, with its grand literature. As another moulding influence, he mentioned the great body of English common law, which was pervading all American social and political life. Then again, there was their educational system—from the common school to the college; it was built upon the broad base of the people's will; and as crowning and embracing all, was the Church of Jesus Christ, of which themselves, the Presbyterians, claimed to be not only one, but the best embodiment and exponent. Touching on the adaptation of the Presbyterian system of doctrine and government to home missions in such a country as America, he gave it as his opinion that the Presbyterian Church was a pioneer as well as a conservative. He believed that the hardest thing to kill and easiest to establish in America was a Presbyterian Church—a priori because he was satisfied it was in accordance with God's Word; a posteriori because of its history in this and other lands. They recognised the visible and the invisible Church. They defined the invisible Church to consist of all who believed in God. They defined the visible Church to consist of all who professed the true religion. Could they make it broader than that? They left such things as vestments and forms of worship to the discretion of the local Church. Among the fifteen hundred Churches under the missionary board, and among the three thousand Churches that supported them, they had psalm-singing and hymn-singing Churches; they had Churches with organs, and Churches in which the only instrument used was a pitch-fork; Churches in which the minister used a gown; and others in which the ministers use no gown; Churches where the congregation sang a doxology at the beginning, others where they sang it at the end, and some where they did not sing it at all. And they had at least one Church where the congregation used a regular fixed liturgy, and read their prayers out of a book. What they all wanted was more faith to believe God's Word as to the value of the soul—faith to believe that all men were lost in sin, and faith to believe that the Gospel of Jesus Christ was the power of God unto salvation—and love to baptise their faith, swelling out and growing out towards all their fellow-men for Christ's sake. They needed to re-inscribe on the blue banner which so appropriately floated over this hall, the great rallying word, the great battle-ory of the Reformation—"In things essential, unity; in things non-essential, liberty; in all things, charity."

Rev. William Williams, Swansea, referred briefly to a home missionary society in Wales, which, he said, was unlike any other institution in connection with any Church represented at the Council. It was instituted to meet a peculiarity which he believed belonged to the principality. This society employed missionaries at home to preach in a foreign tongue and sent them abroad to preach in their own tongue. This was made necessary by the spread of the English language among the Welsh. There was about thirty-five missionaries meeting this difficulty in North and South of Wales, but they wanted as many more.

The Council then adjourned, after a vote of thanks to the chairman, moved by Lord Kintore.

FRIDAY, July 6th.

The Council resumed its sittings at half-past ten o'clock—the Rev. Principal Harper, Edinburgh, in the absence of the Rev. Wm. France, Paisley, Moderator of the Synod of the United Presbyterian Church, Chairman.

Professor Blaikie moved, seconded by Principal Tulloch, that the next meeting of the Council be held in Philadelphia, in 1880, which after some discussion was agreed to.

Principal Harper then vacated the chair, and his place was taken by Dr. Geo. Jeffrey, Glasgow.

Professor Blaikie read letters of greeting from Dr. Dormer, of Berlin; Professor Lechler, of Leipzig; Professor Christlieb, Professor Ebrard, of Erlangen; M. Coulin, Genethod, Geneva; Superintendent Dr. Newenhaus, of the Dome Church of Halle; Dr. Herzog, Professor Biggenbach, and several other leading ministers and laymen of Basle, in Switzerland. A committee was appointed to reply.

Dr. Calderwood said that the Business Committee proposed that the transactions of the Council should be published, and that it be remitted to a committee to take steps for doing this, which was agreed to.

The subject of discussion for the forenoon sitting was "Missionary Obligations," and was first considered in a letter from Dr. Duff, who has been unable through severe indisposition to attend the Council. In this communication, which was brimful of

the venerable missionary's wonted enthusiasm in the cause, in which he has devoted so many years of a long life, Dr. Duff advocated the adoption of some well-organized scheme by which missionary effort by all the branches of the Presbyterian Church may be strengthened and extended. The letter, which produced a profound and solemn impression upon the meeting, closed with a practical suggestion that, as an expression of thankfulness for the great fact of a union of Presbyterianism which girdles the earth, a united Presbyterian mission should be undertaken to the Milanese group of islands in the New Hebrides.

Dr. Marshall Lang, Glasgow, moved that the suggestion should be referred to the Business Committee to consider and report.

Dr. Andrew Thomson, Edinburgh, seconded the motion which was carried by acclamation.

The Rev. J. H. Jones, Ph.D., Trevecca College, Wales, read the first paper. In the outset Mr. Jones insisted that the Church had been called into existence with the sole design of doing good to the world. The economy of the ancient Church made it in a certain sense a missionary Church, and our missionary obligations to the world were founded upon the last commands of the Saviour. That command was addressed to the whole Church in its succession to the end of time, and the apostles represented not so much the office bearers of the Church at that time, but the Church as a whole. As to the constitution of the Church, whether it were Presbyterian, Episcopalian, or Congregational, doubt and uncertainty might prevail, but as to its missionary character, there could be no question. When the Church ceased to be this, its very existence would be at stake. (Ear, hear, and applause.) Missions were but the simplest instincts of Christianity, and essential to it, and instead of being its redundant drapery and superfluous ornament, were required from its very nature. (Applause.)

Dr. Murray Mitchell, Edinburgh, said the extension of the kingdom of God over the whole world ran like a thread of gold through the whole even of the Old Testament, or they might call it a light which dawned in Eden, and shone with ever-increasing brightness, till in the great evangelical prophet, the glory of the Gentiles was seen coming into the Church of God like a flowing stream. They had there the infinite yearning of the Divine love for perishing sinners. Then came the last word, the farewell request, the one command, he thought, which our Lord gave after His resurrection from the dead, "Go into all the world, preaching the gospel to every creature." Preach it to the uttermost parts of the earth; as if He had said—Whatever else ye do, do this; whatever else ye forget, I entreat you forget not this. He proceeded to direct attention to the fact that at present three-fourths of the globe were still in darkness, and the habitations of orality. There were more heathen alive in the present day than in the days of the Apostle; for the Roman Empire in his day hardly contained 120,000,000 of people, and the Indian Empire contained more than double that number now, while China contained more than 400 millions. That was the state of things eighteen hundred years after the great commission was given to the Church to preach the Gospel to every creature. There were men who told them that heathen religions gradually improved, as muddy streams gradually ran themselves clear. If that was true, he had utterly misread history. Compare the heathen religions existing now with those existing in the days of Paul. The great systems of Hindooism, of Zoroasterism, and of Buddhism in India, of Confucianism in China, of Fetichism, so largely developed in Africa, of spirit worship, which was almost universally the religion of the Tartar, were all showing no signs of improvement; and, in addition to these great systems, another had arisen since the days of Paul, which was spreading still and spreading rapidly—a system that, admitting the unity of God, denied the divinity, the death and atonement of Christ, which tied down the devotees at best to the European civilisation of the seventh century, which degraded women even more than Hindooism, which recognised the unutterable evil of slavery, and which proclaimed as a duty war for the conversion and, if necessary, the enslavement of believing nations. The condition of the heathen nations was not better now than it was in the days of Paul. He thought they might demonstrate that it was decidedly worse. There were openings now for the Gospel that had never been experienced till of late. There were, for example, the openings in America and in India. Light could now be poured into the darkest recesses of the Zonas, and surely it was the duty of the Christian Church to take advantage of all these openings. There were also other advantages which they had as compared with the early Church for carrying on missionary work. Those were a handful of men, but the modern Church consisted of a mighty nation. They had the Scriptures translated into two hundred different languages, and had all the advantages of steam carrying their messages to the ends of the earth. They had also the same glorious promise to sustain them in their high enterprises which the early Church possessed, "Lo, I am with you always, even to the end of the world." It was necessary that the obligation to present and assist in missionary work should be enforced from the pulpit with a zeal and devotedness that had never been attempted as yet. The mind, and heart and conscience of the Church required to be educated on this subject, and none could do this so well as the pastors of the Churches. Prayers on behalf of missions ought also to abound in all their Churches. Means should also be taken to extend information as to missionary enterprise among the people. Parents and guardians should also take up the duty of creating and fostering an interest in mission work among the young; and the press should be looked at, and a missionary literature provided for the old and young.

Dr. Wangemann, of Berlin, read a paper on "The True Missionary Spirit." He said he thought it was dangerous for a missionary not acquainted with the character of the heathen to think that he can win

their affection to the Gospel by overloading them with temporal gifts and benefits. They came to think that they did the missionary a favour by listening to his sermons or allowing themselves to be baptised. Another error was that of encouraging the idea that all missionary buildings, and books, and other material for the schools, must be furnished from the missionary system. Another danger which he had to enumerate had reference to civilization preceding Christianity—for he had a high respect for civilization only as it followed Christianity. A still further evil was jealousy between different missionary societies. The most effectual means of securing fruit from the missionaries' labours was to exercise the spiritual strength of the new converts, to make them work for them, to bring their thank-offerings, to visit their fellow-countrymen, and to make them elders of their Churches. The sooner they learned to labor for the Lord the sooner would their Christianity be healthy.

Dr. Moody Stuart, Edinburgh, gave an address on "Jewish Missions." Presbyterianism, he said, was peculiarly fitted for the conversion of the Jews, both because the Jew recognises its Scriptural government, and very specially because Presbyterians throughout the world have a great love for the Old Testament, and nothing more touches the heart of the Jew than our love to his own Scriptures. It is not desirable (he proceeded) that the same amount of prayer, of labour, of money, of men, should be bestowed on the Jews as on the heathen, because for every million of Jews in the world there are perhaps a hundred millions of the heathen; yet the place of the Jew in the world and in the eye of Christ is not as one to a hundred.

Dr. H. MacGill, Edinburgh, called attention to a projected meeting to be held in October of next year in London. The meeting was to consist of individuals belonging to the Church of England, the Baptists, the Presbyterians, the Nonconformists, and, indeed, to all denominations that were conducting foreign missions. The main object that was in view was to have an opportunity of comparing their various methods of operation. The Council then adjourned.

AFTERNOON SEDERUNT.

The Council resumed at half-past two o'clock—the Rev. Dr. Flech, Paris, Chairman.

The subject for the afternoon was Co-operation in Missions (including Development of Missionary Enterprises).

Dr. Herdman, Melrose, said there must first be unity of action in providing for the preparation of missionaries. The subject was of the greatest importance, and the instruction to missionaries ought, he considered, to be given systematically—taught as a science at their universities. Dr. Herdman proceeded to suggest that Presbyterians should combine to effect the appointment, to commence with, of a Professor of Comparative Theology at each university. He also asked whether they might not unite to maintain some common central missionary institute, such as the one opened in London by Mr. Grattan Guinness, which, however, lacked Church connection. Second, as to co-operation abroad, in some cases actual union was possible. There were other ways in which the various denominations might work together. He thought it might perhaps be too much to expect that at present they would see their way to the establishment of a joint mission by all the Presbyterian Churches represented in that Council, though he hoped they might see that ere long. (Applause.)

Rev. Dr. Thomson, Beyrout, said the rapid expansion of mission work was very cheering, and it showed that every branch of the Christian Church in Europe and America was rapidly absorbing into its inner consciousness the immense obligation upon the Church to give the Gospel of Jesus Christ to the whole world. It was thence exceedingly important that there should be fraternal co-operation in this work by those engaged in carrying it on at home and abroad. He proceeded to show the way in which co-operation would promote and strengthen the action of foreign missions in the wide field of the world. The two great obstacles in the way of the rapid extension of this work were, briefly stated, want of men and want of money. He believed it was possible that by wise co-operation a very great economy might be realized in the expenditure of both men and means, and that would be regarded as of no small moment to anyone engaged in carrying on this missionary work, either at home or abroad. Any economy in expenditure of men and means was of the utmost importance to the success of this great enterprise. He pointed out various ways in which advantages would arise from more co-operation, suggesting, among other matters, that if there was greater union of effort different religions in the foreign field might combine in providing higher institutions for the necessary training of the native pastors, teachers, writers, and others necessary for the conduct of Christian communities.

The Rev. Dr. Blackwood, Philadelphia, gave a brief review of the missionary work of the Church in the past. They recognized the fact that the Church was essentially a mission institute. Success was, in the judgment of many, hopeless, and they point to the teeming millions of their race, to the years and efforts which had been devoted to missionary toils, and to the numbers still ignorant of Christ; but such objectors failed to remember the fact that those who deduce sound conclusions respecting the moral revolutions of this world must calculate upon long periods for the accomplishment of the object. Dr. Blackwood pointed to the noble results of missionary efforts in foreign fields during the past six years, and went on to say that from the nature of Presbyterian mission work, they had much in common with the brethren of other evangelical Churches who had entered the foreign field. He mentioned that the training of native teachers early became a leading object in the prosecution of the missionary work in India as in other lands, and he explained the efforts they made to approach the rising generation in the way of education. It was worthy of remark that the brethren who had gone to the heathen had been able to dwell together in amity. There also had been constant har-

mony and brotherly love among all their foreign missionaries. There had been no lordly assumption on the part of their missionaries. Their missionaries had never intruded agitating controversial questions into their work, but had extended the hand of fellowship to all who were endeavouring to lead sinners to the Saviour.

Dr. Palmer, New York, next addressed the Council on the missions of the Southern Presbyterian Church of America to the blacks. He proceeded to show prophecy told them that this great work would triumph. Turning attention particularly to the prophecies concerning Africa, he observed that the notion that there was any prophecy against Africa was a mistake. He adverted, in passing, to the difficulties which had been experienced in the case of Africa, noticing the horrid cruelties in connection with the slave trade, which drew from that land he did not know how many tribes of that people. In the City of New York there were no fewer than sixty-eight languages spoken every day, and to the country where the Africans were they brought with them great diversities of language. Passing from this part of his address, he proceeded to speak more directly concerning the work among the blacks. God had raised up in the British possessions in the West Indies, and all over the United States, some most marvellous instances of noble Christian magnanimity in the colored race. He showed that there were great difficulties in the way of missionary work among the colored people, among which was the progress of Romanism in the Southern part of the United States. Romanists were establishing chapels there everywhere, and were inviting the colored people into them. He pleaded earnestly for help in the mission to the colored people in the South, on the ground that, as that mission succeeded, they would be able to carry back to Africa the seeds of civilization and Christianity. Dr. Philip, the Secretary of the London Missionary Society's Mission, said that eight or ten such colonies as America had established on the West Coast of Africa would entirely abolish the slave trade. These negroes could be inspired with the love of Christ, and to help one great work of missions. (Applause.)

Dr. Lansing, Agent of the United American Presbyterian Church Mission in Egypt, read a paper on "The Adaptability of Presbyterianism to the Foreign Field." He said that in April 1860, the missionaries organized the Presbytery of Egypt, and now the number of organized Churches was six, and of congregations not yet fully organized twenty-one. The Moderator of the Presbytery that year was a native who had formerly been a Coptic monk, and he was their first native Moderator, although the Clerk of the Presbytery was a native, and all its proceedings were conducted in the Arabic language. The missionaries thus had a twofold character. They were emissaries of the home Church which sent them forth, but they were also members of the foreign Presbyteries, and the principal feature of this constitution was that while the home Churches had full authority over them in matters of doctrine, the native Presbyteries had full power in cases of discipline.

Dr. Kalopothakes, Athens, spoke of native agency in connection with foreign mission work. The chief weapons of the missionary were three in number—the press, preaching, and visitation. A foreign missionary could not do more than a native of the same capacity. If we had no natives to do our missionary work it was because the natives had not our advantages. Give them equal advantages, and they would do as much work as we did. The native missionary, further, could not only do the work as well as the foreigner, but at less cost, natives living more cheaply than the foreign missionaries. Let them educate the natives, and then they would have an army that would conquer the world. The sooner they brought the native element to bear upon the foreign field the better would it be for the foreign Churches, as the natives would then begin to feel that they had a work to do, and they would do it. (Applause.)

Dr. Thomas Smith, Edinburgh, supported this view.

Rev. Dr. Sloan, Alleghany, moved a resolution to the following effect:—"That the Council, having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian Churches, and in which it is of increasing importance that there should be the utmost attainable co-operation amongst the Churches of this alliance, appoint a committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operation, with instructions to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating the existing agencies, or preparing the way for co-operation in the future."

Rev. Dr. Brown, Richmond, Va., seconded the motion.

Mr. James Stevenson, Glasgow, spoke of the missions in Southern and Eastern Africa. He said that one of the greatest missionary movements that had ever taken place was in proximity to the three great lakes in Central Africa. At the first of these the Scotch missions had taken up a position; on the second the London Missionary Society, which represented the Congregationalists, had begun work; and on the third or northern lake the Church Missionary Society, which represented the Church of England, had taken a place. They had agreed to take separate positions, but to work in harmony in this great work. In a report recently issued by the Geographical Society, the first or Scotch mission was not mentioned by name, although it was the one which preceded all the rest; in fact, giving an impulse to the whole. On the other hand, when the report came to speak of the Church Missionary Society, although not established yet, it mentioned where they were going and what they were going to do. He thought it sectarian on the part of such a society as the Geographical to ignore the Presbyterians, and that brought up the very important question whether they should not use means to make themselves felt in the country. (Applause.) With regard to the French mission among

the Banyai, he had been spoken to by one of their missionaries with regard to the aggression of the Society for the Propagation of the Gospel.

After a few words from the Rev. Mr. Macdonald, Natal; Dr. Phila, Edinburgh; and the Rev. Thomas Hobart, Orléans, Dr. Hamilton MacGill submitted for consideration a number of practical questions bearing upon the subject under discussion.

After some remarks from Professor Mitchell, St. Andrew's; Mr. M'Lagan, and Lord Kintore, Rev. Alexander James Campbell, Geelong, speaking of the state of matters in the region whence he came, said the missionaries were often not particularly well suited to their work.

The resolution was adopted unanimously, and the various practical matters brought under review were remitted to the committee which is yet to be nominated.

EVENING SEDRUNK.

The Council met at half-past seven o'clock—Lord Polwarth, Chairman. He said the Presbyterian Church, wherever located, would fulfill its part in the great work of spreading the glorious Gospel of the Lord Jesus Christ throughout the world.

When our Presbyterian Churches and all our Churches were filled with living men, living witnesses for Christ, when each Church shone out in all the beauty of holiness and in all the beauty of spiritual life and power, then the world would be shaken, and not till then.

Rev. Josiah Thomas, Liverpool, spoke of the work carried on by the Calvinistic Presbyterians of Wales. Their mission fields were in Brittany in France, and India. He gave some details of their work in these districts.

Rev. W. S. Swanson, Amoy, addressed the Council on the subject of the China missions. He said what they needed in the present day—in this day almost more than any other that some of them could remember—was some great question to weld them together.

Rev. John Y. Henderson, Japan, read a Paper on mission work in Japan. In 1859 missionaries were first sent to Japan, but only during the past few years had they been sent in any number.

and they hoped to send them to India in the course of the summer. In this way they should see that, while they had done very little comparatively for the work of foreign missions, they had at least made a commencement.

Dr. David Inglis, Brooklyn, representing the Dutch Church, said they in America felt that there was a great mission work to be done by missionary women in these foreign lands. Women found access where men could not; they could do work that men could not do.

Rev. John Inglis, New Hebrides, said one of the chief difficulties in the way of the missionaries was the many languages spoken in the group. They were acquainted with ten or twelve, but there were as many more dialects.

Professor M'Laren, Toronto, spoke of the work of home missions in the department of British America which lies north of the United States. The territory was of immense dimensions, and they had in it a growing population composed of nearly all the varied elements which entered into the population of their neighbors to the south of it.

and they hoped to send them to India in the course of the summer. In this way they should see that, while they had done very little comparatively for the work of foreign missions, they had at least made a commencement.

Dr. Wilson, Limerick, addressed the Council as representing the Irish Presbyterian Church. They claimed for their Church the character of a mission Church. They had their own mission to India, which was started in the year 1840, when they solved the problem of uniting all sections of the Presbyterian Church.

The Hon. John Williams, America, said that Lord Polwarth had laid the members under an obligation, not only by presiding that night, but by inviting them to his seat at Melrose. He had to move on these considerations that they return to him their hearty thanks.

Lord Polwarth acknowledged the great honor which had been conferred upon him by the Council in selecting him to preside at one of their meetings. He should have liked, however, to have seen in the chair to-night, and to have listened to one whom he could not but regard as the father of missions—the venerable and honored Dr. Dall.

Our Young Folks.

The Baby Mosquito.

From Wide Awake. Rain-water barrel in the sun—Little mosquito-life just begun. Mother has left her baby alone, To swim by itself until it is grown.

Going to the Pic-Nic.

Sarah Lambert was a most uncomfortable girl to go with to any place, because she was always late and always forgetting things. The reason of that was, she did not begin in time to get ready.

Everything went awry, and all five were in a hurry and trouble lest they should be late, and all in consequence of her procrastinating ways. The two cousins once proposed to "walk on," and let the others overtake them; but the others begged so hard that they would wait, that they kind consented to do so.

The wagons were all in motion long before they came up; but one, and that the least desirable one of the lot, drawn by a pair of mules, had been left for late comers, and the heated, tired, worried little girls were lifted into it, and set out for the picnic grounds in anything but a happy frame of mind.

If you know any children who have this habit, I hope you will do all you can to help them break it up. I am sure it would be a great kindness to them and to all their friends.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XXXIII.

AUG. 13. } THESSALONIANS AND BEREANS. { Acts xvii. 1-14.

COMMIT TO MEMORY, vs. 11-13. PARALLEL PASSAGES.—1 Thes. ii. 1-5; John v. 39.

SCRIPTURE READINGS.—With vs. 1, 2, read Luke xxiv. 44; with v. 3, read 1 Cor. xv. 17; with v. 4, read 1 Thes. ii. 13; with v. 5, read Acts xiv. 2; with v. 6, read Rom. xvi. 21; with v. 7, read John xix. 12; with vs. 8, 9, read Luke xxiii. 18-15; with v. 10, read Rom. i. 16; with v. 11, read Isa. viii. 20; with v. 12, read 1 Thes. ii. 14; with v. 13, read 1 Thes. ii. 10; with v. 14, compare 1 Thes. iii. 6.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Paul, Silas, Jason, Oesar, Timotheus.

ALSO THE FOLLOWING PLACES: Amphipolis, Apollonia, Thessalonica, Berea.

GOLDEN TEXT.—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts xvii. 11.

CENTRAL TRUTH.—The Scriptures are to be searched.

A man does not lose his civil rights by being a Christian. Paul stood upon his privilege of Roman citizenship at Philippi, and the authorities became as abject in their apologies as they had been violent in their abuse (Acts xvi. 38).

But further usefulness could not be expected there. Luke and Timothy were not mixed up in this disturbance, and could probably remain and labor. Paul and Silas departed. That Luke was not with them appears from his language (v. 1); "they had passed." Amphipolis and Apollonia were cities on the direct road to Thessalonica, which was west of Philippi about one hundred miles.

I. SUCCESS.

Thessalonica (v. 1) is an ancient city, but grey into fame under this name, given it by its second founder, Cassander, in honor of his wife, sister of Alexander the Great. It has never ceased to be important, and, as Salonika, is, next to Constantinople, the most important Turkish city. It was on the great road to Rome, like Philippi, was an important centre, and had then, as ever since, an important Jewish element drawn to it for trading purposes, and having a synagogue. They now form probably a fourth of the population.

Here, as his wont was, he began his work, reasoning from the Old Testament in favor of Christianity, with the usual results. The Word of God divides men into two classes, believers and opposers. Among the former were (v. 4) many devout Greeks and some honorable women. He was there for (v. 2) three Sabbaths, and we may judge of his energy from the results, and particularly as he did something for his own support (1 Thes. ii. 9), getting, however, some aid from the Philippian Church (Phil. iv. 15, 16). His argument we can understand. The Jews expected a triumphant Messiah, and were mortified and insulted when offered a crucified one. He showed that this kind of Messiah was pointed out in the Scriptures, rightly understood, that He rose, as was abundantly proved, and is to be received as Lord and Saviour.

They who believed, consorted, met with, took counsel with, had fellowship with, Paul and Silas. The devout Greeks were Gentiles, religiously inclined and worshipping with the Hebrews. Many wives of influential men joined them. Their success was evident and rapid. We see references to

this encouragement in the first epistle to the Church. This was of the greater account because Thessalonica lay under the very shadow of Olympus, the alleged seat of the Grecian gods. No wonder he should speak there of Christ's "kingdom and glory," into which they were called (1 Thes. ii. 12). This occurred the stage of v. 7.

II. OPPOSITION.

The Jewish leaders were jealous, but they did not wish to appear in opposition. So they organized a mob, "lawless fellows of the baser sort," without temple or character, ready for anything that brought them money or excitement, and with nothing to lose. They attacked the house of Jason, where probably Paul, who ventures him as a kinsman (Rom. xvi. 21), stayed. The name was Greek, and given to him by Jews who lived among the Greeks. It is allied to Jason in form and meaning. They tried to draw them forth for trial "by the people."

Either they were not there, or, with the characteristic hospitality of the time, were concealed, and Jason and his friends took the brunt of the rabble's fury, and were put on their trial as adulterers and abettors of these alleged disturbers of the world's peace. Such was their calm public spirit! Hypocrisy is not confined to our age.

Their charge against Jason was the harboring of men who did "contrary to the decrees of Cæsar." The devil's inventive powers are quite limited, as he is, but a creature. This is the old story of Jerusalem against Christ. It had color enough in this, that Paul presented Jesus as a king, not as going to be some time, but as then a king, with a kingdom of which each believer was a member. This is the device by which Pilgrims, Puritans, Covenanters and others have been so often assailed. To decline the state's priests, has been put as disloyalty to the state's king.

The people and rulers feared that they might be laid under suspicion at headquarters, just as Pilate did. This was their "trouble." But no overt act could be proved, probably. So they "took security of Jason," probably binding him and his friends to do nothing that would give color to this charge. Perhaps the event shows that a pledge was exacted that Paul and Silas should quit the city.

"FLEEING TO ANOTHER."

How much longer than the "three Sabbaths," i. e., three or four weeks, Paul was there, we cannot tell. That very night probably he left, hoping (1 Thes. ii. 18) to return when the storm had been allayed; but he was only able to send Timothy (1 Thes. iii. 2).

The next place to which Paul went, attracted possibly by the synagogue, was Berea, still standing, with fifteen thousand inhabitants, the name little changed (Perris), and being one of the most pleasant towns of the district. It was a journey of fifty or sixty miles from Thessalonica. Here, also, a synagogue gave opportunity to teach a hopeful people.

For (v. 11) the Bereans were "more noble," not in the secular sense of better birth or standing, of which the Bible takes little notice among the Hebrews, but "more noble" morally, more candid, more fair-minded, more willing to receive evidence, and "searching the Scriptures daily." This is true nobility. Infidels rarely know the Bible, even superficially. Many make up their minds beforehand in such a way as to shut out its evidences. This nobility is within every man's reach.

The result ("Therefore") was most happy. "Many of them (v. 12) believed." Many influential Greek women, who, unsatisfied with paganism, worshipped with the Jews, received the truth; and not a few men also. Here, as at Philippi, and in many a young church since, women hold an honorable place.

But the zeal of opponents appears. The Jews of Thessalonica pursued them to Berea, with the same weapons tried at home and the same results. (See Acts xv. 19.) Paul and Silas were sent away towards Athens. An English reader might suppose this a ruse to elude pursuit, but the Greek does not imply this. The sea was the natural way, and that by which in all likelihood he went, Silas and Timotheus remained for a time to help the infant church (Matt. x. 23).

(1) The Old Testament represents Christ in his humiliation as well as His exaltation (vs. 1, 2, 6).

(2) Christ is not lovely to the proud, natural man. His enmity has to be overcome.

(3) Believers associate themselves with Christian teachers and the Church (v. 4).

(4) The gospel divides men into friends—foes—more or less active.

(5) Men will use any instruments for their ends, and bad men will be the tools to any party for their own ends. See their hypocrisy (vs. 6, 7).

(6) See the value of the good soil (v. 12).

(7) The value of Scripture—to be searched daily regarding Christ.

(8) And this is for practical ends—in order to salvation.

SUGGESTIVE TOPICS.

Paul's rights—his journey to Thessalonica—by what towns—his work there—reception—two classes—accusation—by whom suggested—by whom urged—his host—the effect—Paul's departure—Berea—where his work there—the character of the people—their conscientiousness—the result—hospitality—from whom—his departure—the laborers who remained behind, and the lessons.

JOHNNIE CHUPKO, a brave Indian chief who eighteen years ago, vowed that, come what would, neither he nor his people would learn to read as his white captors could, to-day is Superintendent of Schools among the Seminoles, and admirably fitted for the position.

A CHINAMAN in San Francisco was rudely pushed into the mud from a street-crossing by an American. He picked himself up very calmly, shook off some of the mud, bowed very politely, and said, with a mild, reproving tone, to the offender, "You Christian, me heathen; good-bye!"

DR. ANDREW BONAR tells us that Mr. Cheyne had constantly on his lips that mighty, arrowy prayer of Rowland Hill, "Master, help!" This was a part of the secret of his power as a minister of the cross—a power that is felt far and wide to this day, and that will be felt by thousands yet unborn.

British American Presbyterian

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FOR TERMS, &c., SEE RIGHT 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 sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be presented, and subsequent requests for their return can only be complied with.

OUR GENERAL AGENTS.

MR. Wm. SELBY, General Advertising and Subscription Agent will visit places East of Toronto in the course of this and following weeks.

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

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

British American Presbyterian

FRIDAY, AUGUST 10, 1877.

The House of Commons has again refused to abolish compulsory church rates in Scotland, which landholders complain of as oppressive.

We are pleased to be able to place before our readers a long and interesting letter from the Rev. A. Dowley, of Madras, India. The rev. gentleman left Toronto on the 10th of January, and reached his destination in safety on the 8rd of April.

The Australian Witness (Anglican) says Mr. Tooth has an imitator in New Zealand. Mr. Carlyon, of Kaitiaki, preached a sermon in which he expressed sympathy with Mr. Tooth. For this reason, and because of the use of candles, crosses, retable, colored stoles, altar banners, processions, etc., the vestry asked for his removal. It is the opinion of The Witness that ritualism cannot flourish in the colonies.

The great strike in the United States is practically at an end, and the railroads are nearly all running again. In Canada no strike took place, excepting on the Canada Southern, and no violence was done to either persons or property. The authorities in this case very properly declined to treat with the strikers, but promised to give immediate attention to well-founded complaints on the men resuming work. Wise counsels prevailed; the men went to work again, and we presume their grievances, if they have any, will be righted at an early day, so that there will be no resort to the dangerous experiment of a general strike.

The United Presbyterian, published at Pittsburg, Pa., the scene of the bitterest conflict and extensive destruction of property, during the recent strike, writes of the result as follows:

"The heaviest losers by the late strike have been the strikers themselves. They have lost time and pay, but also credit, which is a much more serious one. No one who has taken part in the revolt against his employers can ever again be trusted as he may have been in the past. Hanging over him, no matter what he does or says, will be the reproach of a conspiracy which will get him off from confidence and sympathy. Indeed, the whole class of workmen represented by the strikers is poorer to-day in consequence of the rash and fatal mistake which directed them towards crime."

On the closing day of the Presbyterian Council an address to the Queen was adopted, from which we make the following extract:-

"To the Queen's Most Excellent Majesty: "We, the ministers and elders commissioned to represent them respectively by forty-nine Presbyterian churches in twenty-five separate countries, and having in all 19,040 ministers and 21,440 congregations, at a general council now being held in Edinburgh, desire to approach your Majesty, as the constitutional chief ruler of the British Empire, with an expression of our unfeigned respect for your throne and government. Many of us are your Majesty's loyal subjects, representing churches in various parts of your dominions; a large proportion of our number represent constituents in the United States of America; others are deputed by churches in France, Italy, Germany, Holland, Belgium, Switzerland, Spain, Austria, Norway, and Greece. But we all unite in thankfulness to God for your benignant reign and for the advantages conferred by it on the world, through the protection and support which it affords to the cause of civil and religious liberty."

The next meeting of the Council will be held at Philadelphia in 1880.

HARVEST HOME.

The present season is one of gladness all over the land. It is a season of beauty and of promise. The summer has turned out to be everything that could be desired. It has proved to be, on the whole, temperate, favorable to growth, and most pleasant to all lovers of nature. Not unfrequently have we experienced at this time of the year such an amount of the torrid zone, as to exclude all idea of enjoyment. With languid frame and wearied spirits, we have had to pass the days as best we could. It did not matter to be sold of running brooks, and fragrant flowers, of blossoming trees, and waving corn and golden wheat, so long as the heat prevented us from going out to nature and seeing those things for ourselves. But this summer will be memorable for its beautiful weather—its tempered breezes—its genial heat. In consequence there have been innumerable excursions of all kinds and varieties. The dull times, which have kept the greater number at home, have wrought this good—that of making us take enjoyment in things common and near our very doors. Many who have been spending time and money in other years in sight-seeing, have this summer been occupying themselves with their little plot of flowers, or vegetable garden. Others have discovered places of interest and beauty along our lakes and rivers, which though within walking or driving distance, have never before been visited by them. With nearly all, we may say, there has this year from the remarkable temperateness of the season, been more outdoor enjoyment than we can perhaps remember to have had in many preceding years.

But besides being a season of remarkable beauty, it is one of very great promise. It is true that in some districts a lighter harvest is being garnered, than the indications of Spring led us to expect. In others again where the yield is generally a good one, there has been deficiency in the hay or fruit crop. Again, where the potato and hay and fruit crops have been unusually good, especially in some districts of the Lower Provinces, there is not such a bright prospect in respect of the staples of wheat and corn. But take the season all in all, we believe the harvest will prove to be more than an average one. From many parts of the Dominion reports come to us of a yield of wheat which is unprecedented in regard to quantity and quality. The United States, on the other hand, have been blessed with a remarkable harvest. It is one with which none of the harvests of a good many years can be compared. It is a yield which ranks as one of the very best in the history of the country. Not only was the season peculiarly favorable for the growth of wheat, but in view of the war prices of the past year, a greater breadth of land was sown with wheat this year. In addition to this, immense tracts in the great West, which have hitherto lain waste, have been brought under cultivation, and are now yielding large crops of every kind. The press of the United States seem to be pretty unanimous as to the favorable estimate they take of the crop of the current year.

What will be the immediate result of the good tidings of the harvest that is now being gathered in? We are not amongst those who think that an abundant crop will at once restore trade. The causes of the present dullness in commerce have been too numerous and far reaching to allow of anything but a gradual improvement in business. It is questionable indeed whether in present circumstances, other than a slow recovery from commercial torpidity is desirable. While, however, the conclusion at which we arrive is that trade will take some time to regain its former stability and enterprise, we are satisfied that we have not only "touched bottom," but that we have passed the worst. The beginnings of new life are being felt. Farmers will have more money to spend this year than they had last. The very fact that nearly every one has been making old garments do more than their accustomed duty, and trying to do without anything beyond the necessities of life, must make inevitable the demand for new supplies of clothing. Factories that have been closed, will soon be opening their doors to their teeming operators. Those that have been working on half and three-quarter time will shortly be on full time. There cannot but be a resuscitation of the wholesale business in its various departments. The merchants of New York, Philadelphia, Chicago and other great centres, are looking forward to a Fall which will be marked by a large demand. Though business may have to be conducted with the narrowest margins of profit, we have no doubt of there being plenty of hard work for all to do. With the improvement of the wholesale business, there necessarily follows that of the retail. While we hardly hope for our retail merchants making fortunes during the coming year, we certainly do expect that they will be able to command a fair living, though it should be at the cost of hard and self-denying work. In one word, we think that having passed the worst, we are entering upon a period of years which will be marked by great activity; and though during its

first year or two it will be characterized by hard work and small profits, it will eventually issue in a time of great and general prosperity.

Let us trust that the harvest of this year, will be emblematical of the spiritual prosperity and fruitfulness of the churches during the year of work and activity, upon which we shall enter after the season of heat and recreation has passed away. With the abundance which comes from the harvest, the congregations are better able to contribute to the many causes which demand the consecration of their wealth. As we are hopeful therefore of the present harvest being one of unusual value, let us expect and pray that God will rain down His blessings from heaven upon the churches, and make all the people prosperous in regard to the harvest of souls—the reaping time of benevolence and Christian work.

OPENING OF A NEW CHURCH.

The Presbyterians of Rochester, a suburb of Ottawa, recently organized into a congregation under the pastoral charge of the Rev. Joseph White, B.A., and worshipping temporarily in one of the rooms of the Public School, have, with commendable zeal erected for themselves a commodious and neat church in a prominent position. The building is fifty-five feet by thirty-two feet, and is capable of seating 300 persons comfortably. There is also attached to the main building a vestry twelve feet by twenty-four feet. The whole is finished in a plain but neat style, and the congregation, we understand, enters on its occupancy almost free from debt; which speaks well for the liberality of the people in these hard times.

The new Church was opened for divine service on the 15th of July. Appropriate discourses were preached on the occasion in the morning by Rev. Mr. Moore, in the afternoon by the Rev. Mr. Gordon, and in the evening by Rev. Mr. Farris.

On Thursday, the 19th, a soiree was held which was a complete success. About 800 persons were present and did ample justice to the good things provided by the ladies. The pastor presided on the occasion. Short addresses were delivered by no less than nine brethren of the Ottawa Presbytery and two brethren of other denominations, and were listened to with great attention by the audience. A choir from one of the city churches (Rev. Mr. Armstrong's) enlivened the meeting greatly by singing some appropriate pieces.

We wish the cause at Rochester to prosper auspiciously begun, great success.

NEW PRESBYTERIAN CHURCH AT PARRY SOUND.

We notice by our exchanges that the new church at Parry Sound was opened for worship on Sabbath the 26th by the Rev. Dr. Cochrane, of Brantford. Crowded audiences filled the church and Town Hall where the services were held, as also at the lecture delivered on the Monday evening by the Reverend Gentleman in aid of the funds of the church. Dr. Cochrane also spoke on Home Missions in Collingwood on the Friday evening previous, and after the church opening at Parry Sound, visited Bracebridge and other missionary districts in the Muskoka region. Most important openings for our Church are scattered over this interesting field, and we hope that the liberality of our people will warrant the Home Mission Committee in occupying the entire region.

THE BRANTFORD LADIES' COLLEGE.

It is hardly necessary to commend this institution to the patronage of our readers. No one who was present at the last Assembly, and heard the most gratifying report given in by Dr. Cochrane and the remarks of Drs. Topp, Snodgrass, and Waters, as to its efficiency, can for a moment doubt as to its value to the Church at large. Already a number of applications have been made for the coming year, and those who intend sending their daughters in September, should make application at once. The College has been founded chiefly, for the daughters of our Presbyterian families, of whom a large proportion have attended during the last year, but applicants for admission came from all denominations. Dr. Cochrane still retains his position as President, giving instruction in several important branches, and Dr. Kemp as Principal of the College gives his valuable services in the many branches directly taught by him, and in the superintendence of the educational affairs of the College. All the other members of the staff remain for the coming year, with such additions as may be required. These of our readers who may be in difficulty as to where to send their daughters, have only to visit the College to enable them to decide at once. As a Christian Home and as a first-class institution it is not surpassed in the country.

It is that both the witness himself cannot explain it to one who hears it not.—W.

Ministers and Churches.

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

Rev. Dr. Kemp, Principal of the Brantford Female College, conducted both services in Knox Church, Goderich, last Sabbath.

Messrs. JOHN MILLAR and JOHN YOUNIE were ordained elders in the Riverdale congregation on the 28th ult.

A CHANGE having taken place as to the Convocation of the Glenora Presbytery's Home Mission Committee, all correspondence regarding Home Mission work should be addressed to the Rev. D. H. MacLennan, M.A., Alexandria, Ont.—Com.

The choir of the Presbyterian Church at Lyman's Corners presented Mrs. Neil Dewar the other evening with a handsome set of china dishes. Mr. Dewar is leader of the choir, and the members took this way of showing their gratitude for his services.

THERE were about two hundred communicants in the Presbyterian Church Orillia, last Sunday. The sermon, by Rev. Mr. Leiper of Barrie, was a scholarly effort, and was listened to with great attention. Ten new members, or at the rate of forty per year, says the Packet, is a gratifying indication of progress at a time when the population of the town is not increasing.

THE Bazaar of the ladies of St. Andrew's Church, Clifton, held recently was in every way a decided success. The hall was tastefully decorated, and the tables well arranged for convenience and display. The tent for ice cream connecting with one of the council rooms, and flower stands opposite, were particularly neat and reflect much credit upon the designers. The attendance was very good on both evenings and it was particularly gratifying to see all the churches of this place well represented. The refreshment tables seemed to be well patronized and the ladies' work which was of a superior kind and in great variety, to meet with a ready sale. The music furnished was excellent and did much to enliven the occasion, which seemed to be greatly enjoyed by all present. The proceeds we learn will foot up to nearly \$300.

At the last meeting of the Saugeen Presbytery, as per request from the Cotswold Station, about five miles from Palmerston, Rev. D. W. Cameron was appointed to ordain elders and dispense the Sacrament at such time as will be convenient for all parties with the view of erecting this station into a separate independent congregation. On Saturday, 25th ult., preparatory services were held, and Messrs. Fife, McLaughlin and Martin installed elders. At this time fourteen children were baptized and twenty-two persons, nearly all heads of families, united with the Church. On Sabbath afternoon the communion was held and eighty-four communicants sat down at the Lord's Table, and the very neat Presbyterian Church was crowded to the door by an attentive congregation. Rev. Mr. Smith, late of the Cumberland Presbyterian church U.S., has been supplying this station for the summer very acceptably to both Gaelic and English speaking people and is evidently doing a good work there. Mr. Smith took his full course in the Montreal College and has certificates to that effect. Cotswold station had formerly been in connection with Knox Church, Harriston.

On Friday evening the 27th ult., a goodly congregation assembled in the Presbyterian Church, Collingwood, to hear an address from the Rev. Dr. Cochrane, of Brantford. The meeting was opened by devotional exercises conducted by the pastor, the Rev. R. Rodgers. The subject of the address which followed was "The Church, her glorious hopes, her great work, and her solemn responsibilities." These were severally dwelt on with an earnestness and eloquence which could not fail to leave a deep impression on the hearers. In pleading the cause of Home Missions, their claims were urged on the ground of patriotism and political economy;—on the ground of kinship to those who need our help;—on the ground of fidelity and loyalty to our own branch of the Church;—and especially on the ground of love to our Divine Master and the best interests of our common humanity. Let us hope that the earnest, eloquent, and loving words, spoken by one whose heart is full of his theme, may inspire all who heard them with a spirit of greater zeal, devotion, and self-sacrifice in the Master's service.—Com.

The Financial Report read at the last annual meeting of the Madoc congregation gives the total contributions for all purposes as amounting to \$2,447.49. Of this amount \$814.29 went to pay the Minister's Stipend, being a little in excess of the promised \$800; the sum expended on the church and other congregational items was \$1,429.70; and the sum of \$148.75 was devoted to the schemes of the Church. At the same meeting the congregation manifested their kindly feeling towards their pastor, Rev. David Wishart, by presenting him with a new

carriage, valued at \$210. An affectionate address accompanied this handsome present. Mr. Wishart in the course of a feeling reply, stated that he had during the last twenty years baptized over 780 persons, admitted to the membership of the church nearly 400; made more than 4,000 pastoral visitations; been instrumental in building six churches, and professed as many more; written fully 10,000 letters; preached about 5,000 discourses, and traveled 50,000 miles, or twice the circumference of the globe, and that he was very, very sorry that he had not done more.

Book Reviews.

THE CHRISTIAN HELPER. Toronto: July, 1877.

We welcome this new addition to our religious literature. It is a monthly publication of sixteen pages and is in the interest of the Baptists. It is tastefully got up, and in its various departments seems to be well conducted.

THE AMERICAN SENATOR. By Anthony Trollope. Toronto: Belford Brothers, 1877.

This well-known writer, in this his latest work, pursues his old course of dealing with the faults and foibles of men without fear or favor. The Canadian publishers have given the book a handsome exterior. EVERGREEN LEAVES. Being Notes from my Travel Book. By Toole. Toronto: Belford Bros. 1877.

It is a favourable indication in the literature of the day that vivacious sketches of travel are to some extent taking the place of fiction. This book seems well-fitted to take such a position. It is apparently written by a Canadian lady; and gives an account of her travels in England and Scotland along with several congenial companions, and of the visits which they paid to many places famed in story.

HARPER'S MAGAZINE.—The writer of the article on "Mahomet," in the August number of this popular Monthly has disinterred a good many interesting facts or anecdotes not known to ordinary English readers, regarding the Prophet of Islam. Part v. of Dr. Draper's "Popular Exposition of some Scientific Experiments," deals with the Diffraction Spectrum, giving the results of the latest scientific research as to the nature of light, heat and actinism. The Editor's Scientific Record is valuable as usual. The lighter matter is select, consisting of sketches of travel, biography, poetry, fiction and fun; and the number is profusely illustrated.

OTHER PEOPLE'S CHILDREN. By the Author of "Helen's Babies." Toronto: Belford Brothers. 1877.

The author dedicated his first book "To the Parents of the Best Children in the World;" and expressed the hope that they would all buy the book. Finding by the sale of his book that the hint must have been pretty generally taken, he says that he is "impelled by selfishness to seek even a larger class to which to inscribe the present volume. He therefore dedicates it with the customary injunction to Those who know how to manage other people's children, taking to his own soul the assurance that if all of them buy the book, the demand for printing presses will be such as never before was known." The publishers have done their part well in presenting the reading public with this lively book in a neat form and in handsome and durable binding.

ST. NICHOLAS. New York: Scribner & Co. August, 1877.

The midsummer holiday number of this favorite young people's magazine furnishes an extra allowance of amusement, and as much instruction as usual, with somewhere between forty and fifty beautiful illustrations. Wouldn't it be good for big folks as well as for little folks to read the following "Small Story" by Mrs. Abby Morton Diaz:—

"There was once a hen who talked about another hen in a not very good way, and in not at all a friendly way. The hen she talked about was named Phe-ndy Alome. Her own name was Teedla Toodlum. They both belonged to a flock of white hens which lived in the far-away country of Chickskumeyourkornio. Now, the one that was named Teedla Toodlum went around among the other hens, making fun of Phe-ndy Alome, on account of her having a speckled feather in her wing. She told them not to go with Phe-ndy Alome, or scratch up worms with her or anything, because she had that speckled feather in her wing. One of the hens that Teedla Toodlum talked to in this way was deaf, and therefore could not hear very well. She had become deaf in consequence of not minding her mother. It happened in this way: A tall Shanghai roost-cook crowded close to her ear, when she was quite small; when, in fact, she was just hatched out of her shell. She had a number of brothers and sisters who came out at almost the same time. The Shanghai stood very near, and in such a way that his throat came close to the nest, and he crowed there. The chicks wanted to put their heads out from under their mother, and she who was making such a noise. The mother said:—'No, no,—no! Keep under! You might be made deaf! I've heard of such a thing happening.' But one of the chicks did put her head out, and close to the Shanghai's wide-open throat, too! Then her mother said: 'Now I shall punish you! I shall prick you with my pin-finish!' And the chick was pricked, and she became deaf."

deaf besides; so, that, when she grew up, she hardly could hear herself cackle. And this was the reason she could not understand, very well, when the hen named Teedla Toodlum was telling the others that the hen named Phe-edy Alome had a speckled feather in her wing. One day the hen named Teedla Toodlum scratched a hole in the sand, beneath a bramble-bush, and sat down there, where it was cool. And while she was sitting there, a cow came along at the other side of the bramble-bush, with a load of "passengers" on her back. The cows in the country of Chloek-kumatsyonkoruto permit the hens to ride on their backs, and when a great many are on, they step carefully, so as not to shake them off. In frosty weather they allow them to get up there to warm their feet. Sometimes hens who have cold feet fly up and perch of the others who have been there long enough. The cow passed along at the other side of the bush, and by slipping one foot into a deep hole which was hidden with grass, and therefore could not be seen upset the whole load of passengers. She then walked on; but the passengers stayed there and had a little talk together—after their own fashion, of course. The deaf one happened to be among them, and after a while, seeing that the others were having great sport, she wanted to know what it was all about. Upon this the others—those of them who could stop laughing—raised their voices, and all began at once to try and make her understand. And this is what they said:—"Think of that goose of a hen, Teedla Toodlum, telling us not to go with Phe-edy Alome, because Phe-edy Alome has a speckled feather in her wing, when, at the same time, Teedla Toodlum has two speckled feathers in her own wing, but doesn't know it! Teedla Toodlum was listening, and heard rather more than was pleasant to hear. She looked through the bramble-bush and saw them. Some had their heads thrown back, laughing; some were holding on to their sides, each with one claw; and some were stretching their necks forward, trying to make the deaf one understand, while the deaf one held her claw to her ear, in order to hear the better. "Ah! I feel ashamed!" said Teedla Toodlum to herself. "I see, now, that one should never speak of the speckled feathers one sees in others, since one can never be sure that one has not speckled feathers one's self!"

**Resignation of Rev. J. Elliott.**

Very deep regret is felt and expressed in Montreal at the resignation of Rev. J. Elliott of Nazareth St. Church.

This Church is situated close by St. Mark's, and since union took place there is no room in the district for two congregations, hence Mr. Elliott resigned.

The following resolutions speak for themselves; we trust Mr. Elliott may soon secure another field of labor:—

Extract from minutes of Session of the Nazareth St. Presbyterian Church; meeting held on 4th May, 1877:

"It is with regret that we learn from Mr. Elliott that he has felt it to be desirable and proper to tender his resignation of Nazareth St. Church to the Presbytery of Montreal. The Session desires to record their high sense of the valuable ministerial labours of the Rev. Joseph Elliott during his connection with this congregation, and trust that the Head of the Church will open up for him a more extended sphere of labor, which he is so well qualified to occupy."

Montreal, 10th July, 1877.

A meeting of the members of Nazareth Street Church congregation was held this evening. The Chair was occupied by Warden King, Esq., who opened the meeting with devotional exercises, and Mr. Wm. Patterson acted as Secretary.

The Chairman read the notice calling the meeting and made a few suitable observations, stating that the object of it was to get a full expression of opinion by the congregation of what should be done about the resignation of the Pastor. Mr. Logie moved and Mr. Patterson seconded the following resolution:

"That this congregation do express its deep regret that the Rev. Joseph Elliott has found it necessary to resign the pastoral charge, and thus dissolve a connection, which has been so pleasant and profitable to them. The state of trade however in the district and the altered circumstances of many in the congregation render it impossible for them to adequately continue their subscriptions for the supply of ordinances, and this fact doubtless led him to his present course. The congregation earnestly commend him to the guidance of the Chief Shepherd, trusting that he may direct him to a field of labor in his vineyard, of wider extent, which he is so eminently adapted to occupy. The motion was unanimously adopted.

(Signed,) WM. PATTERSON, Sec., pro tem.

The above is copied from minutes of congregational meeting of Nazareth Street Presbyterian Church, held on 9th inst. Montreal, 10th July, 1877.

**Presbytery of Paris.**

This Presbytery met on Tuesday the 24th at Princeton, and inducted the Rev. James Idillo, late of St. John's church Hamilton, to the pastoral charge of Drumbo and Princeton. The services were conducted by the Moderator of Presbytery, Rev. Thomas Alexander, Rev. Messrs McRobbie and Anderson and Rev. Dr. Cochrane. In the evening a large and enthusiastic meeting was held in the Church to welcome the new Pastor, at which addresses were delivered by Dr. Cochrane, Rev. Messrs Ingli, Anderson, McEwen, MacLeod, Little and others. The settlement is most harmonious, and promises to be of much good to the growing community where these churches are placed. This Presbytery meets on Thursday the 18th for their parties by the call from the East Free Church, Inverness, Scotland, to the Rev. John McTear of Woodstock. The Presbytery of Paris has suffered severely of late by the translocation of ministers, but the high character and attainments of those chosen to fill the pulpits, has fully maintained her reputation for pulpit and pastoral efficiency.

**Contributors and Correspondents**

**LETTER FROM MADRAS, INDIA.**

MY DEAR SIR,—Since I came to Madras I have had no lack of work. Very soon after the steamer's anchor was cast, the Church of Scotland's chaplain, the Rev. Mr. Lang, and Mr. Sinclair, the missionary here, who was anxiously waiting my arrival in order to get away home for his health, came on board and gave us a hearty welcome. It was not long before we had landed on terra firma. Immediately on landing Mr. Lang took special charge of my wife, while Mr. Sinclair carried me away to the Mission, so eager was he to set me to work. No wonder, for it was high time that he had a rest, after a lengthened period of faithful, laborious, and successful mission work. Six or seven days after my arrival Mr. Sinclair left Madras for a well-merited furlough in his native land, from whence he hopes soon to return to the great work here with renewed energy and vigor.

After leaving you on the 10th of last January, we went west as far as Niagara Falls, and returned then to Brookville, where we bade adieu to our native land, for it was at that point that we crossed over the St. Lawrence on the ice to Morrisstown, U. S., in order to take the train en route to New York, where we were to take the steamer for Liverpool on the 20th of January. On the way we broke the journey at Troy in order to say good-bye to a brother. Arriving in New York, we spent a day or two with my eldest brother, with little thought that it was the last time we would see him in the flesh, yet so it was. Our first letter from America after our arrival brought us the information that he had suddenly passed into eternity on the Sabbath following our day of sailing. Information of his death was not the only sad news we then received, for from the same letter we learned that my wife's father and mother had both passed the confines of time. The truth came home to us that in the midst of life we are in death. May the Lord teach us perfect resignation to His most holy and righteous will. God controlleth all things. Before losing sight of the shores of Britain, some of our dear ones, whom we had so lately left in apparent health, had been suddenly called to their account, while we were preserved and brought in safety to our destination; yes, not only so, but have had much health and strength vouchsafed unto us here in the midst of famine and disease that prevails yet to such an extent as to render the comparative mortality of Madras greater than that of any other city in the world. Why should any believer in Christ hesitate to commit himself to God in Christ, going forth to any part of the world to bear the glad tidings that God has set forth Christ to be "the propitiation for our sins; and not for ours only, but also for the sins of the whole world," by faith in his blood.

On Saturday morning, the 20th of January, between seven and eight o'clock, we went on board our chosen steamer, the *Britannic*, of the White Star Line, with the expectation of sailing forthwith. However, we did not leave the dock till Sabbath morning, the 21st. The *Britannic*, I believe, one of the best steamers sailing on the Atlantic—quick and safe. Eight days only were consumed in passing from land to land. On the second day out a strong but favorable wind came up, which prevailed till the end of the voyage; we thus had the privilege of seeing "old ocean" with her billows rolling mountains high without experiencing what might be called a rough voyage. Had we been sailing in the reverse direction the ease would have been entirely different. The accommodation, table, and attendance on board the good ship *Britannic* was all that could be desired. One event alone occurred to mar the pleasure of the trip—the death of a lady who was going to Britain in company with her husband and little children. On Tuesday, the 30th of January, about two o'clock p.m., we arrived at Liverpool. Remaining one night in Liverpool, we left by train the next morning for Scotland's fair capital. On arriving in the "modern Athens" we put up at Darling's Hotel, where we were made comfortable at reasonable prices. The Canadian system of conducting hotels is preferable to that of Britain in many respects. We found the accommodation on board the cars of English railways on the whole very poor compared with Canadian railroads. In Edinburgh we received a most cordial welcome from members of the Foreign Mission Committee and other new-found friends. Owing to the lamented death of the Rev. Mr. Mathieson, of the Madras Mission, the Committee were anxious to have me take his place. Although on leaving Canada I had looked forward to going to Calcutta or Darjeeling, still on consideration I could see no reason why I should not go to Madras. Accordingly, I willingly assented to the wish of the Committee. At a meeting of the Committee held in Glasgow on the 19th of February, I was formally commissioned to proceed to the Assembly's mission in Madras. Our sojourn in Britain was pleasantly passed in Edinburgh, Glasgow, Paisley, and in the south of England, and in the great British metropolis. So far as our

time permitted we were busily engaged in seeing the sights that usually attract the attention of the stranger. The widespread knowledge of what is to be seen in the glorious fatherland obviates any necessity for me to occupy your time with any description of persons or things that I saw. Suffice to say that I saw much to please and instruct, sufficient to cause me to regret that I had not more time at my disposal.

On Saturday, the 24th of February, we took the train at Fenchurch Street Station, London, for Gravesend, where we went on board the steamer *Eldorado* of the Wilson Line, bound for Madras. Our heavy baggage was put on board the steamer before we left London. Sabbath morning, the 25th, at seven o'clock, we sailed. In the Channel the sea was a little rough, while in the Bay of Biscay it was unusually calm. Just before we entered the Bay of Biscay we experienced a thunder-storm severer than any that our veteran captain had ever seen. Saturday morning, the 3rd of March, at ten o'clock, we passed the famous Rock of Gibraltar, and from the vessel had the pleasure of seeing the old British flag floating to the breeze, and the honored redcoats engaged at drill. Wednesday morning, the 7th of March, we were in sight of Malta, the ancient Melita, where we came to anchor in the harbor of Valetta. A little before coming into the harbor we passed the mouth of the Bay where the Apostle Paul was said to have suffered shipwreck, and had forcibly brought to our mind the account of it as given in the Acts of the Apostles. We were very much pleased with Valetta during our four hours' sojourn. Among the sights well worth seeing are the Church of St. John and the Palace of the Knights of Malta. We found the city, which is a quaint, old one, very clean. There is, however, one objectionable feature about it—the large number of professional beggars. This is easily accounted for when it is remembered that the people are mostly of the Roman Catholic persuasion. Thus we see ever and anon evidences of the blighting influence of that corrupt form of Christianity. We were pleased to see the strength of Britain in the Island. One of the turret ships used by Nelson is kept here in good repair as a relic of the olden time. It was twelve o'clock noon when we cast anchor in Valetta harbor, and we left it again at eight o'clock the same evening, after having enjoyed a delightful afternoon ashore. At our next port of call, Port Said, at the mouth of the Suez Canal, where we arrived on Sabbath evening, the 11th of March, we obtained our first impression of Oriental life. We went ashore on Monday morning following for two or three hours before sailing. Port Said is a new place that has arisen on the shore of the desert since the opening of the Canal. In it English, French, Egyptians, Arabs, intermingle together. Wickedness holds high carnival there. We did not learn whether there was any missionary at work in it; if not, there is great need that there should be. The law whereby the people were governed seemed to be mob law. A person to be out alone in the town at night unarmed would be in the way of danger. The Arabs impressed us with their proud, disdainful bearing. At Port Said the Mediterranean part of our voyage came to an end, and of it we carried away very pleasant memories, inasmuch as we had enjoyed delightful weather during it. On leaving Port Said, as we did Monday morning about eight o'clock, we cast a lingering glance towards that land of sacred memories, that lay not very far away, although out of sight to the north-east, and felt a sort of regret that, although so near, we were not then to be permitted to visit the earthly Mount Zion and other places in the Holy Land. However, we remembered another Mount Zion, even a heavenly city, the New Jerusalem, with a heart desire that we might not approach near it only to pass by, but to enter in to see there the King in His beauty, and to go no more out forever. We spent two days and a night in going through the Canal, having all along its route the desert on either side. The Canal, which in the main part is only wide enough for one steamer, has here and there places where it is more than double the usual width, in order to allow steamers going in opposite directions to pass. There is a telegraph line along the whole course of the Canal, used in connection with its navigation. At one of the canal stations we were delighted in beholding a nice little well-kept garden of beautiful green grass. On Tuesday, the 18th of March, we arrived at Suez, the eastern terminus of the Canal, about six o'clock p.m. As we drew near we saw from off the steamer a train of cars in motion, on the railway that runs between Suez and Alexandria. We did not go ashore at Suez. About nine o'clock the same evening we set sail again. When we rose the next morning we were sailing down the Gulf of Suez, with the Sinai range of mountains in view on our left. About the time we passed Suez we must have crossed the place where Moses led the children of Israel across the Red Sea on dry land. Our hearts were stirred within us as we passed Sinai and realized that on some of its mountain tops God manifested Himself to His servant Moses, the mountain at the same time smoking, for the Lord descended thereon in fire. On the Monday afternoon following our departure from Suez we passed Aden, but did not call. Continuing on our course we arrived at Colombo, Island of Ceylon, on the morning of Monday, the 29th of March, at six o'clock, where we remained till Saturday night. We sailed from Colombo for Madras Sabbath morning at a quarter past twelve o'clock. During our stay at Colombo, we enjoyed the kind hospitality of the Rev. Mr. Burnett, Church of Scotland Chaplain there, who has a brother in the ministry of the Canadian Presbyterian Church. Thanks to Mr. Burnett, we enjoyed our sojourn in Ceylon very much. On the morning of the 3rd of April, we were in sight of the long looked for place, Madras. As we sailed up opposite the city, it lay extended before us, built on a low plain. The Madras passengers, of whom there were a goodly number, were soon busily at work preparing to go ashore. Shortly after five, we were landed in safety by means of one of the large small boats rowed by Coolies. There in the harbour here—all efforts, as yet, to form one, have proved to be in vain—on account of the shifting sand that forms the beach. We had a fine hot day on which to land. A short time ago we had a portion

of a cyclone. During the last few days we had some fine rains which were very much needed, since, until the last few weeks, there has been no rain here especially for about two years. The steamer *Eldorado* is a fine large one. The commander Capt. Kerr, is an excellent Christian gentleman and a good officer. After leaving Madras the steamer went on up to Calcutta, the end of her trip. So far we are liking Madras very well, and are enjoying good health. With kind regards, very sincerely yours,

ANDREW DOWSELEY.

Church of Scotland Mission, Madras, June 11th, 1877.

**Ministerial Salaries.**

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—Your article on "Ministerial Salaries," in last issue is opportune and good. May it have many worthy successors! You are a little in error in your opening sentence. The Overture referred to from the Presbytery of Toronto is not on "sustentation" but on "supplement." There is however a prior overtura on sustentation from the Synod of Toronto and Kingston now before the Church. The scheme is not only prior to the other, but we believe superior as a means for the increase of ministers' salaries. The two schemes are not by any means contradictory. In many points they agree. Both contemplate the division of the present Home Mission Fund of the western section of the Church into two. In one overtura it is so declared, in the other implied. If sustentation is adopted, of course the supplemental department of the present scheme will be abolished, leaving only the Mission department pure and simple.

The overtura from the Synod of Toronto and Kingston and that from the Presbytery of Toronto are identical also in aim, viz., to raise the salary of each minister to \$800 per annum. Both schemes again are supplemental, both schemes have respect to weak congregations. The so called supplemental certainly has. The sustentation too, for it does not contemplate more than a minimum salary.

There is a difference, however, between the two schemes. The one means a fund from which to raise the contributions of those congregations falling short of it up to eight hundred dollars; the other a fund from which to give to each minister of the Church an equal dividend of eight hundred dollars. Both schemes are, as already said, supplemental, but the party supplementing in the one case very different from the party supplementing in the other. By the scheme emanating from the Presbytery of Toronto the party supplementing is the Church. By the other scheme it is the congregation in such cases, as the minister receives more than the equal dividend.

For a long piece then the schemes run parallel—the grand design of both is the same—to pay to each minister of the church a salary of at least \$800. The plans proposed for the accomplishment of this object are quite different. The question arises whether of the two is most likely to realize the end sought? My purpose is to endeavour to answer this question.

There are arguments in favor of both plans as previously defined; there are objections to both plans. I hope to be able to show that there is no argument in favour of a supplemental scheme which cannot be adduced in favour of a sustentation—that there is no objection to sustentation which cannot be advanced against a supplemental. I hope to be able to show that there are many arguments in favour of sustentation as against the plan proposed in the more recent overtura.

That plan will do best which is based on the best principles. I suppose ready assent will be given to this proposition. The sustentation plan then will do best.

Both schemes are supplemental, but the party supplementing in the one case—the case of aiding weak congregations—is the church; the party supplementing under the other is the congregation. Now the supplemental part is the minor part. It is at least the after part. In idea it is the minor though perhaps not always in fact. It is not in fact when the congregation gives a larger sum than is obtained from the fund, but in idea the supplemental part is minor. This is the relationship at least when the term "supplement" is used in other cases. The question then is "should the Church as a Church have respect to the greater or minor cause?" By any plan merely for the aid of weak congregations she has regard to the minor—the supplemental. By the sustentation she has regard to the greater, that which goes before the supplemental, leaving the congregation themselves, the able ones of course if they please, to do the minor duty of supplementing. We take for granted that there will be only the one answer to the foregoing question, viz., that the Church as a Church should prefer the greater to the minor cause.

The above, I suppose, Mr. Editor, will prove sufficiently long as the first of the contemplated series of letters on the question of "Sustentation or Supplement as a means of raising the standard of Ministerial Support." I am etc., WM. BENNETT. Springville, July 30th, 1877.

THE Bampton Lectures for 1876 are on "Christian Evidence Viewed in Relation to Modern Thought," by the Rev. O. A. Row, author of "The Supernatural in the New Testament."

THE Rev. William Magill, of Cork, states that of the 107,000,000 of Protestants in the world, 55,000,000 belong to the Presbyterian Churches. This includes over 20,000,000 of Lutherans, which is the largest Protestant church in the world.

And now our American cousins are beginning to realize that they may have something worse than a standing army. The New York Times says: "The riots will not have failed to yield a needed lesson if they teach our people that in a free country a standing army is not necessarily dangerous to popular liberty. It is rather the bulwark of law and order—the means of preserving rather than destroying the liberties of the people."

**Laying the Corner Stone of The First Presbyterian Church, St. Catharines.**

The corner stone of the First Presbyterian Church, St. Catharines, now in course of erection, was laid on Wednesday, the 24th ult., by Alpheus S. St. John, Esq., in the presence of a large audience, among whom were the Revs. D. Fletcher, R. Norton, G. Barron, W. J. Maxwell, W. Brockman, J. R. Black, Lansford, and D. W. A. Stewart. The Rev. George Bruce, pastor, between 3 and 4 o'clock commenced proceedings by prayer and singing the second version of the 10th Psalm, followed by the reading of the 1st and 2nd Psalms and a portion of the 21st chapter of the Revelation. The Rev. Mr. Brockman of Christ Church, then gave out the 57th Psalm and led in prayer. The Rev. Mr. Bruce then read a historical statement which he afterwards deposited in the cavity of the stone, along with the following articles: St. Catharines Review, July 23, 1877; St. Catharines Journal, July 23, 1877; St. Catharines News, July 23, 1877; Toronto Globe, July 24, 1877; Toronto Mail, July 24, 1877; BRITISH AMERICAN PRESBYTERIAN, July 20, 1877; the Presbyterian Record, for July; Presbyterian Year Book for 1877; photograph of the old church; annual report of the congregation; card of the Association for Christian work; coins—10, 50, 100, 200, 250, and 500 pieces.

After depositing the box he turned to the venerable Alpheus S. St. John and said that it gave him great pleasure to call upon him to lay the corner stone of the new church, and on behalf of the congregation presented him with a silver trowel as a memento of this auspicious occasion.

Mr. St. John endeavored to reply but through great age and weakness his voice failed, and the Rev. Mr. Bruce replying for him, said that Mr. St. John was one of the oldest members of the congregation, the oldest elder, and one of the oldest residents of St. Catharines, whose memory could go back to the beginning of the old church, and whose good life and deeds will live in the recollection of all of us until the last. An adjournment to the school house having taken place on account of the intense heat, addresses were delivered by Rev. Messrs. Norton, Barron, Fletcher, Black, Stewart, Patterson, and Morris.

The congregation, formerly known as the "American Presbyterian Church," was until about three years ago, connected with the Presbyterian Church in the United States. It had been felt for some time that this connection was not for the best interests of the congregation, and although to some of the older members especially it was painful to sever the old tie, the conviction gradually spread till it became almost universal that the best interests of the cause pointed to a change, and accordingly the congregation decided to seek admission into the Canada Presbyterian Church, and the results so far have proved the wisdom of the course pursued.

The Old Church which had been quite large enough was soon found to be too small, and about a year and a half ago an enlargement was made by remodeling the galleries which had been out of use for many years but this relief was only temporary and for more than a year the congregation has suffered great inconvenience for want of room—applications for pews lying with the managers for months, before they could be granted; and lately, persons have been forced to turn away unable to find accommodation, especially at the evening service. The congregation is not a large or a wealthy one, but the want of a new church was felt more and more, and the sense of responsibility in the matter so increased that after some consideration as to the kind and size of the church which it was best to erect, a motion to build was very heartily adopted, and the result is that the corner stone of what will be a handsome and commodious structure was laid on the 24th ult. The work is being carried forward rapidly and in that respect only reflects the zeal and cordial interest manifested in the undertaking by the whole congregation.

The building when completed, with full gallery will accommodate easily 1,000 but will be seated at present, without side galleries, for about 600. The entire cost when completed exclusive of site, will be over \$20,000 and it will be a beautiful and attractive place of worship.

The congregation deserves great credit for the spirit in which they have undertaken the work. They have entered upon it after careful thought and deliberation, fully realizing the weighty responsibility, and from a conviction that God clearly indicated that a duty rested on them to provide more ample and comfortable accommodation for His service. There is not a single voice but what is heartily in favour of the undertaking, and the liberality and sympathy expressed prove by God's grace better things to the cause of Christ than even the erection of a new church.

**Ministers from the Established Church.**

At a meeting of the Presbytery of Glasgow last month, we notice that the Rev. William Robertson, a minister of ability, experience, and missionary spirit, resigned his charge of Banton in that Presbytery, in order to proceed to Nova Scotia with the intention of putting himself at the disposal of our Home Mission Board. Mr. Robertson is expected to arrive here by the first Mail Steamer. We extend a cordial welcome to him beforehand.

At the same Presbytery meeting, on the motion of Dr. Smith, seconded by Mr. Grant (Parish), the Presbytery agreed to meet on Wednesday, the 20th inst., for the ordination of Mr. Cruickshank, who has received an appointment from the Colonial Committee of the Church, and is about to go to Nova Scotia.

Considering the number of our vacancies, it may be a source of gratification to the H. M. Board and the whole Church to hear of such accessions to our strength. Mr. Cruickshank is one of our own young men, and a graduate of Dalhousie College, and has highly distinguished himself in Scotland. He has been appointed to labor in the Presbytery of Miramichi for the next two months.—Presbyterian Witness.

Choice Literature.

Jovianian; or the Early Days of Papal Rome.

CHAPTER II.—ROME IN THE FOURTH CENTURY.

The two pontiffs had proceeded some way when Cocæus stopped. "What have you done, Galus, with this young nephew of yours?" he asked. "Have you managed by this time to teach him the worship of the gods?"

"As to my success, I can say but little," answered Galus. "A strict watch is, however, kept over him; for I believe that he would escape from me even now, could he obtain the opportunity. I have an affection for him, and hope in time, as he grows older, and gains more intelligence, to make him see the folly of the faith his mother adopted, and to induct him into our mysteries. I have already endeavored to make him understand that he need not believe in the gods more than we do, or in the tricks of the augurs, of whom Cocæus wittily observes, 'It is a wonder they can ever look each other in the face without laughing.'"

"If you care for his welfare you will follow the plan you have adopted, and we may have the lad elected some day as a member of our college," said Cocæus. "We must be very careful of our interests, and I doubt not that if we are wise we shall still retain the management of the sacred affairs of the city, and may even extend our influence over the whole country, whatever changes time may bring about. For my part, I have confidence that our system will endure, and that we shall retain the power we have hitherto enjoyed."

"May the gods favour us," answered Galus; "happily, the people are easily deceived and led, though the patriots may give us some trouble."

"We can manage them by showing that it is to their interest to support us," observed Cocæus; "I have not studied human nature without discovering the follies and absurdities to which the minds of men, no matter their rank, are ready to submit. Think what a vast amount of intellect and skill, aided by the labours of the abject fellows for their daily bread, has been employed in erecting these superb temples and magnificent statues of the gods; and yet we despise both one and the other, except for their external beauty, which we can appreciate even better than they do."

The pontiff, as he spoke, stretched his right hand over the scene of architectural magnificence which, as he and his companion looked westward, was displayed to their eyes, such as no other city in the world could at that time present. They had just passed through the arch of Titus, on the top of the Summa Sacra Via, when the Capitol, with all its glories, suddenly burst on their view. On the summit of the hill was seen the vast and magnificent temple of Jupiter Optimus Maximus, with those of Juno and Minerva on either side, its roof of gilded tiles vying in splendour with the eastern sun now shining on it, and deriving additional lustre from the background of that deep blue Italian sky against which its outlines were sharply defined. A complete forest of high pillars, perfect examples of the art of the greatest sculptors of Greece, supported the lofty roof. The pediment and acroterium were adorned with statues; scarcely, however, to be distinguished at that distance. Near the temple stood a colossal statue of Jupiter, the majestic features of the face, turned towards them, being clearly discerned. Not far off was another gigantic statue of Apollo; while around the principal temple were clustered others of lesser size, as if to do it homage, the intervals and the space in front being adorned with statues, which appeared at that distance like living men and women. A depression of short extent separated the Capitol from another abrupt elevation, on the summit of which stood the citadel, or acropolis, crowned by the magnificent temple of Juno Moneta, also surrounded by similar temples, the elegant one of Jupiter Tonans, and another, that of Fortune, and the temple of Honor et Virtus. On each side the ground was covered, almost to the verge of the Forum, with thickly-clustered dwellings, but of no great height, so that the view from the sumptuous mansions on the Palatine, of the sacred and triumphal processions which passed that way should not be obstructed. Close to them was the dwelling of the Rex Sacrorum, while on the left appeared the temples of Vesta and of Castor, behind which ran the Nova Via, directly at the base of the Palatine. Descending a steep declivity, beneath the arch of Fornix Fabianus, on the left, stood the Regia, or house of the Pontifex Maximus, and at the corner of the Forum beyond it rose the superb temples of Antoninus and Faustina, and that of Divus Julius, as the first Cæsar was called when he took rank among the gods. The temple stood on the spot where his body had been consumed at his apotheosis. The Forum, which they had now reached, was surrounded by magnificent buildings, many others crowning the neighbouring hills to a hundred feet in height, giving it an air of extraordinary grandeur. On looking eastward, on the crest of the Arva Capitolina, was seen, lined by a double row of porticoes, one above the other, the Tabularium of Cæcilius. Below it, to the north, stood the Temple of Concord, and on a lower level, nearer the Forum, rose the temple of Saturn, its pediment surmounted with figures of Tritons blowing horns. In front of it was the Milliarium Aureum, or gilded milestone, set up by Augustus as a standard for distances within the walls. Behind it lay another small temple, that of Ops; and visible from the Forum, on the eastern face of the hill, was the ill-famed Tarpeian Rock, whence criminals condemned to death were wont to be precipitated. At the upper end of the Forum, under the Capitoline Hill, was the Comitium, adorned with fresco paintings, and covered with numerous statues surrounding the tribunals of the Prætor Urbanus. Here also was the sacred fig-tree, the Ficus Ruminalis, under which Romulus and Remus were nursed by the wolf, so the populace believed. On the south-western extremity of the Forum was the Basilica Julia, and not far off the still more magnificent temple of Castor, from its position on a lofty terrace visible on all sides. Farther on, at no great distance from the

arch of Severus, in front of the Curia, was another celebrated temple, the last we shall mention, of bronze, that of Janus Bifrons, the two-faced deity, the index of peace or war. Still many more buildings surrounding the Forum might be mentioned—the Cædes Vestæ, enriched by a grove, near the temple of Castor, and the column of Phœbus, while to the north was the Forum Augusti, with its Curia. A fine road between the Capitoline and Quirinal Hills led into the Campus Martius through the splendid Forum of Trajan. Numerous other temples of equal grandeur were visible, the porticoes, or chief entrances, looking, whenever possible, westward, which side was at the same time faced by the divinity within, so that persons offering prayers or sacrifices at the altar looked towards the east; the eastward position being considered of the greatest importance by the superstitious idolaters of old. The custom, originating among the worshippers of the Sun, who were wont to watch for the appearance of their divinity above the horizon, had been generally imitated by the heathen world, though the source whence it had been derived was forgotten. When it was impracticable to build a temple in the favourite position, it was placed, like that of Jupiter Maximus, in such a manner that the greater portion of the city could be seen from it; and when erected by the side of a street or road, it was always so situated that the passers-by might look in to salute the divinity, to obtain a sprinkling of holy water, and to leave their votive offerings in the eager hands of the watchful flammens.

The two pontiffs, little regarding the magnificent scene which has been described, hurried into the Regia, or house of the Pontifex Maximus—for though the office had long been held solely by the emperors, the building was inhabited by the chief pontiff and several of his principal coadjutors. It stood hard by the house of the vestal virgins, who were especially committed to the care of the pontiffs. They had, indeed, the lives and liberties of the fair damsels under their complete control, and could, should a vestal be found guilty of breaking her vows, punish her with imprisonment, or put her to death by entombing her while still alive. Entering by the ostium, the two pontiffs passed onwards through the several courts known as the atrium and the cavaedium into the tablinum, where, having thrown themselves on couches surrounding the centre table, ready slaves removed their sandals and head-gear, while others brought water to wash their hands and feet. A third party meantime spread the table for the prandium with various dishes, hot as well as cold, fish, eggs, and refreshing beverages, light wines, and the seductive caldas. The pontiffs took good care, whatever the outside world might say about the matter, to live well on "what the gods provided."

"We have had a fatiguing walk, and require something to restore our exhausted strength, while a hard day's work is before us; but I have never prepared with greater zest to engage in a spectacle such as I am about to take place, convinced as I am that it will repay us for all our trouble," remarked Cocæus.

They were soon joined by several other pontiffs, who came to hear the result of their visit to the Curia Hostilia, and to make final arrangements concerning the order of the procession.

CHAPTER III.—THE CATACOMBS.

At the time that the two pontiffs were leaving the Curia Hostilia, a female slave was making her way along the Appian Road, about two miles from her home. She wore over her usual dark dress a coarse leena, which served to conceal a basket filled with provisions which she carried on her arm. Turning off to the left, she followed a slightly beaten track scarcely perceptible to the ordinary eye. After pursuing it for some distance, she again crossed a track of wild and barren ground till she reached a hollow or basin of some extent. Stopping at the edge, she looked carefully around, and then rapidly descending the slope, was completely hidden from the view of any one who might be passing in the distance. Reaching the bottom of the basin, which had the appearance of a huge sand-pit long since disused, she directed her course towards what appeared to be a heap of large stones piled up against the side. Stooping down, however, she discovered a space large enough to admit her, and, by bending her head, she passed through it, when she was once more able to stand erect. Stopping an instant, she produced a lantern from beneath her cloak, and quickly lighting it, she proceeded without hesitation along a passage hewn in the sandstone rock, about ten feet in height and five or six in width. Casting the light before her, as she went on, she carefully noted the passages which branched off on either hand. Into one of these, after proceeding for five or six hundred yards, she entered, after minutely examining a mark on the wall, a sign to her that it was the one she sought. Still on she went, not a sound reaching her ear, till she reached what appeared to be a heap of rubbish piled up before her. Throwing the light of the lantern on one side of it, she discovered an opening similar to the one through which she had entered the subterranean labyrinth. As she advanced, the light of her lamp glancing on the walls revealed numerous slabs let into them, on which various inscriptions, with significant symbols, were rudely carved, marking them as the tombs of those who had departed in the faith of Jesus, to sleep in peace till summoned by the last trump to meet their risen Lord. Here the crown and palm-branch marked the resting-places of those who had been faithful unto death, triumphing over sin, the world, and the devil; here the anchor, signifying the surety of the Christian's hope, sure and steadfast; here a ship entering harbour, to signify an entrance into the everlasting kingdom; there a dove, and an olive-branch; the everlasting peace enjoyed by those who slept within. Still more numerous were the simple and short epitaphs, some with merely the words "In Christ;" others, "He sleeps in peace." On some were rude emblems denoting the trade or name of those buried within; on others were figures of men or women, standing with outstretched hands and open palms, the universal posture of prayer.

But the eye of the slave paused not to rest on any of these objects, though she did not fail to notice them as she moved along. Stopping again to trim her lamp, she listened for a moment, but her ear failed to catch the slightest sound. She then proceeded more cautiously than before, till she reached the top of a flight of steps, down which she descended into another passage which extended to a distance far greater than the rays from her lantern could penetrate. Counting her steps, she stopped at a spot where a large slab of stone, on which certain figures were carved, understood only by the initiated, scarcely to be distinguished from the wall of the gallery, and which appeared to be let into it; touching it on one side, it opened, and she proceeded as before. Here and there a faint ray of light came down from above, the aperture through which it had passed serving to ventilate the gallery, the atmosphere of which would otherwise have been insupportable. Advancing some way further, she again stopped and listened, when human voices united in melodious song reached her ear. She now hurried on with more confidence than before. She could distinguish the words, they were those of a hymn such as Christians alone, imbued with the true light of the Gospel, could have uttered.

The countenance of the girl, hitherto grave and anxious, beamed with a calm joy as she drank in the words. Moving forward for some fifty yards or more, she stood in front of a deep recess, considerably higher, and several times wider, than the passage that had conducted her to it. It resembled, indeed, a deep archway supported by simple columns, but was otherwise totally unadorned. On either side, on rough benches, were seated about twenty persons, who, as shown by their costumes, were of varied ranks, from the patrician in his toga and the high-born lady with fringed dress to the humble fossor or excavator. They varied also in age, some being far advanced in life, others were grave men and matrons, and among them was a young girl scarcely past her days of childhood. At the further end of the chamber, near a small table, sat a man of venerable aspect, clothed as a patrician, with white beard hanging over his breast. A scroll was in his hand, from which, by the light of a lamp standing on the table, he was reading aloud.

Rolling up the scroll, he rose and addressed the assembly. The slave, advancing slowly, and placing her basket on the ground, took her seat at the outer end of one of the benches. He had already made some remarks, when he continued—"Ye have not so learned Christ. He, our risen Lord, is our one Mediator between God and man. He has assured us that we require no other intercessor, but if we trust in his perfect sacrifice He will take us by the hand and present us, clothed in his pure and spotless robes, to the All-pure and All-holy One. He, the God of love and mercy, requires no penances, no lacerations of the body, no abstinence from lawful pursuits, no works of any sort to fit us for approaching Him. All, all He demands is faith in our risen Lord, His dear Son, whom He gave, and who willingly came, urged by love unspeakable to fallen man, to die, instead of the sinner returning to Him. He requires no human soul departing from the body to pass through purifying fires, such as the foolish heathen believe in, to fit that soul to come to Him; the blood of Jesus Christ alone cleanseth from all sin—that fountain which gushed forth on Calvary is flowing still, as efficacious as ever—that one sacrifice superseded all other sacrifices. No other is acceptable to Jehovah. Oh, the love, the love of Jesus! that love surpassing all human understanding, unequalled by the love of created beings; of the angels in heaven for sinful man; that sympathy exhibited at the grave of Lazarus, that love shown at the time the Lord wept as he thought on the woes coming upon Jerusalem; that love, that sympathy, exists bright and undiminished as ever, and will exist through all eternity, for surely it is part and parcel of the Divine Nature, an attribute of the All-mighty. That ear ever open to the petitions of those who came to Him when He walked on earth, does that become dull or hard of hearing? No, surely not! He is as ready as ever to hear all who come to Him desiring to be cleansed of sin. Does He, who while on earth knew what was in the heart of man, not see now into the inmost recesses of the soul? Can He who has numbered every hair of our heads, without whose knowledge not a sparrow falls to the ground, no longer watch over those who trust to Him? Can He, who went about doing good—our sick, restoring the lunatics to reason, giving sight to the blind, feeding the multitudes; who blessed the marriage feast at Cana of Galilee, who mixed freely in all social intercourse with his fellow-men—can He, I ask, take pleasure in seeing men and women exclude themselves from their fellow-beings, emaciate and weaken the body and mind by fastings, vigils, flagellations, such as are practised by idolaters? Oh no! our King demands a willing, joyous, active service from his subjects. He would have them look to Him as their example, strengthening the mind and body, that they may the better go about and do good, as He did to their fellow-men!

"I speak of these things, beloved brethren and sisters, because I see evil times coming on the assemblies of Christ's followers. Already many, departing from the true faith as taught by the apostles, believing in foolish fables devised by Satan, to mislead, if possible; the very elect; offering prayers to other mediators, men and women like themselves, to those who, though martyrs, required as much as we all do the cleansing blood of Jesus to purify them from sin; even to Mary of Nazareth, the honoured mother of the Lord, she whom He committed to the care and keeping of the beloved disciple, knowing that she required the support of a fellow-creature. And—oh, miserable folly!—some are even placing value on dead men's bones, as if, when the soul has departed, those remnants of humanity are sought else but the dust from whence they were taken. As senseless are they as the idolaters who fall down before the images of the false gods. I warn you, beloved ones, brethren and sisters in the faith, pray for grace to be guided and directed right, that you may keep free from the erroneous practices, the

idolatry, into which so many, naming the name of Christ, are daily falling. Already the enemies of the truth, the emissaries of Satan, are up and doing; and as Christians depart from the simplicity of the Gospel as it is in Christ Jesus, so does the great opponent of the Gospel gain an influence over them, and lead them away captive at his will.

"I beseech you, then, be warned; seek for grace to hold fast the faith, ever looking to Jesus, its Author and Finisher, for guidance and support, imitating closely His walk on earth; be armed with the shield of truth, the breastplate of faith, and the helmet of salvation!"

The venerable speaker sat down, and another rose—a person of middle age, and grave and dignified demeanour, apparently, from the tone of authority with which he spoke, an elder of the assembly. His address was also one of warning; he pointed out the danger to which Christians were exposed, now that they were no longer persecuted by the rulers of the earth, from the false teaching of the philosophers, who had embraced some of the tenets of their faith, as well as from others, who not going to the fountain-head—to Moses and the prophets, to the Gospels and Epistles—brought forward notions and ideas of their own. Especially, too, he warned them against the danger to which the assemblies were exposed from the wealth now flowing freely into the hands of those in authority, intended for the widows and orphans, and the support of hospitals for the sick, but which, as he pointed out, had in too many other places been diverted from its proper object, and expended in enabling the bishops to appear with the pomp and show of worldly rulers. "Let us," he concluded, "pray that the Holy Spirit may give us grace that we may continue to worship the Father, through the mediation of our Blessed Lord and Master, according to the example set us by the apostles, and to withstand the numerous heresies which are making inroads among the assemblies of Christians."

Again all rose, and led by their venerable president, lifted up their voices in prayer. Another hymn was sung, and the president then taking a loaf of bread, wrapped in a cloth, broke it, and poured out some wine from an amphora into a cup. After reading from the Gospel the institution of the Lord's Supper, he distributed the bread and wine to each individual of the assembly, simply saying, "As Christ's body was broken for us on the accursed tree, and His blood was shed for us, so do we eat this broken bread and drink this wine in remembrance that he died for our sins, offering thereby a full and sufficient propitiation, and that He rose again, and ascended into heaven, to take His seat at the right hand of God, ever there to plead His death as the remission of the sins of all who believe in Him."

(To be continued.)

How to be Handsome.

Most people would like to be handsome. Nobody denies the great power which any person may have who has a handsome face and attracts you by good looks, even before a word has been spoken. And we see all sorts of devices in men and women to improve their looks.

Now, all cannot have good features—they are as God made them—but almost any one can look well, especially with good health. It is hard to give rules in a very short space, but in brief these will do:

Keep clean—wash freely. All the skin wants is leave to rest freely, and it takes care of itself. Its thousands of air holes must not be closed.

Eat regularly, and sleep enough—not too much. The stomach can no more work all the time, night and day, than a horse. It must have regular work and rest.

Good teeth are a help to good looks. Brush them with a soft brush, especially at night. Go to bed with cleansed teeth. Of course, to have white teeth it is needful to let tobacco alone. All women know that. Washes for the teeth should be very simple. Acid may whiten the teeth, but it takes off the enamel and injures them.

Sleep in a cool room, in pure air. No one can have a cleanly skin who breathes bad air. But more than all, in order to look well, wake up mind and soul.

When the mind is awake the dull sleepy look passes away from the eyes. I do not know that the brain expands, but it seems so. Think, and read, not trashy novels, but books and papers that have something in them. Talk with people who know something; hear lectures and learn by them.

Men say they cannot afford books, and sometimes do not even pay for a newspaper. In that case it does them little good, they feel so mean while reading them. But men can afford what they really choose. If all the money spent in self-indulgence, in hurtful indulgence, was spent in books or papers for self-improvement, we should see a change. Men would grow handsome, and women too. The soul would shine out through the eyes. We were not meant to be mere animals. Let us have books and read them, and sermons and heed them.

DAVID LIVINGSTONE, in referring to his labors in exploring Africa and his endeavors to open up the regions he had visited in that country to commerce and the Christian religion, on one occasion said: "It is not by grand meetings, fine speeches, and much excitement, that anything great is done, but by hard working—working in quiet, under an abiding sense of God's presence." It was by the observance of this rule that Livingstone accomplished much, greatly succeeded, and rose from humble circumstances to great distinction and honor. And it is by a practical observance of a similar rule, on the part of our Sunday-school workers, everywhere and in every department of Sunday-school work, that the achievement of great results may be expected. It is not so much plans, meetings, talk, sensationalism and resolutions, as intelligent, earnest, persevering work with God's present blessing, that gives character, permanency, usefulness and success to the Sunday-school. Let this be accepted as a settled axiom, and let all direct their efforts according to this rule. The results will be blessed and permanent.

Scientific and Useful.

COFFEE FOR TIRED HORSES.

A veterinary surgeon of Prague is said to have discovered that strong coffee has a wonderfully reviving effect upon decrepit and overworked horses. In a very short time it renews their vigor, smooths their skin, and restores their full capacity for work.

CURE FOR CORNS.

A drop of glacial acetic acid, as used by photographers, placed on a corn night and morning for about a week or ten days, will effectually cure it. The foot should be soaked in as much hot water as can be borne, when with the finger nail the corn may be removed in thick scales.

TO ERADICATE DANDRUFF.

Wet the head with lukewarm water, then rub on enough good castile soap to make a stiff foam; rub it well with the ends of the fingers, then wash out in two waters. Do this at least twice a week until a cure is effected. You should never touch the head with a fine comb, and should bear on very lightly with a comb one.

ORANGE CAKE.

Five eggs—saving out the whites of one—two cups of sugar, one half cup of water, grated rind and juice of one orange, one teaspoonful cream of tartar, one-half teaspoon salt, one cup of flour. Bake in four cakes, and put frosting between the cakes and over the top. For the frosting take white of an egg, one cup of sugar, and one-half the juice and rind of an orange.

FIG PUDDING.

Take a quarter of a pound of figs, pound them in a mortar, and mix in gradually half a pound of bread crumbs, and four ounces of best suet minced very small; add four ounces of powdered loaf sugar, and mix the whole together with two eggs beaten up, and a good teaspoonful of new milk. When all these ingredients are well mixed, fill a mould and boil for four hours.

GRAPE AS HUMAN FOOD.

Ripe and sound grapes may deservedly claim a high rank among the fruits as one of the luxuries of human food. They contain a considerable amount of hydro-carbonaceous matter, together with potassium salts—a combination which does not tend to irritate, but, on the contrary, to soothe the stomach, and which is consequently used with advantage even in dyspepsia.

RHUBARB FOR PRESERVING.

It is a fact not generally known that the August supply of rhubarb is the best for all preserving purposes, as grown during the heat of summer, it requires less sugar than the spring supply. But should the summer have been a very dry one, the stalks are apt to become rather hollow and stringy; care should therefore be taken to select medium-sized stalks, brittle and full of juice.—*German-town Telegraph.*

TO IMPROVE THE CONTOUR OF THE CHEST.

Loosen the clothing, and standing erect, throw the shoulders well back, the hands behind, and the breast forward. In this position draw slowly as deep an inspiration as possible, and retain it by an increased effort for a few seconds; then breathe it gradually forth. After a few natural breaths, repeat the long inspiration. Let this be done for ten or fifteen minutes every day, and in six weeks' time a very perceptible increase in the diameter of the chest and its prominence will be evident.

PINK APPLE PUDDING.

Take half a pound of grated pine apple, half a pound of powdered sugar, and a quarter of a pound of fresh butter. Stir the butter and sugar to a cream, then add by degrees the grated pine apple. Grate a teaspoon of sponge cake, and mix with it a teaspoon of sweet cream; add a little grated nutmeg for flavoring. Add this to the pine apple mixture. Beat six eggs very light; put all the ingredients together and stir the whole very hard. Butter a deep baking dish, put in the mixture, and bake in a rather quick oven.

TO PRESERVE EGGS.

Dr. W. O. Monroe, in the *Fancier's Journal* gives the following:—I have experimented with many nests of eggs this year, and find that butter or grease of any kind with me will certainly keep the eggs clear, but incubation will not begin. I have tried a solution composed of glycerine and olive oil with the same result. If you wish to keep eggs fresh for six months take four ounces of the best glycerine and two ounces of the best olive oil, shake well up together and rub on the eggs. I had some eggs at breakfast that were put down last January in a cool cellar, that were treated with a coat of this egg preserver and packed, the large end down, in fine sand or salt, and you could not tell them from freshly laid eggs. Out of twenty-four dozen that we had used this month, that were put down in this way in January and February, only five had ones (and they only had a strong musty smell), not rotten, my wife said) have been found among them.

CULTIVATING NUTMEG MELONS.

Any light, friable soil will answer, although sandy ground is preferable. After plowing two or three times and harrowing thoroughly, prepare the hills eight feet apart each way, by digging to the depth of ten or twelve inches, and eighteen inches in diameter. Now fill one-third with well rotted manure, one-third good sand and one-third rich earth well mixed; plant ten or twelve seeds, scattering them over the hill and insert them one inch deep. When the plants are two inches high, give them a sprinkling of wood ashes to keep off insects. This will tend to drive away insects. When they are six inches high, remove all but three vines, and carefully put around each plant, but at a little distance from it, a small quantity of hen manure or guano worked into the soil. As the vines run, care should be taken in removing weeds not to disturb the vines, as the rootlets issuing from the same supply the principal nourishment to the fruit.

TUNZA is a river of ink in Algeria, formed by the union of two streams, one of which flows through a region of ferruginous soil, while the other drains a peat swamp. At their junction the gallic acid of the latter unites with the iron of the former, making a true ink.

"O Lord, Lay Hold on Me."

"I was laid hold of (apprehended) by Christ."—Psa. lxxviii. 12. "Immediately Jesus stretched forth his hand and caught (or laid hold on) him."—MATT. xiv. 21.

The Expense of Warfare.

According to a little tract published recently by the London Peace Society the armaments of Europe in the present year are:

Table with columns: Army, Footing, Navy, Tons. Rows: Russia (European), Germany, France, Austria, Italy, Great Britain.

It will be seen that the total strength of the regular trained soldiers of Europe amounts to nearly 6,000,000; or having regard to the fact that the whole adult population of the nations of Europe, except Great Britain, is liable to be called to take arms, the total military force may be estimated at from 8,000,000 to 10,000,000.

Table with columns: War, Amount. Rows: Crimean war, Italian war of 1859, American civil war, etc.

This calculation excludes the allied expedition against China, the Indian mutiny, and the Abyssinian and Ashantee campaigns. These items may be included in the General expenditure of Great Britain upon war debt, and warlike preparations since 1851, which amounts to the large sum of \$6,528,168,995.

Broken Promises.

Children, never break your promises! And to this end never make a promise that you are not sure you can fulfil. You may think it a trifling matter to make an appointment with a friend or agree to do a certain thing, then to fail to "come in time;" but it is assuredly not a small affair.

There is a way of half-meeting one's obligation, which might be called "hending" a promise, which is also a very bad practice, and should be carefully avoided. For instance, you agree to meet a person at a certain time, but instead of being punctual you "put in appearance" several minutes, perhaps an hour after time; or you promise to do something for a friend, and only partially perform the duty.

MORDECAI D. CONWAY the correspondent of The Cincinnati Commercial, says of the Pan-Presbyterian Council. "If it were not unfair to estimate a denomination by its picked men from all parts of the world—three hundred selected out of twenty millions—one might say that the Presbyterian ministry would rank any other. It has been a strange enjoyment to sit from day to day and from evening to evening and listen to the affluent eloquence, the ready wit, the charming anecdotes playing amid these sombre oaken watercoats. The oratory is all the finer because it is simple and comes out of the hearts of earnest men.

Drinking Water.

The quantity of water we need in the form beverage depends greatly on the nature of the other substances we consume as food. With a dietary composed largely of succulent vegetables and fruit, a very little of any kind of beverage is required. Much, also, depends on the manner in which the food is cooked—whether in the case of animal food, the natural juices of the flesh is retained in it or not. Much, too, will depend on those atmospheric and other conditions which determine the amount of fluid lost by evaporation from the surface of the body.

MONSIGNOR CAPEL, an earnest and eloquent Romish preacher of London, has been delivering a series of lectures on "Spiritual Jurisdiction." He stated his reasons for undertaking them, and in doing so said he was lecturing not only for the benefit of the "Catholic" Church in England, but also for the benefit of the High Church and Ritualistic party. After criticizing the position of this party, which he said was inconsistent, he stated that a great number held the Seven Sacraments, and thus far were correct. They were, however, without the pale of the Church, and were necessarily in an unsaved condition.

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The following Statement shows the relative progress of Canadian Life Insurance Companies in their FIRST FIVE YEARS.

Table with columns: No of Policies in Force, Amount in Force. Rows: Canada Life, Sun, Mutual, Citizens, Confederation Life.

Recent Publications.

- LIFE OF THE REV. GEORGE WHITE-FIELD, by the Rev. L. Tysman, 2 vols., with portraits. \$6 00. HISTORY OF OBHIVIAN THEOLOGY IN THE LAST CENTURY, from the French of R. Renaud, volume 1, from the French of P. Plazzi Smyth, Astronomer Royal, Scot., new edition, with plates. 5 00.

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British American Presbyterian, FOR 1877.

TERMS—\$2.00 per annum in advance. Postage prepaid by Publisher.

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

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

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

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

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

Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even introduce the S. S. PRESBYTERIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of making room among the numerous papers usually ordered—for a few copies of a monthly got up especially for our own schools.

It is true that we have not by any means reached our ideal of what such a paper should be; but marked improvements will be made in the next volume. In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent to conduct such a publication; the illustrations will be more numerous; and the issues of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise. Rev. W. Bruce, Mr. Douglas, and Mr. (D.V.) Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. Fraser, who is already so well and favourably known to our young readers, will continue his valuable contributions. Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

TERMS. Single Copies..... 25 cents per Vol. Twenty Copies and Under..... 50 " In Parcels over Twenty..... 15 " Postage prepaid. Subscribers must be paid invariably in advance. Specimen copies to any address on application.

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

Weights.

We are to "lay aside every weight." But what are the weights which we must lay aside? I answer: False principles, or weights. They exert a pernicious influence in the formation of character, warping and destroying it. They produce wrong feelings and lead to wrong actions. Right principles are most helpful in their influence; wrong, constantly pernicious. The former are a fountain of good, the latter of evil.

Bad habits are weights. Habit makes a practice easy and pleasant. Habit once formed is broken up with difficulty. Evil habits are constantly leading to wrongdoing and bringing upon us an evil conscience, the displeasure of our God, and the contempt of our fellow-men. He whose habits are evil is constantly carrying a very heavy weight.

Unrepented sins, are weights. They mar one's peace of conscience; they make one's service heartless; they hide our Father's countenance; they grieve the Holy Spirit; they hinder one's progress; they bring reproach on the cause of Christ. Living in unrepented sin we can make no progress. One such weight is enough to lose any one the race.

I have enumerated these classes of weights which we should lay aside. Let us look at some of them particularly.

There is laziness. The lazy man makes but little progress in holiness, and renders but little service to Christ.

There is the neglect of the means of grace. The successful Christian must walk in all the commandments and ordinances of the Lord blameless.

There is shirking. He who attempts to avoid every difficult or disagreeable duty, or neglects or refuses to perform work in the service of Christ, because he does not like it, will soon find that he is not wanted at all among the servants of Christ. Indeed the Master will have no use for him. The law of service runs thus: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." But we shall not succeed in freeing ourselves from these weights, or in laying aside our besetting sins, excepting by coming and applying to Him who supplies the need of His people for deliverance. He saves from sin, besides Him there is no Saviour.—United Presbyterian.

Affection in Bird Life.

The fidelity and affectionate intimacy of married bird-life appears most conspicuously in pairs of the Grosbeak family and in small parrots. Here is perfect harmony of will and deed. The two sweethearts appear unwilling to leave one another's company for a moment all their life; they do everything together—sating and drinking, bathing, and dressing of feathers, sleeping and waking. Various degrees of affection and harmony are discernable on close observation. Among the small grosbeaks, pairs of which sit together, the intimate relation is never disturbed; or even over the feeding cup there is no quarrelling. They stand highest in this respect among birds. Love tokens are exchanged by pressing of beaks together—a veritable kissing accompanied by loving gestures. They are also more sociable, and even at nesting time more peaceable than other birds. In the case of other grosbeaks, when the male bird sits by the female in the nest, there are various demonstrations of affection, but also slight occasional disputes, especially about feeding time. Next in order come the small parrots, which also appear almost inseparable. The male bird feeds his companion with seeds from his crop. This goes on quite regularly during the hatching, and until the young are somewhat grown. During all this time the hen bird, which broods alone, never leaves the nest but for a few minutes, and the cock shows such affectionate care that the whole day he seems to do nothing but take food and give it again. Yet even this loving union is marred from time to time, even during the hatching time, with quarrels that even come to blows. Again, the male bird of a pair of chaffinches only occasionally sits on the eggs or young, but he watches the nest very carefully, singing to his mate the while, accompanies the hen in her flight, and helps her in feeding the young.—Chambers' Journal.

The Evangelist has an interesting letter from Mrs. McFarland, of the Presbyterian Mission, Sioux, giving particulars of the donation of \$1,000 by the King for a new building for her girls' school, which gift was increased to \$2,200 by several of the noblemen.

To think of things above is the beginning of our duty. Nothing can set on the soul but by the medium of thought. If, therefore, we would work ourselves to a proper zeal for things above, it is necessary that we should allow ourselves stated seasons of thinking on them, and then the most desirable things will certainly move us in a suitable desire.—Dr. Young.

(Continued from first page.)

or evil." Jonathan Edwards is of opinion that the judgment will proceed on the distinction between personal righteousness and wickedness, taken cognizance of the different degrees of each. He says, "Now the Judge will deal with men according to their personal works. But to enquire whether Adam sinned or no, or whether men are to be looked upon as one with him, and so partakers in his sin, is what in no respect tends to manifest those distinctions." Original Sin, Part iv., chap. 4.

We are not, however, to lose sight of the fact, that, in virtue of our federal union with Adam, we are condemned already; and that unless the condemnation be removed, by the second Adam, there can for us be no gift of eternal life. Calvinism gives prominence to both views,—viz: (1.) That men are under condemnation now, for their original sin. (2.) That men, unless they repent will be condemned for their works on the judgment day. The one view is not to be unduly exalted at the expense of the other, each is a complement of the truth. If however, because Scripture teaches that at the great assize men will be condemned for their works, it be inferred that original sin, in no sense enters into their condemnation, we can only say that such is no part of the Calvinistic system,—a system rendered extensive by the many and varied doctrines of grace it exhibits, and rendered profound by the wondrous truths it seeks to expound:—a system the more difficult parts of which should be reasoned upon, at least with some degree of conclusiveness, as well as criticised with good nature and good taste.

Presbytery of Whitby.

This court met in St. Andrew's Church, Whitby, on Tuesday, 17th July, at 11 o'clock a.m. There was a fair attendance of members. The minutes were read and sustained. The Treasurer gave in a report of the moneys received from congregations towards the expenses of delegates to the General Assembly. It was agreed to receive and defer the consideration of the report. The Clerk read a letter with accompanying document from Mr. A. M. McNaughton, Newcastle, respecting the Manse matter. From information received it appeared that some misunderstanding had arisen as to the meeting of delegates from both congregations to settle the matter; when it was moved by Mr. Fairbairn, seconded by Mr. Little and agreed:—"That inasmuch as there has been some misunderstanding as to the meeting of the congregations of Newtonville and Newcastle, in the matter of the settlement of the Manse question, the Clerk be instructed to call the attention of the congregations to the recommendation of the Presbytery, and request them to meet at an early day for the settlement of the matter." Mr. Laing, Treasurer, gave in the report of the Committee appointed to ascertain the Presbytery's liabilities for the ensuing year. He stated that the sum needed would be the same as last year, and had notified congregations of the amounts to be contributed by them. The Presbytery received the Report, sustained the Treasurer's action, and tendered him thanks for his diligence. Messrs. Rees, Hogg, Parker and Fairbairn, commissioners to the General Assembly, reported that they had attended the General Assembly, and discharged their duty to the best of their ability. On motion duly moved and seconded it was agreed:—"That the report of Commissioners be received and the thanks of the Presbytery given to them." The Presbytery then took a recess and resumed at half-past two p.m. The minutes of the morning diet were read and sustained. The Presbytery resumed consideration of the Treasurer's report, ancient contributions by congregations towards expenses of Commissioners to General Assembly, from which it appeared that some congregations had failed to contribute, when it was moved by Mr. Little, seconded by Dr. Kennedy and agreed:—"That this Report be submitted to a Committee with directions to bring in a minute expressive of the views of the Presbytery with reference to meeting the expenses of the delegates to the courts of the Church, and that said committee be Messrs. Drummond, Little, Spencer, Fairbairn and Laing. Mr. Beith appeared on behalf of the congregation of Orono and requested that the congregation be permitted to find supply during next quarter. Permission was granted. Professor Bryce of Manitoba College, being present, was asked to sit and deliberate with the court. The question of the collection in aid of Manitoba College was considered, when the Clerk and Treasurer were appointed a committee to strike and allocate the proportion to each congregation. The Clerk was instructed to request Mr. Atkinson, missionary in Enniskillen, to be present at next meeting and deliver a discourse from a subject chosen by himself. The Presbytery agreed to call for Session Records at next meeting. Mr. Ross reported that there was full supply for Newtonville during the quarter. Professor Bryce delivered a very instructive address as to the Church's work in Manitoba, the College, and Indian Mission. The Professor received the cordial thanks of the Presbytery. The Presbytery then agreed to meet in Bowmanville on the third Tuesday of September, and was closed with the benediction.—WALTER B. ROSS, Pres. Clerk.

The sanctified cross is a fruitful tree. It brings forth many apples. Some daring man proposes the idea of flooding the Sahara desert. But a more cautious individual thinks that if a channel is opened into its four million square miles of territory the general ocean level will be lowered two feet. Meantime we wonder what man will imagine he can do next towards reconstructing this great globe.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS. BIRTHS. At Kincaidline, on the 1st inst., the wife of Thos. C. Bartholomew, Editor Review, of a daughter. At Princeton, on the 4th inst., the wife of Rev. J. Little, of a daughter. MARRIAGES. At Guelph, on the 21st ult., by the Rev. W. B. Bell, Mr. Wm. McHardy, Jr., to Miss Jane McCrae, all of Guelph. On the 11th, at the Presbyterian Manse, Olan do, by the Rev. H. M. O'Connell, brother-in-law of the bridegroom, assisted by the Rev. E. D. McLaren, B. D., Edward Hill, to Joanna, eldest daughter of Archibald McCall, Esq., both of F. Zorra. On the 21st July, by the Rev. Thomas MacGinire, at the residence of James Allen, Esq., Poplar Place, Walpole, John Watson, Niagara Township, Ontario, to Margaret Boyd, County Armagh, Ireland.

Official Announcements.

MEETINGS OF PRESBYTERIES. TORONTO.—In Knox Church, Toronto, on 4th Sept., at 11 a.m. GUELPH.—At Durham, on 18th Sept., at 1 p.m. WILKINSON.—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. LINDSAY.—At Lindsay, on the 28th August, at 4 p.m. LONDON.—In St. Andrew's Church, Barrie, on 21st August, at 7 p.m. KINGSTON.—In St. Andrew's Church, Belleville, on the 21st October, at 7.30 p.m. PARIS.—In Zion Church, Brantford, on September 25th, at 2 p.m. OWEN SOUND.—In Knox Church, Owen Sound, on the 18th September, at 10 a.m. BRUCE.—In St. Andrew's Church, Kincaidline, on 25th September, at 2 p.m. PETERBORO.—In St. Paul's Church, Peterboro, on 24th September, at 12 o'clock. STRATFORD.—Sept. 4th, at 10 o'clock a.m., in St. Andrew's Church, Stratford. CHATHAM.—In Adelaide St. Church, Chatham, on Tuesday, 26th Sept., at 11 o'clock a.m.

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

Boarding and Day School for Young Ladies. MISS HAIGET, Principal.

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will re-open on MONDAY, SEPTEMBER 3rd. The most ample provision for every department of University work. Special training for 2nd class students. Boarding houses \$2.75 to \$3.00. For circular giving full information apply to the Head Master. JAMES MILLS, M.A. Brantford, Aug. 7th, 1877.

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Young Ladies' Seminary, Jarvis Street, North of Bloor Street, Yorkville.

MISS H. CASSELL BROWN will resume her classes on Tuesday, September 4th. Boarders will arrive on Monday, September 3rd.

QUEEN'S UNIVERSITY AND COLLEGE.

The 37th session will be opened in the Faculty of Arts on the 3rd October, and in the Faculty of Theology on the 5th November, next. The calendar for the session containing full information as to entrance examinations, ordinary courses of study, courses for honours, graduation in Science, Arts, Medicine and Theology, Scholarships, Bursaries, University Prizes, Fees, &c., &c.; also examination papers for session 1876-77, and list of students and graduates, may be obtained on application to the Registrar. J. B. MOWAT, Registrar. Queen's College, Kingston, July 4, 1877.

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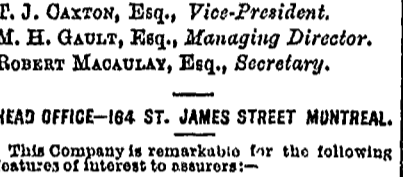
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